

**Student wellbeing as educational practice: Learning from
educators' stories of experience**

Helen Butler

B.Ed. (Hons), Dip. Ed., Grad. Dip. Adol. Health

A thesis submitted in fulfilment of the requirement of the degree of
Doctor of Philosophy

National School of Education, Melbourne

Faculty of Education and Arts

Australian Catholic University

Date of submission

31st October, 2017

Statement of Authorship and Sources

This thesis contains no material published elsewhere or extracted in whole or part from a thesis by which I have qualified for or been awarded another degree or diploma.

No parts of this thesis have been submitted towards the award of any other degree or diploma in any other tertiary institution.

No other person's work has been used without due acknowledgement in the main text of the thesis.

All the research procedures reported in the thesis received the approval of the relevant Ethics/Safety Committee.

This thesis has been professionally edited by Sandra Cahir, who provided copyediting and proofreading services according to the guidelines laid out in the university-endorsed national 'Guidelines for editing research theses' developed by developed by the Institute of Professional Editors (IPEd). Decisions about accepting or rejecting any editorial advice given by the editor were my own

Helen Butler

Date: 31st October, 2017

Acknowledgements

I have been fortunate to be supported and inspired by many people, in countless ways, in developing this thesis. I thank you all for accompanying me on my learning journey, and would like to acknowledge some particular contributions.

First, I want to thank the participants in the study for the generous sharing of their personal and professional stories, providing such important insights about student wellbeing in, and as, educational practice.

My supervisors have made vital theoretical and practical contributions to the research. Thank you all for the collegial dialogue, and for empowering me to find my own voice in the narrative. I thank Associate Professor Marj Horne for encouraging me to begin and to proceed boldly. I thank Professor Lyndal Bond for her support and strategic advice on another shared research journey. I thank Associate Professor Sue McNamara for her curiosity, optimism, and practical support, through all the ups and downs. I thank Professor Alex Kostogriz for his erudite theoretical contributions as primary supervisor in the final stages of the journey. I thank Emeritus Professor Judith Chapman, OAM, my primary supervisor for most of the journey, for her astute and compassionate support, right to the end. I thank Dr Lyn Carter, and Professor Janeen Lamb, for supervising the final submission of the thesis.

I thank the many friends and colleagues who joined me in dialogue and friendship along the way, and apologise for not naming any of you individually. I particularly acknowledge colleagues at the Australian Catholic University, Catholic Education Melbourne, and at headspace National Youth Mental Health Foundation who share the passion for the wellbeing of children and young people.

My children and their partners, Sarah and Dallas, Tim and Stacey, and Jessie and Matt, have been a constant source of love, and, importantly, diversion. Jessie, an outstanding early childhood educator, has shared in many discussions about wellbeing and education. My daughter, Sarah, with wisdom from her own PhD journey, has provided encouragement, practical assistance, reality checks, and a shared interest in stories as research. My beautiful grandchildren, Macy, Darcy and Maggie, who arrived along the way, have engaged me in delightful new stories and adventures.

Finally, I owe an enormous debt of gratitude to my husband, Chris, for his patient acceptance of all the time I have spent absorbed in this work. Thank you for your love and support, and for the remarkable photograph in the Prologue. I look forward to spending more time with you.

Table of Contents

Statement of Authorship and Sources.....	2
Acknowledgements.....	3
Figures.....	10
Tables	10
Abbreviations	11
Abstract.....	12
Prologue: Stories we tell – Learning from and through stories of experience... 	13
Chapter 1: Introducing the research story	17
Background: Multiple contexts of student wellbeing	19
Student wellbeing.....	20
Student wellbeing and teacher education.....	22
Student wellbeing and research.....	24
Student wellbeing in the context of Australian education	26
Student wellbeing in Victorian education	28
Evolving and intersecting contexts	31
Purpose of the research	31
The research questions	32
Conceptual, philosophical and methodological framing of the research	32
Key terms	34
The structure of the thesis	37
Concluding remarks: The significance of the research	41
Chapter 2: Literature and theory framing the study	43
Student wellbeing: What does it mean to educators?.....	45
Perspectives from philosophy	47
Perspectives from the social sciences: Sociology and economics	48
Perspectives from the social sciences: Psychology.....	50
Perspectives from health	52
Perspectives from education	53
Perspectives from welfare	55
Perspectives from pastoral care.....	56
Perspectives from theology and spirituality	57

Student wellbeing as practice: Beyond definitions to meaning <i>in use</i>	58
Practice as actions or activities	59
Practice as guided by purposes, values, beliefs and dispositions	60
Practice as embedded in social relations and fields/communities of practice ...	62
Practice as knowledge guiding professional judgement and action.....	64
Practice as both explicitly and tacitly understood.....	66
Practice as narratives of experience	67
Practice as sayings, doings and relatings	67
Student wellbeing in teacher identities	68
Teacher professional identities	68
Identity as ‘becoming’	70
Student wellbeing in teacher education and professional learning.....	71
Teacher education and professional learning within complex contexts	73
Concluding remarks: Towards a narrative approach to researching the understanding and practice of student wellbeing	75
Coda: The evolving stories	75
Chapter 3: A narrative approach to methodology and methods.....	77
Why a Narrative Approach?	79
A brief history of narrative approaches to research	79
Narratively making sense of experience	81
Narrative and stories as identity work	83
Narrative inquiry in educational research: Capturing complexity	84
Educators’ stories: Individual and collective	87
From methodology to methods	88
Narrative interviewing: From data collection to research conversations.....	89
Narrative analysis: Methods and processes	90
Validity, evidence and ethics in narrative inquiry	95
Knowledge claims, ethical issues and the researcher-participant relationship ..	98
Beyond formal ethics approval	100
Designing methods for the study: Processes and procedures	103
Ethics approval.....	104
Setting	105
Participants.....	106
Conducting research conversations and creating field texts	108
Procedures: Research conversation 1	109

Procedures: Research conversation 2.....	110
Design rationale for the particular methods and activities.....	111
Student wellbeing as concept: Verbal representation (Research conversation 1, activity 1)	112
Locating student wellbeing within practice: Visual representation (Research conversation 1, activity 2)	113
Storying understanding and practice: Narrative representation (Research conversation 2)	114
Reflective Journal.....	116
Analytical approach in this study.....	116
Layers of analysis.....	117
Proformas to construct profiles of individual interviews.....	118
Tables and spreadsheets for exploring themes and patterns	119
Iterative readings.....	119
Units of analysis.....	120
Writing up: Telling the research story	121
Reflexivity and confidentiality in writing the research story.....	122
Concluding remarks	123
Coda: The evolving stories.....	124
Chapter 4: Conceptualising student wellbeing <i>in use</i>	126
Setting the scene: Inviting responses, positioning the study, and beginning the conversations.....	127
Student wellbeing as concept: The telling	129
Inviting a verbal conceptualisation of student wellbeing.....	130
Framing the response: A range of perspectives and forms	130
What does the telling enable us to see?.....	134
Student wellbeing as concept: The told	135
What student wellbeing <i>is</i>	136
Where student wellbeing sits within practice.....	145
What does the told enable us to see?.....	148
Concluding remarks: Learning from the telling <i>and</i> the told.....	150
Coda: The evolving stories.....	152
Chapter 5: Locating student wellbeing in practice	154
The telling: Representing practice	156
Inviting a visual representation of student wellbeing in practice.....	158
A variety of images and perspectives.....	159

What does the telling enable us to see?	170
In summary: Drawing and telling as process	178
The told: Student wellbeing in practice	179
Layers of practice: Contexts, purposes and actions	181
Contexts for practice: Places and spaces	181
Purposes	185
Practice actions	193
What does the told enable us to see?	196
Concluding remarks: Student wellbeing in, and as, educational practice.....	199
Coda: The evolving stories	200
Chapter 6: Storying student wellbeing practice.....	201
Timelines as prompts for storying and dialogue.....	203
The telling: Storying experiences of student wellbeing in practice	204
How participants responded.....	205
The timeline as scaffold for narrative processes and dialogue	208
The telling as reflective learning.....	211
The told: How we became <i>who we are</i>	216
Complex and multiple journeys: Stories of identity	218
Spaces and places: Stories of formal and informal learning.....	230
Learning from the told: Student wellbeing located in journeys, spaces and relationships	235
Rhizomes and nodes	237
Concluding remarks	241
Coda: The evolving stories	243
Chapter 7: Learning from stories of student wellbeing as educational practice.....	245
Developing understanding and practice of student wellbeing	247
Making sense of student wellbeing: Multiple texts, multiple meanings.....	248
Conceptual, practical, and relational perspectives on understanding and practice	249
Where to from here? Towards an integrated, dialogical agenda for educators' practice, teacher education, research and policy.....	258
The practice agenda: Composition of guiding narratives for student wellbeing practice and learning	259
The teacher education agenda: Adoption of a pedagogy of becoming in professional learning for student wellbeing	263

The research agenda: Engaging with educators' stories of learning and practice in student wellbeing	271
The policy agenda: Acknowledgement of complex influences on engagement of educators with policy and its implementation.....	275
Conclusion: Shaping stories of student wellbeing as educational practice.....	280
Epilogue: And in the end ... more stories to tell	282
References	285
Appendices	326
Appendix 1 Ethics approval granted by ACU HREC	327
Appendix B Ethics modification approval	328
Appendix C Information letter for participants	329
Appendix D Principal consent form	331
Appendix E Initial participant consent form	332
Appendix F Additional participant consent form	333
Appendix G Participants: Pseudonyms and roles	334
Appendix H Analysis: Participant proforma.....	335
Appendix I Images created by the participants.....	338

Figures

<i>Figure 1. Ways of seeing</i>	13
<i>Figure 2. Locating the inquiry in multiple contexts</i>	19
<i>Figure 3. Multiple fields and discourses surrounding student wellbeing</i>	46
<i>Figure 4. Analysis of the telling and the told to produce meaning from experience</i>	94
<i>Figure 5. The unfolding process of research conversations</i>	109
<i>Figure 6. Conceptualising student wellbeing</i>	149
<i>Figure 7. Diana's image</i>	161
<i>Figure 8. Christie's image</i>	162
<i>Figure 9. Louisa's image.....</i>	164
<i>Figure 10. Patricia's image</i>	166
<i>Figure 11. Mykaela's image.....</i>	168
<i>Figure 12. Libby's image</i>	173
<i>Figure 13. Warren's image</i>	177
<i>Figure 14. Stephanie's image.....</i>	177
<i>Figure 15. Layers of practice.....</i>	182
<i>Figure 16. Tia's image</i>	186
<i>Figure 17. Rhizomes in nature.....</i>	238
<i>Figure 18. Rhizomatic learning and practice journeys in student wellbeing</i>	239
<i>Figure 19. A conceptual framework for student wellbeing practice</i>	250
<i>Figure 20. Entering and navigating fields of practice</i>	256
<i>Figure 21. Towards an integrated, dialogical agenda for student wellbeing practice, professional learning, research and policy</i>	259
<i>Figure 22. Navigating new nodes and pathways</i>	269

Tables

<i>Table 1. Participants' roles</i>	107
<i>Table 2. Areas of practice and examples of actions.....</i>	193
<i>Table 3. Making the timeline: A variety of approaches.....</i>	206

Abbreviations

ACARA	Australian Curriculum, Assessment and Reporting Authority
ACU	Australian Catholic University
AITSL	Australian Institute for Teaching and School Leadership
CASEL	Collaborative for Academic, Social, and Emotional Learning
CECV	Catholic Education Commission of Victoria
CEOM	Catholic Education Office Melbourne
CEM	Catholic Education Melbourne (CEOM prior to 2015)
DEECD	Department of Education and Early Childhood Development, Victoria
DEEWR	Department of Education, Employment and Workplace Relations (Australian Government)
DoHA	Department of Health and Ageing (Australian Government)
HREC	Human Research Ethics Committee
MCEETYA	Ministerial Council on Education, Employment, Training and Youth Affairs
RCT	Randomised Controlled Trial
SEL	Social and Emotional Learning
WHO	World Health Organisation

Abstract

The promotion of student wellbeing is a key goal of Australian education, increasingly acknowledged as the responsibility of all educators. This study was designed to improve understanding of how educators develop understanding and practice of student wellbeing. The significance of the inquiry is that it is focused on how educators integrate student wellbeing within their practice and identities rather than simply on what they need to know about student wellbeing and how they can be trained to deliver student wellbeing related content and skills. Narrative methodology and methods are used to explore how educators conceptualise student wellbeing; how they locate student wellbeing within their professional practice; and how these processes are influenced by their personal and professional experiences. Research conversations, incorporating a series of visual and narrative research activities, were undertaken with twenty school-based and system-based teachers and leaders within the Catholic education system in Melbourne, Victoria. Analysis of participants' accounts focused on both the telling (process) and the told (content). In relation to the telling, the combined processes of drawing and storying practice and experience enabled participants to recognise and articulate their understanding and practice of student wellbeing. Participants emphasised the intertwining of conceptual, practical, and, importantly, relational elements of understanding and practice. Analysis of the stories told highlighted the interwoven influences of people, places, and experiences in rhizomatic, rather than linear, journeys of becoming educators with a focus on student wellbeing. The findings of the study suggest that teachers' complex stories of student wellbeing as educational practice might be used productively by teacher educators, researchers, policymakers, and educators themselves help to shape an integrated, dialogical agenda for student wellbeing practice, teacher education, research, and policy development and implementation.

Prologue: Stories we tell – Learning from and through stories of experience

When you are in the middle of a story it isn't a story at all, but only a confusion ... It's only afterwards that it becomes anything like a story at all. When you're telling it, to yourself or to someone else.

Margaret Attwood (2009, p. 298)

This is a story of a research study about the experiences of twenty educators in relation to student wellbeing as educational practice. From its outset, I have been conscious of my role as the constructor of the research story and the challenges this brings. In beginning, I present an image as a metaphor for stories as ways of seeing (*Figure 1*). This frames the process of writing and reading the thesis that unfolds in the following chapters. The metaphor lies in a photograph taken by my husband, Chris, in the front paddock of our property on the outskirts of Melbourne:



Figure 1. Ways of seeing, photograph by Chris Butler (2012)

How might we describe what we see in this photograph? It all depends on how you look at it – whether you focus on the blurred background, the spider web hanging from the tree, the drops of water on the spider web, or the reflections of the landscape in the drops of water. All these things were really there – some still are. What the photograph allows us to see is partly enabled by the photographer's choice of lens.

The filmmaker, Trinh Minh-Ha, notes that the acknowledgement of choice of lens and active interpretation on the part of the producer of images is often ignored:

Realism, as practiced [sic] and promoted by many, consists of ignoring one's constant role as producer of realities (as if things can just speak by themselves without the intervention of one who sees, hears and 'makes sense' out of them) (Trinh, 1992, p. 183).

What might we learn from seeing and making sense of the photograph?

Perhaps it depends on your perspective. From a physical science perspective, you might learn something about the properties of light, water or cobwebs. From an ecological perspective, you might learn something about the interaction between macro-environments and micro-environments. From a faith perspective, you might learn something about the mystery of creation or the presence of a higher being. From the photographer's perspective, you might learn something about composition, light and lenses. All these things are present simultaneously in this one image – choices are made in framing the shot and in interpreting it. On talking to the photographer, you might uncover a story of how the photographer did not realise the reflections were there until he downloaded the photograph onto his computer and looked at it more closely.

In framing my research study and the learning from it, I acknowledge that I have chosen to look through particular lenses at the ways educators understand and engage with student wellbeing. I have sought and interpreted material in particular ways, and presented these interpretations in a particular order and style. As in the photograph, there are layers of story simultaneously present in this thesis.

My own story of the understanding and practice of student wellbeing is interwoven through the thesis. This story generated the research *puzzle* and informs

the research approach; intersects with the participants' stories; and is continuing as I live my own professional and personal life.

The story of student wellbeing, also woven through the thesis, is introduced explicitly in the early chapters and evolves alongside the other stories in the thesis.

The stories of twenty educators' understanding and practice of student wellbeing are the central focus of the research. I explore how they conceptualise student wellbeing; how they locate it within their practice; and how they identify influences from personal and professional experiences over time on their understanding and practice of student wellbeing. These stories are accessed, analysed and discussed through the chosen narrative methods and methodology, against the backdrop of the literature reviewed.

The research story itself is an account of the process of planning, completing and writing up the research. It provides an organising structure to the thesis.

As with the interpretation of the photograph, a significant challenge has been to decide what to tell of these stories and in what order. My choices and the reasons for them will become clearer in the ensuing pages. Let me begin simply by pointing to the process in which I believe I am engaged here. I am not a filmmaker or novelist but, like Trinh (1992, p. 182), I want to "point to the process of constructing not truth but meaning, and to myself as an active element in that process". Trinh claims that her filmmaking positioned her "both as a foreign observer of a specific culture and as a member of the general cultural zone and non-aligned bloc of countries known as the Third World" (p. 182, see also Oakley, 1981). In my case, I am both an observer seeking to learn about the meaning other educators ascribe to student wellbeing and its place in their professional identities and practice and, at the same time, a member of the teaching and student wellbeing fields studied, striving to make meaning of student wellbeing and its place in my own professional identity and practice.

Thus, I am both in the midst of a lived story, and telling a story to myself and others in order to learn how educators do, and might in future, understand and engage with student wellbeing practice. The thesis presents my learning from this process. The participants in the study will have taken their own learnings from the experience, perhaps similar, perhaps different from my own, and not all of which

they will have discussed with me! The readers will make their own discernment about learnings from the content told and my telling of the process of its construction.

Within narrative inquiry approaches, it is a commonplace that the inquiry usually begins with “the researcher’s autobiographically oriented narrative associated with the *research puzzle* (called by some the research problem or research question)” (Clandinin & Connelly, 2000, p. 41). Let us begin, then, by telling the story of the genesis of the research and the identification of my puzzlement.

Chapter 1: Introducing the research story

Schools play a vital role in promoting the intellectual, physical, social, emotional, moral, spiritual and aesthetic development and wellbeing of young Australians and in ensuring the nation's ongoing economic prosperity and social cohesion.

(Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA), 2008, p. 4)

In 2008, when the *Melbourne Declaration on Educational Goals for Young Australians* included this statement in its preamble, those of us working in the field of student wellbeing welcomed it as an explicit acknowledgement of the national importance of student wellbeing in the work of schools and educators. The document had been signed by all national and state/territory Ministers of Education to guide education policy for the foreseeable future. Although a similar statement about holistic development had been made in the earlier *Adelaide Declaration on National Goals for Schooling in the Twenty-First Century* (MCEETYA, 1999), the explicit reference to wellbeing, including an emotional dimension, was new. Its inclusion seemed to affirm the considerable work that had been undertaken by researchers, health professionals and educators to promote student wellbeing as a significant goal and outcome of education.

Yet the statement holds within it the research problem or puzzle (Clandinin & Connelly, 1991, 2000) explored in this study. If promoting wellbeing is considered a vital responsibility of Australian schools in the 21st century, I was interested in how teachers and educational leaders make sense of this within their professional practice and identity. What might this mean for teacher education, professional learning, and research on the practice of student wellbeing?

These questions were of particular importance to me at the time of the release of the *Melbourne Declaration* as the promotion of student wellbeing had become a central theme in my own story of professional practice and identity. This story had evolved through my work as a teacher and student welfare coordinator in Victorian

secondary schools, then over a decade of work in the health sector in development and implementation of research interventions and professional learning programs focused on social and emotional wellbeing in schools. I had recently returned to the education sector to take up an academic appointment in the Victorian School of Education of the Australian Catholic University, charged with bringing my experience and multiple perspectives from education and health to develop the focus on student wellbeing in pre-service and postgraduate teacher education courses and research. Understanding how teachers made sense of student wellbeing was clearly going to be important in this role.

With colleagues in school-based health promotion research projects, I had previously worked as a *critical friend* alongside teachers and leaders to integrate health and education knowledge and practices in schools (Butler et al., 2011). Such a “boundary-spanning” role (Weerts & Sandmann, 2008, p. 93) moves beyond one-way transmission or dissemination of knowledge products to facilitating two-way processes of engagement and exchange (Bond & Butler, 2010). In engaging teachers and leaders in the work, I heard many of the personal and professional experiences that influenced their work. Listening to these stories was sometimes part of formal project activities but often richest in informal chats in staffrooms (Bond & Butler, 2010).

A key learning from this work was that good evidence from rigorous research and provision of high quality programs is necessary but insufficient to change the practice of educators in promoting student wellbeing (Butler et al., 2011, p. 2). Despite decades of comprehensive international research producing much high quality evidence about what works in promoting a range of aspects of student health and wellbeing, the challenge remained of how best to engage educators in these endeavours (Butler et al., 2011; Greenberg, 2004; Jourdan, 2011; Kidger, Gunnell, Biddle, Campbell & Donovan, 2010).

I became very interested in how this challenge might be met by better understanding the complex interactions reflected in educators’ stories of engaging with student wellbeing. This study is designed to move such stories to centre stage as the key focus of inquiry into educators’ understanding and practice of student wellbeing. It provides me with the opportunity to explore systematically how

educators' stories might be used more productively in teacher education, professional learning, and research in the field of student wellbeing.

In this introductory chapter I present an overview of the thesis. First, I explore the background to the study, locating myself and the inquiry within the evolving story of student wellbeing, and within Australian and Victorian (particularly Catholic) education policy contexts. I then outline the purpose and objectives of the study, pose the questions guiding the research, and further introduce the narrative inquiry approach to the study foreshadowed in the Prologue. I introduce some key terms and the way they are used in the thesis, before presenting an outline of the thesis, including its narrative structure and the focus and key theoretical frames for subsequent chapters. In concluding, I highlight the significance of the study for strengthening student wellbeing practice in school communities; enhancing professional learning; and engaging educators in research.

Background: Multiple contexts of student wellbeing

This inquiry is located in multiple, overlapping contexts, depicted in *Figure 2*.

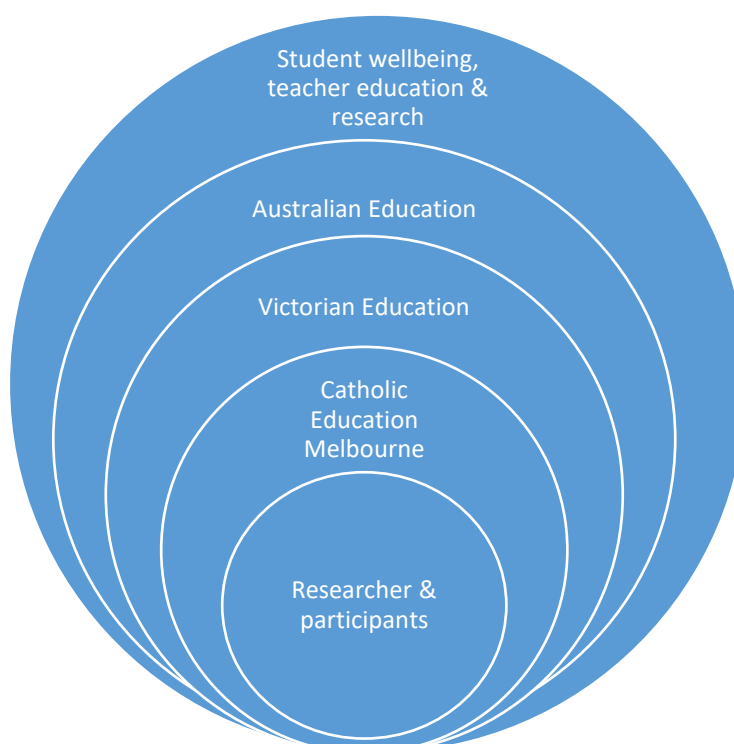


Figure 2. Locating the inquiry in multiple contexts

The immediate context for the study is the Catholic education system in Melbourne, Victoria. Since 2006, this system has identified student wellbeing as a key sphere of activity and accountability within its School Improvement Framework (Tobin & Thomas, 2009). This system, in turn, sits within an Australian and Victorian educational context where student wellbeing is a central element of education policy, as evidenced in the *Melbourne Declaration*. The professional settings of the study participants lie within these broader contexts and are described further in Chapter 3. My own story, including the doctoral research reported in this thesis, also sits within these contexts, all of which sit within multiple, intersecting, and sometimes competing, national and international policy and practice contexts of student wellbeing, teacher education and research.

Following on from the discussion of framing introduced in the Prologue, this study could be framed in different ways. The following discussion begins by framing the study, the participants and education systems involved within the broader contexts and discourses of student wellbeing, teacher education and research. The disciplinary and philosophical discourses are discussed further in Chapter 2. In thus locating the inquiry, I follow the use of “discourses” by Ereaut and Whiting (2008, p. 10) as:

more-or-less coherent, systematically-organised ways of talking or writing, each underpinned by a set of beliefs, assumptions and values ... They offer all of us a palette of sense-making devices; readymade building blocks for talking and thinking that can be put together in specific situations to make our case, explain our own actions, predict what might happen next, and so on.

Student wellbeing

At the time of the genesis of this study, wellbeing had become a commonplace term in education and school-based health promotion internationally, as well as in a range of other fields and, indeed, in popular culture (Vernon, 2008). It was becoming common to include wellbeing in public policy vision statements and was universally accepted as a good and desirable goal and outcome of education (Ereaut & Whiting, 2008). The term was often used in education discourses, as in other fields and everyday life, without users feeling the need to offer detailed definitions. It was often simply acknowledged as having multiple dimensions and bracketed with *health* or

development (Ereaut & Whiting, 2008; Vernon, 2008). Indeed, it was used in this self-explanatory way in the 2008 *Melbourne Declaration*.

It had become almost a cliché in student wellbeing and school-based health promotion discourses to highlight the lack of a clear, accepted definition of student wellbeing, with burgeoning literature on the multiple definitions in use; the specific dimensions of such definitions; the traditions from which definitions were generated; proposals for better definitions; and ways that these should be used in education policy and practice (Australian Catholic University (ACU) & Erebus International, 2008b; Ereaut & Whiting; 2008; Fraillon, 2004). This research and literature continued to grow as I conducted the study and is discussed further in Chapter 2.

A number of themes in relation to student wellbeing had emerged from this work in the years leading up to this study. Student wellbeing was widely acknowledged as crucial for learning, and learning as crucial for wellbeing and positive life outcomes (Fullan, 2006; Marshall, 2004; Wyn, 2007). As an area of practice, the more holistic and strength-focused notion of student wellbeing had largely replaced the more problem-focused term *student welfare*, and extended the boundaries of pastoral care and traditional health education (Catholic Education Office Melbourne (CEOM), 2008a; Colquhoun, 2005). The increasing focus on wellbeing was a way of shifting the emphasis from reaction and intervention to prevention and promotion in schools. Australian schools and education systems more commonly adopted the formal title, Student Wellbeing, for policy and program areas. Internationally, other terms were used to name similar strength-based approaches.

The changes in terminology and focus reflected a convergence of health and education in calls to focus on the *whole student* (Noddings, 2006; Perkins-Gough, 2008) and the *whole school* (Glover, Patton, Butler, Di Pietro, Begg & Cahir, 2002; Weare, 2000). This had been accompanied by a shift in seeing student wellbeing as the responsibility of all teachers, rather than just of specialist staff (CEOM, 2008a; Department of Education, Training and Early Childhood Development, Victoria (DEECD) 2009a; Kidger et al., 2010; Sheehan, Marshall, Cahill, Rowling & Holdsworth, 2007; Taylor, Prain, & Rosengren, 2008). A significant influence on these changes was the Health Promoting Schools approach. The health promoting schools framework, developed for the World Health Organization (WHO) and

building on the WHO's 1986 Ottawa Charter, identified three interconnected areas for health promotion in school communities: curriculum, teaching and learning; school organisation, ethos and environment; and community links and partnerships (Australian Health Promoting Schools Association, 2001). The model became highly influential in Australia and internationally in explicitly and implicitly underpinning whole school approaches and programs to promote health, wellbeing and learning (Parliament of Victoria Education and Training Committee, 2010).

At the same time, across the world, a focus on raising academic standards had often resulted in student wellbeing competing for schools' attention with areas like literacy and numeracy. Moreover, the growing focus on evidence-based practice in education and health, and on transparency and accountability through data-driven standards and performance indicators, had begun to highlight issues of measurement of the outcomes claimed for wellbeing work in schools (Fraillon 2004; Victorian Auditor-General, 2010). Previous research had suggested that schools and teachers continually strive to make sense of the competing demands within complex and rapidly changing policy and practice contexts (Fullan, 2006; Hargreaves, 1994; Hayes, Mills, Christie & Lingard, 2006). My research focuses on how educators in a range of roles make sense of student wellbeing in these complex contexts and what influences this. Further examination of the literature regarding the evolving story of student wellbeing is discussed in Chapter 2. This inquiry also sits within prevailing debates within teacher education and educational research that also formed part of the background to my study.

Student wellbeing and teacher education

As I approached this study, there were few teacher education courses in Australia at either undergraduate or postgraduate level that specifically focused on student wellbeing, and student wellbeing was often implicit in course offerings. An explicit focus on student wellbeing was more obvious in some subject areas such as health and physical education, or programs focused on pastoral care. From 2000, the Australian Government's Department of Health and Ageing had funded the development of resources and support for use in pre-service teacher education (Hazel & Vincent, 2005; Kay-Lambkin, Kemp, Stafford, & Hazell, 2007), but it was up to teacher educators if, where, and how they used these. Postgraduate courses focused

on student wellbeing were rare but emerging when I was employed to contribute to the development of one such course (Butler, Summers & Tobin, 2014). I was puzzled by the lack of a meaningful place for student wellbeing in undergraduate and postgraduate courses and concerned that students often did not construct a strong narrative of their learning and growth, particularly in relation to student wellbeing. I recognised that part of the answer was that the competing demands of a crowded curriculum operated at the teacher education level just as they did at a school level.

Part of the answer also lay in the way that teacher professional learning in relation to student wellbeing had often occurred through the rapidly growing number of programs and initiatives generated in the health sector and delivered in schools and systems. Initiatives generated in the field of psychology predominated, with a focus on addressing risk and protective factors for behavioural, social, emotional and mental health and wellbeing, including a growing focus on positive youth development or Positive Psychology (Catalano, Berglund, Ryan, Lonczak & Hawkins, 2004; Waters, 2011). In my previous work with schools in health promotion, it was clear that education systems and schools were grappling with how to manage the barrage of programs and professional learning offered and how best to incorporate the learnings from such programs into their evolving work on student wellbeing (Butler et al., 2011).

The challenge of engaging teachers in such programs was often a source of puzzlement for the health professionals and researchers who developed them (Dusenbury & Hansen, 2004; MacDonald & Green, 2001). In our work on promoting student health and wellbeing, my colleagues and I had explored this problem of teacher adoption of evidence-based initiatives (Bond et al., 2001; Butler et al., 2010; Butler et al., 2011; Glover & Butler, 2004). A key learning from this work was that educators should not be considered as passive recipients of research wisdom but as professionals exercising judgement about how to incorporate and adapt evidence-based programs, or aspects of them, into their work (Butler et al., 2010).

Drawing on research and practice in educational change (Figgis, Zubrick, Butorac & Alderson, 2000; Fullan, 1991, 1993; Hargreaves & Fink, 2006; McMeniman, Cumming, Wilson, Stevenson & Sim, 2000; Senge et al., 2000), we

argued for the need to “consider factors influencing how educational practitioners and policy makers learn and integrate new learning into practice within dynamic, nonlinear change processes” (Butler et al., 2010, p. 262). We suggested that in such contexts, teachers may be better served by being assisted to develop their own principles, pedagogies and processes based on deep conceptual understanding of student wellbeing and its antecedents rather than being asked to implement robotically highly prescriptive teaching packages (Butler et al., 2011). This approach had, of course, been proposed in other fields of education and research for some time (Goodson, 2008; Hayes et al., 2006; Mills, 1959/1977; Palmer, 1998/2007; Richardson, 1998). The framing of my study within broader research and literature about effective teacher education and professional learning is continued in Chapter 2.

I brought the learnings from this previous work to my new work in teacher education and to my doctoral research. Another key learning was that in order to engage teachers in the promotion of student wellbeing it was necessary to take account of what participants bring to the endeavour. In this study, I explicitly explore the multiple perspectives and experiences that educators bring to their approach to student wellbeing. The focus is thus on teachers’ stories of their understanding and practice of student wellbeing, exploring their learning journeys in multiple roles and contexts. The narrative inquiry approach adopted in the study is described in detail in Chapter 3. It sits against a backdrop of contested fields of research sketched briefly here.

Student wellbeing and research

The research context within which this thesis was developed was one where quantitative and experimental research was increasingly privileged in neo-liberal policy discourses of rigour, transparency, and data-driven accountability in health and education (Barone, 2001, 2007; Doecke, Kostogriz & Illesca, 2010; Kostogriz, 2007). The *Melbourne Declaration* (MCEETYA, 2008, pp. 16–17) called for “good quality data” on student outcomes and schools’ performances. The gold standard in health research had long been the randomised controlled trial (RCT). I had been a team member of a large RCT promoting health and wellbeing in schools and much can be learnt from such large-scale trials (Patton et al., 2006). Importantly, as already suggested, there is also a need to understand what influences the uptake of evidence

by teachers in diverse roles and contexts: how educators put research into practice. My study was influenced by studies using *backward mapping* techniques to trace the uptake of research findings in education prompted by concerns about the lack of impact of research on educational practice (Figgis et al., 2000; McMeniman et al., 2000).

In researching such a complex concept and process as understanding and practice of student wellbeing, my approach has also been influenced by ecological perspectives on the process of research, its use and dissemination. Previous work with colleagues reflecting on health promotion interventions in the complex and complicated systems of schools and communities highlighted the importance of recognising that teachers act and learn within dynamic contexts negotiating multiple interacting and sometimes conflicting/competing components (Bond & Butler, 2010; Butler et al., 2010; Glover & Butler, 2004; Hawe, Bond & Butler 2009).

The importance of understanding how teachers learn and put learning into practice has long been a central focus of educational research, theory and teacher education. Sim (2004, p. 351) pointed out that it is “almost 100 years since Dewey stated that the purpose of [educational] research in all its forms and disciplines was an 'effort to understand and help others understand what teachers and learners do during the process of learning and what this means potentially for the education of teachers'”. White and Moss (2003, p. 4) note that much “research about teacher learning in recent years has shifted from what teachers *do* to what they *know* and what informs this knowing”. Often missing from research and practice in the promotion of student wellbeing has been in-depth understanding of the teacher’s knowing in working with students in relation to the promotion of wellbeing: in particular, how they have composed a guiding storyline from their prior experiences to drive their future actions. This study addresses this gap.

The broad contexts of student wellbeing, teacher education and research are explored further in subsequent chapters. The location of student wellbeing in the particular contexts of Australian education, Victorian education and Catholic education in Melbourne are now outlined as the more immediate background to the study.

Student wellbeing in the context of Australian education

In Australia, part of the challenge of incorporating student wellbeing in curriculum or whole school programs lies in the multiple layers of Australia's federal system of government and responsibilities for funding, policy and planning in schools and school systems. Government schools are administered by and largely funded by state and territory governments, with supplementary funding from the Australian Government. Non-government schools, including Catholic schools, receive varying amounts of direct funding from the Australian Government, in addition to fees charged per student.

Responsibility for generating or supporting initiatives focused on wellbeing has rested with both levels of government. The Australian Government has funded health promotion initiatives and campaigns through the Department of Health and Ageing (DoHA), including the KidsMatter (Primary and Early Childhood) and MindMatters (Secondary) national mental health strategies in schools. At the time of the research conversations with participants, the Australian Government's Department of Education, Employment and Workplace Training (DEEWR) also had an Engagement and Wellbeing unit, focused on particular initiatives such as social inclusion; drug and alcohol strategies for schools; the National Safe Schools Framework focused on creating safe and supportive learning environments; and Aboriginal and Torres Strait Islander education programs. At the national level, there was little effective collaboration across health and education departments on student wellbeing initiatives and teacher engagement in these.

The *Melbourne Declaration* (MCEETYA, 2008, p. 12) had committed Australian governments to supporting "quality teaching and school leadership" and was to be the foundation for subsequent development of a national curriculum for all levels of education (Australian Institute for Teaching and School Leadership (AITSL), 2014) and national professional standards for teachers (AITSL, 2011). These standardised approaches raised concerns for me about the place of student wellbeing in schools and in teacher education. The development of the Australian Curriculum was underway as my study began, addressing the call of the *Melbourne Declaration* for promoting integrated development and wellbeing through cross-disciplinary general capabilities across all year levels and learning areas (Australian

Curriculum, Assessment and Reporting Authority (ACARA), 2013a, 2013b) but it was not clear what this meant for teacher practice.

Although changes to structure, organisation and curriculum had occurred, Australian secondary schools were still largely organised around subject disciplines, posing a challenge to the promotion of wellbeing as a more collective responsibility for the holistic education of the whole child. In primary schools and early childhood settings this has perhaps been more traditionally accepted and practised, as exemplified in the *Belonging, Being & Becoming: Early Years Learning Framework for Australia* (DEEWR, 2009).

In 2008, in a promising development for the promotion of student wellbeing at the national level, DEEWR commissioned a scoping study for the development of a national framework/policy statement on student wellbeing (ACU & Erebus International, 2008a). The study was funded within the National Schools Drug Education Strategy, acknowledging the enhancement of student wellbeing as important for student learning and social competencies and also for prevention of significant mental health and behavioural problems experienced by young people. This study included a comprehensive literature review as well as consultations with state government and non-government education authorities and a range of professionals in education. The study identified and refined definitions of student wellbeing, identified seven pathways through which student wellbeing could be facilitated, and concluded that a national framework for student wellbeing was “not only feasible but strongly endorsed by the majority of stakeholders” consulted (ACU & Erebus International, 2008a, p. 14). While a national student wellbeing framework had still not eventuated by the conclusion of my study, the scoping study demonstrated the widespread national interest in student wellbeing in education, including the focus on defining what it was and how it could be incorporated into school programs. It also highlighted the need for significant professional learning to support the implementation of such a framework, including a plan for pre-service teacher education.

Despite these national developments, the provision of welfare/wellbeing services and programs and, until the advent of the Australian curriculum, health education in government and non-government school communities has been the

responsibility of state and territory governments. The Victorian context is most relevant to this study.

Student wellbeing in Victorian education

As I began my study, both government and Catholic education systems in Victoria had established student wellbeing units or teams as core units within their organisational structures. These were developed from roots in student welfare programs and services, health education, health promotion and pastoral care. In independent schools, approaches to student wellbeing varied from school to school. In the following, I focus on the Victorian government school system and the Catholic system in the Archdiocese of Melbourne. The system was called the Catholic Education Office Melbourne (CEOM) until 2015 when it was renamed Catholic Education Melbourne (CEM).

The Victorian Government worked with both government and non-government sectors and schools in developing and implementing wellbeing-focused whole school strategies addressing a range of issues, including social and emotional learning (SEL); behaviour management; drug education; social inclusion; and creating safe school environments. In curriculum development, the *Victorian Essential Learning Standards* brought wellbeing-focused areas such as interpersonal learning explicitly into curriculum planning applicable to all schools in the state (DEECD, 2009a).

A significant development in Victorian education in relation to student wellbeing was the launch in 1998 of the *Framework for Student Support Services in Victorian Government Schools* (Department of Education, Victoria (DoEV), 1998a, 1998b). Initially developed in response to major inquiries into illicit drug use and suicide in Victoria in the 1990s, the framework focused initially on welfare but in resources and training for schools wellbeing became the more frequently used term:

The Framework for Student Support Services in Victorian Government Schools, incorporating the School Youth Focused Service initiative, will enable the development of a comprehensive and well-coordinated approach to promoting the wellbeing of school students in Victoria and to supporting them throughout their school years and beyond (DoEV) 1998b, p. 7).

The framework emphasised the links between wellbeing and learning and, drawing on a public health approach, proposed that schools focus on four key areas of activity: primary prevention, early intervention, intervention, and postvention (supporting students and others following traumatic events including accidents, suicide or serious illness, later renamed as restoring wellbeing). It should be noted that the introduction of this model was significant in its emphasis on strengthening the role of schools in primary prevention and the promotion of protective factors as well as continuing to focus more reactively on welfare through service provision. For many years, this framework was to remain central to the evolving work of student wellbeing not only in Victorian Government schools but also in non-government schools.

As part of this approach, government schools in Victoria and schools associated with the Catholic Education Office Melbourne began routinely to collect student data related to wellbeing, including data on students' feelings of engagement and belonging, experiences of bullying, and other indicators of social and emotional health as part of school improvement review and planning processes. The Victorian Department of Education, renamed Department of Education and Early Childhood Development (DEECD) in 2007, continued to emphasise the need for schools to place "an increasing emphasis on good educational, social as well as wellbeing outcomes" (DEECD, 2009a, p. 1). Arguing that student wellbeing was the business of every teacher, DEECD defined student wellbeing as "a sustainable positive mood and attitude, health, resilience, and satisfaction with self, relationships and experiences at school" (Victorian Auditor-General, 2010, p. 1).

In both government and Catholic school sectors, specialist student wellbeing leadership positions had been developed to lead development of curriculum and school-wide policies and practices to support student wellbeing. Several Victorian universities had begun to offer specialist student wellbeing courses but these were not mandated for those in specialist positions. The need for more effective and comprehensive preparation of pre-service teachers in this area had been an explicit recommendation of an inquiry into pre-service teacher training in Victoria (Parliament of Victoria Education and Training Committee, 2005). The CEOM had particularly focused on building the capacity of teachers and leaders to promote

student wellbeing, including collaborating with research projects such as those in which I had been involved. I drew the participants in my study from this context.

Student Wellbeing in Catholic Education, Melbourne

Within the CEOM, there had been a systematic development of an approach to student wellbeing led from 2004 by a dedicated student wellbeing team at the central office but overlapping with other areas within the education system and interfacing with research and programs beyond it. The evolution of explicit structures, staff roles, policies and programs for student wellbeing built on a previously established focus on pastoral care, inclusive schooling, social justice and the education and dignity of the whole person. The approach to student wellbeing here added to secular approaches in Victorian education a more spiritual focus informed by gospel teachings and Catholic social teaching (CEOM, 2008a). The approach was based on a clear distinction between *welfare* with an intervention emphasis and reactive stance and *wellbeing* with a prevention emphasis and proactive stance. The evolution of this approach has included development of policy and research documents and professional learning strategies for teachers and school leaders (Butler et al., 2014; CEOM, 2000, 2008a, 2009b, 2010; Tobin & Thomas, 2009).

The first *Student Wellbeing Strategy (2006–2010)* sat within a broader school improvement framework and explicitly linked wellbeing with student learning, leadership and school–community partnerships (CEOM, 2008a). The *School Improvement Framework* (CEOM, 2006) accords student wellbeing equal status with education in faith, teaching and learning, school leadership, and community partnerships as mandated areas of school review and planning. Schools were mandated to include a focus on student wellbeing in reviewing the school’s performance and planning their whole school program. Catholic schools in this jurisdiction also routinely collected data on student wellbeing, as part of their four-yearly cycle of school improvement planning.

The CEOM (2008a, p. 1) described wellbeing as referring to “students’ physical, social and emotional wellbeing and development” and identified staff as playing an “important role in fostering engagement and wellbeing”. A systematic approach was developed to building the capacity of teachers and leaders to promote a whole school approach to student wellbeing through the appointment of student

wellbeing leaders; establishment of clusters of schools working together to design and implement wellbeing strategies; regular opportunities for evidence-based professional learning on an integrated suite of wellbeing issues; and sponsored credentialled learning through postgraduate student wellbeing courses at the University of Melbourne and Australian Catholic University (Butler et al., 2014).

I had collaborated with the CEOM in several wellbeing initiatives in health promotion intervention, teacher education and research. I was aware that even in this context where there had been strong and systematic investment in structures and supports for educators to engage with the promotion of student wellbeing, such engagement still varied across schools and individual teachers and leaders. Exploring the challenge of enhancing this engagement had the potential to benefit all the contexts described so far.

Evolving and intersecting contexts

It is important to note that the place and practice of student wellbeing within all these contexts has continued to evolve during the conducting and writing up of the study and will no doubt do so in future. The stories of student wellbeing, of the contexts, of the participants, and of myself are therefore not finalised nor finalisable in the research story presented here (Bakhtin, 1981/2008; Frank, 2005b). Indeed, that was not the purpose of the work. Rather, the study has afforded me the opportunity to explore the continuing and intersecting trajectories of these evolving stories and contexts for student wellbeing, and related teacher education and research. Recognising the need to better understand these interactions in order to enhance the wellbeing of children and young people helped to confirm the purpose, significance, and research questions of my study, outlined in the next sections.

Purpose of the research

This research was designed to use narrative inquiry to understand more clearly how educators develop understanding and practice of student wellbeing; how they locate student wellbeing within their professional practice and identity; and what influences these processes. Focusing on what might be learnt from particular accounts, at a particular time, of a range of teachers' and leaders' experiences of understanding and practice in student wellbeing, I aimed to identify more effective ways to engage and work with teachers in professional learning and research in

relation to student wellbeing. Through interviews with educators in a range of roles and locations in schools and an educational system, the inquiry was designed to:

- identify stories of educators' experiences that have influenced the development of their understanding of student wellbeing and its place in their practice;
- map with participants the place of student wellbeing in their professional practice;
- develop a conceptual framework for teachers' understanding and practice of student wellbeing; and
- explore how teachers' stories might be used productively by teacher educators, policymakers, researchers and teachers/leaders themselves for promoting student wellbeing.

The research questions

The research questions (RQs) guiding the inquiry are:

RQ1. How do teachers/leaders develop understanding and practice of student wellbeing over time?

- a) How do educators talk about student wellbeing?
- b) How do they locate student wellbeing within their professional practice?
- c) What do educators say about what has influenced their conceptualisation of student wellbeing and its place in their professional practice?

RQ2: How might educators' stories of developing understanding and practice of student wellbeing be useful for teacher educators, policymakers and researchers and for educators themselves in more effectively promoting student wellbeing?

Conceptual, philosophical and methodological framing of the research

My research aligns with the body of doctoral research which is “not so much to prove things, but more to investigate questions, enquire into phenomena, and explore issues” in order to “understand a situation more clearly” and “to change things by

virtue of [this] research” (Clough & Nutbrown, 2012, p. 4). The conceptual and philosophical framing of the study has thickened and deepened as the study progressed, reflecting Maxwell’s (2005, p. 35) claim that a conceptual framework is “*constructed*, not found”. Narrative inquiry offers the methodological means for constructing this framing, for as Beattie (1997, p. 6) suggests, narrative inquiry in education is:

both epistemological and ontological in nature, in that it focuses on questions relating to how we think about the conduct of professional practice, professional learning and its study; it also focuses on questions regarding what a teacher is, how we can understand the realities of teachers' and students' lives, and how we can understand teaching and learning in terms of life's experiences.

In my study, Beattie’s epistemological questions relate to the research questions about educators’ conceptualisation and practice of, and learning about, student wellbeing. They also relate to my orientation to research as interpretive, with understanding and meanings being constructed or co-constructed through dialogical relationships. Ontologically, central to my study are questions regarding what or who a teacher or leader is in relation to student wellbeing, and about understanding teaching and learning and identity as dynamic and evolving in relation to personal/professional experiences or stories.

I would add to the conceptual and philosophical framing an axiological or values-based dimension. While all research is influenced by the values of those who design and conduct the research (Cresswell, 2007; Patton, 2002), this is recognised as crucial in narrative inquiry. Frank (2000, p. 356) argues for the ethical and methodological importance of researchers taking and articulating their own “standpoint” as “a political and ethical act of self-reflection”. In my own work, this means acknowledging the values I bring to the study and respecting the standpoints, values and stories of the participants when designing methods of gathering, interpreting and reporting on evidence. This also applies to the consideration of key terms, explained in the following section.

Key terms

As the purpose of this study is to explore the meanings ascribed to student wellbeing in the theory and practice of educators, I have not given set definitions of all key terms at the outset. Many of the terms used in this study are contested, consistent with the tensions and competing claims within and between fields, in this case including education, student wellbeing, and health promotion. The way terms such as student wellbeing, practice and identity are used, and influences on this use, is discussed in Chapter 2 and in subsequent discussions of findings. Important terms related to theory and methodology are explained as they are introduced but some frequently used terms are explained here to provide some clarity from the outset.

Practice: This term is often used in education as self-explanatory, including use within other common terms such as *best practice*, *reflective practice*, and *evidence-based practice*. In this thesis, I use the term both in its most basic conception as what people *do* in life or in their work, but also draw extensively on practice theory to explore more specific understandings of student wellbeing as educational practice. This is introduced in Chapter 2, and further developed in all following chapters.

Field texts: In recognition of the constructed and dialogic nature in narrative inquiry of what is referred to as *data* in much research, I have chosen to follow narrative inquiry traditions and use the term *field texts* instead of data. This is discussed further in Chapter 3.

Professional identity/identities: The evolving and often contested nature of these terms are discussed at length in Chapter 2, but in this study teacher identity is used to denote how teachers/educators perceive themselves and their professional roles, recognising that individuals' identities are contextually and temporally constructed.

Professional roles: The terms used to denote the roles of educators are:

Educators: This broad term is used to refer to those whose work is primarily to do with education in schools and systems, including teachers and leaders.

Teachers: Educators whose work is primarily with students, in classrooms or other teaching settings.

School leaders: Those in schools with specified leadership roles, including principals, year level co-ordinators, heads of departments, and leaders of learning or curriculum teams.

Systems leaders: Those in the education system with responsibility for leading policy and professional learning, for example in student wellbeing or curriculum development.

Student wellbeing leaders: School-based or system-based staff with leadership roles in student wellbeing. In schools, student wellbeing leaders have also been known as student wellbeing coordinators.

Professional learning/teacher education: While commonly used interchangeably, I use these and related term as follows:

Professional learning: Unless otherwise specified, this term is used to denote activities in a range of settings whereby educators undertake learning activities. These activities may be delivered by education, health or other systems, community, government and non-government organisations. They may be stand-alone activities or part of ongoing programs, for example, of school improvement, health promotion or teacher development.

Teacher education: Unless otherwise specified, this term is used to denote formal, accredited programs of teacher education at a range of levels and in a range of modes including pre-service and postgraduate courses and programs.

Pre-service teacher education: This term refers to formal, accredited education courses designed to prepare teachers for their work in schools. More recently, this term has been replaced in Australian educational policy by *Initial Teacher Education* (ITE), defined as a “professional qualification that meets the qualification requirements for registration as a school teacher in Australia” (AITSL, 2016, p.1). Pre-service teacher continues to be used to refer to the person

engaged in such education. I have retained the use of pre-service teacher education in talking about the experience of participants and use Initial Teacher Education in looking to the future.

Research conversations: Following narrative research traditions, this term is used instead of *interviews* in recognition of the dialogical process involved and the importance of the relationship between researcher and participant in a shared narrative space. This is explored further in Chapter 3.

Stories and narrative: Contemporary researchers in the narrative tradition have acknowledged that in practice the distinction between *narrative* and *story* is difficult to maintain (Frank, 2010; Reissman, 2008), but a common distinction has been made between stories as particular to individuals or groups with storytelling as a familiar everyday practice on the one hand and narratives as templates or typological resources on which people draw in telling their own stories (Xu & Connelly, 2010; Reissman, 2008). This distinction has been employed in this study. However, as Arthur Frank (2000, p. 354) has suggested, in practice “people do not tell narratives, they tell stories; “let me tell you a narrative’ sounds strange” so I usually refer to participants’ stories in discussing their responses

Student welfare and student wellbeing: Prior to the widespread adoption of the more strength-based term *student wellbeing*, *student welfare* was often understood by educators in a holistic sense as “all those policies, strategies and processes in schools that relate to the mental, social, emotional and physical wellbeing of both students and staff” (Freeman, 1995, p.2). The term also referred more particularly to the provision of services to students in particular need of support and student welfare is used in this study in this sense. The definition of the concept of student wellbeing is deliberately kept broad and open at the outset as understanding its multiple interpretations and applications in practice is a key focus of the inquiry, discussed in detail in Chapter 2, but explored in all chapters.

Whole school approach to promoting student wellbeing: This term refers to a deliberate organisational and pedagogical approach which encompasses all

aspects of school's environment and teaching and learning programs that impact on the wellbeing of students.

The structure of the thesis

In this first chapter of the thesis, I have given an account of the genesis, purpose and context of the thesis. The further unfolding of the thesis is summarised below.

In **Chapter 2: Literature and theory framing the research**, I first locate this study within the intersecting and evolving multidisciplinary discourses informing the concept of student wellbeing in education. This exploration of previous research and theory frames my first research question about the meaning of student wellbeing for educators: how educators make sense of the complex concept of student wellbeing in their professional practice and identity. I suggest that alongside quests for ideal definitions of student wellbeing, we should also follow Wittgenstein's advice to let "the use of words teach you their meaning" (1953/1994, p. 220). I then turn to an examination of practice theory and research to frame my research question about the place of student wellbeing in educators' professional practice. Drawing on a range of theorists within and beyond education, I argue for the importance of asking educators how they understand student wellbeing as practice, especially how they locate student wellbeing within their own practice and also how they might locate themselves within student wellbeing as a field of practice.

Although difficult to separate from practice, I move to consideration of research on educators' professional identities, to underpin my investigation of participants' accounts of where student wellbeing fits within their views of themselves as educators. Turning to questions of how educators learn about student wellbeing, I explore literature on teacher education and professional learning, focusing particularly on research on professional learning/teacher education as training contrasted with that on professional learning/teacher education as developing capacity for professional judgement. I conclude that we need to know more about the multiple influences and complex learning pathways by which educators develop their understanding and practice of student wellbeing, and recognise the usefulness of a narrative approach to methodology and methods, as explored in the following chapter.

In **Chapter 3: A narrative approach to methodology and methods**, I first examine the theoretical and practical underpinnings of narrative inquiry as a methodological approach. I trace the history of narrative inquiry as a research approach and highlight features useful for my study. These include the usefulness of narrative and stories in making sense of experience; in constructing professional identities; and in capturing complexity in education and educators' lives. I then discuss narrative approaches to methods. This includes what is traditionally called *data collection* in research, and why I adopt the preferred narrative terms of *field texts*; *research conversations*; dialogic, interpretive approaches to analysis; and the emphasis on both the *telling* and the *told* in presenting findings. I explore issues of knowledge claims, evidence and ethics in narrative inquiry and position my study in relation to these. The chapter moves from consideration of narrative inquiry as a methodological approach to my application of this in the design of methods for my study. This includes discussion of setting, participants, procedures for research conversations and analysis of the field texts (data) thereby created. I conclude with discussion of the approach to writing up the thesis or telling the research story. This provides the framing of the rest of the thesis around findings, discussion and conclusions.

Three findings chapters report and interpret participants' responses to the three separate but overlapping activities undertaken across three research conversations related to each part of Research Question 1: verbally conceptualising student wellbeing (Chapter 4); visually representing student wellbeing in practice (Chapter 5); and storying influences on understanding and practice of student wellbeing (Chapter 6).

In **Chapter 4: Conceptualising student wellbeing *in use***, I discuss the way that participants articulated their conceptualisations of student wellbeing, both in terms of the telling or participants' approaches to constructing and expressing these, and what was told about student wellbeing as a concept *in use*. From interpretation of the telling, I suggest that educators may approach conceptualisation of student wellbeing from multiple perspectives: teacher, leader and/or wellbeing specialist; student; and/or observer of the field of student wellbeing. Further, from the range of ways the concept was articulated, I suggest that educators, like their students, need to be offered different ways of expressing what they know and do, including narrative

forms. From interpretation of the told, I suggest that participants conceptualise student wellbeing as a complex, dynamic, multidimensional concept, in line with most definitions of the term. However, they variously use the term to refer to a *state* of being with varying balance of dimensions over time; a *resource* for learning and living, with fluctuations in quantity and quality over time; a *field* of practice, with shared and contested values, practices, and subfields; and a component of *professional identity*. In concluding the chapter, I suggest that we need to see beyond neat definitions and measures of student wellbeing and explore in research and teacher education the multiple ways the concept is understood and used.

In **Chapter 5: Locating student wellbeing in practice**, I discuss the visual images produced by participants to illustrate the place of student wellbeing within their professional practice. I explore the images produced; the ways that participants used the images in telling about their practice; and how the process added to their accounts of student wellbeing in the previous activity. Practice theory introduced in Chapter 2 frames discussion of participants' depictions and accounts of student wellbeing in their own practice and as a field of practice. Displaying both diversity of form and similarity in accounts of practice, the responses build a picture of student wellbeing in practice as multi-layered, dynamic and evolving. I present a diagram that summarises the collective responses, representing student wellbeing practice as interacting layers of practice contexts, purposes, and actions, all of which influence and are influenced by individual and collective values and dispositions, and professional roles and identities. I suggest the value of making and discussing visual representations of student wellbeing in practice in enabling participants to make explicit their own models or theories of student wellbeing in practice; to depict the complexity and *intertwining* of elements of their practice; to convey a sense of agency and professional judgement in choosing practice actions in relation to student wellbeing; and to highlight the centrality of relationships to student wellbeing in practice. In concluding the chapter, I note how this activity calls for further exploration of how participants came to these models of student wellbeing in practice, foreshadowing the focus of the next research activity, which is discussed in Chapter 6.

In **Chapter 6: Storying student wellbeing practice**, I explore stories of influences on understanding and practice of student wellbeing composed by

participants using a timeline/storyline activity. The exploration includes consideration of how participants describe their experience of the process of telling their story via the activity; how they use the activity to compose stories of often complex learning journeys; how they discuss the relative contributions of personal and professional experiences on learning and practice; and how they locate learning about student wellbeing learning in formal and informal learning spaces and in relationships with family, students, colleagues, leaders and mentors. Drawing on theory positioning learning as *rhizomatic assemblage* rather than linear progression, particularly the work of Deleuze and Guattari (1980/2016), I present a diagram representing how educators' stories trace learning about student wellbeing through different spaces, interactions and relationships, often clustered around nodes that might represent formal or informal, personal or professional learning experiences. I conclude the chapter by arguing for the usefulness of inviting teachers' stories to facilitate systematic, scaffolded, critical reflection as part of professional learning or research conversations about understanding and practice of student wellbeing.

In Chapter 7: Learning from stories of student wellbeing as educational practice, to frame my conclusions to the thesis, I draw on the work of Clandinin and Connelly, undertaken with a range of colleagues over many years, on the notion of *shifting stories to live by* (Clandinin & Connelly, 1998; Clandinin, 2012, 2013a; Clandinin et al., 2006; Clandinin et al., 2013). I return to the research questions to review the findings and identify implications for enhancing educators' understanding and practice of student wellbeing. In relation to the first research question about how educators develop understanding and practice of student wellbeing, I propose that the complexity of this understanding and practice, and of the processes of learning involved, can be better comprehended using a conceptual framework combining conceptual, practical and relational perspectives. I use this framework to review the findings across the study as a whole and propose an approach to teacher education, professional learning and related research in student wellbeing based on an ontology of becoming.

In relation to the second research question about the implications of the study for teacher educators, policymakers and researchers and educators themselves, I advocate a greater utilisation of a narrative, dialogical approach to understanding and promoting student wellbeing in the formation of effective teachers and leaders. In

advocating this, I align with researchers in other areas of teacher education calling for a deeper, critically reflective approach to the ongoing development of professional knowledge and practice, aiming at *phronesis* or the capacity to identify purposes, make appropriate professional judgements and take appropriate actions in shifting educational contexts (Aspland & McPherson, 2012; Biesta, 2015). I suggest that such an approach might be facilitated by recognising the rhizomatic nature of learning about the practice of student wellbeing and engaging educators in composing and revising their stories of professional identity and practice in this area. I propose and explore some key ways that teacher educators, researchers, policymakers, and educators themselves might play a part in such an approach. I conclude that the type of research undertaken in this study might be usefully developed and applied more widely to scaffold dialogue and stories in research and professional learning, with a view to enhancing educators' understanding and practice of student wellbeing.

In keeping with the narrative framing of the entire thesis, in the **Epilogue**, I return to the four stories woven through the thesis – my story, the participants' stories, the story of student wellbeing, and the story of this research. I describe how, rather than being finalised with the completion of the thesis, they will continue.

Concluding remarks: The significance of the research

The significance of this inquiry is that it focuses on why and how educators might be engaged in the promotion of student wellbeing rather than simply on what they should know about the promotion of student wellbeing and how they can be trained to deliver content and skills to students. The latter approach, commonly adopted in this field, has an important part to play in teacher education and research but, as has been increasingly recognised as I worked on this study, is not sufficient in changing educational practice for student wellbeing (Askell-Williams & Lawson, 2013; Kidger, et al., 2010; Temple & Emmett, 2013; Young, St Leger, & Buijs, 2013).

Part of the significance of the study also lies in the somewhat unusual combination of roles, perspectives and experiences I bring to it, spanning both education and health sectors as a teacher, student wellbeing practitioner, teacher educator, researcher, and critical friend to school change and health promotion

interventions. My personal and professional journey exploring the complex interplay of personal, professional, disciplinary, and socio-political influences on teachers' engagement with health promotion and school change initiatives sparked my interest in narrative inquiry into the interactions of the individual educator's beliefs, values, experiences and practice with the multiple layers of context that enable, constrain, mandate, discourage or encourage changes in professional practice (Butler et al., 2010; Hawe et al., 2009).

I turn now to exploration of the literature framing these complex interactions, including the discourses in which student wellbeing is situated and understood, and theory related to student wellbeing as professional practice, within professional identities, and shaping professional learning and teacher education.

Chapter 2: Literature and theory framing the study

Narrative research typically does not begin from a theoretical position, but with a close and thoughtful consideration of the phenomena and issues being studied ... But when theoretical formulations are drawn on ... it is beneficial to draw on the variety of perspectives that seem to offer clues on how one might make sense of the field texts that have been written.

(Elbaz-Luwisch, 2005, p. 33)

Many doctoral studies using narrative inquiry avoid the traditional literature review positioned as a chapter following the introduction. Such studies begin with the autobiographical story of the research puzzle and researchers weave discussion of literature across the whole thesis as they make sense of the findings of their inquiry (Clandinin & Connelly, 2000; Conle, 2000). I have indeed begun this thesis autobiographically with my previous close consideration of student wellbeing in the learning and practice of educators in a range of contexts over time and how this sparked my interest in pursuing my current research. I have also woven literature drawing on a variety of perspectives throughout the whole thesis. However, I have also retained the traditional second chapter literature review to examine literature supporting the conceptual framing of my study, and to elucidate an argument for why the study matters and why narrative inquiry is a useful approach for undertaking it (Ravitch & Riggan, 2017).

Throughout this study, rather than being grounded in a particular theoretical perspective, I have drawn pragmatically on research and theory across a range of fields. This accords with approaches of researchers who consider that crossing paradigms, disciplines, research and practice provides some creative tensions and thinking tools that help us to consider familiar problems, evidence and theory in new ways (Lather, 2006; Mills, 1959/1977; Rynes, Bartunek & Daft, 2001; Stinson, 2009). In my previous work, in boundary-spanning or “border-crossing” sectors and disciplines (Elbaz-Luwisch, 2005, p. 199), I found it useful to engage with multiple perspectives from research and practice from health, education and community sectors (Butler et al., 2010). As Rynes and colleagues (2001, p. 346) note, the “quality and rate of knowledge creation are enhanced by various forms of creative

tension-tensions" between multiple perspectives from different disciplines and discourses. Moreover, "eclectic" approaches to use of theory and literature, as advocated by Elbaz-Luwisch (2005, p. 33) recognise that making sense of the complexity of any given phenomenon in education is likely to require "drawing on a number of theoretical perspectives simultaneously". Given the complexity of student wellbeing as concept and practice, and of the complex contexts in which it is understood and practised, this is particularly relevant in my study. I have spent many years working in the field of student wellbeing, and have used this study as an opportunity to search out new ideas and literature that are "good to think with" (Jenkins, 2002, p. 115), providing new lenses through which to see and understand that which is familiar (Blackmore, 2010; Bourdieu & Wacquant, 1992/2007; Wittgenstein, 1953/1994).

In this chapter, I explore literature from areas of theory, practice and previous research concerning conceptualisation and practice of student wellbeing; relevant approaches to teacher education and professional learning; and the links between educators' identities, practice and stories in relation to student wellbeing. As with the concept of wellbeing itself, literature underpinning this study spans a range of fields of practice.

I begin by considering the meaning of student wellbeing for educators, examining how this complex, evolving concept is located within broader literature and discourses about wellbeing. Turning then to student wellbeing as practice, I draw on practice theory to frame my exploration of how teachers and leaders tell of the place of student wellbeing within their own practice. Although separating it from practice is somewhat artificial, I then consider the literature on professional identities as a frame for exploring participants' accounts of where student wellbeing sits within their own views of themselves as educational practitioners.

Moving the focus from practice and identities to teacher education and professional learning, I explore literature about approaches to teacher learning as they relate to student wellbeing. I also draw on work on complexity theory relevant to teacher learning about student wellbeing practice in complex contexts of schools and systems. This section frames my research questions about what has influenced participants' understanding and practice of student wellbeing and the implications

for teacher education and professional learning. As a bridge to the next chapter focused on narrative inquiry as the methodological framing of the study, I draw together the threads of this chapter in continuing the argument for a narrative inquiry approach to researching understanding and practice of student wellbeing begun in the Prologue and Chapter 1.

Student wellbeing: What does it mean to educators?

The concept of wellbeing is both accessible and well-understood in everyday usage and yet apparently challenging to describe and explain definitively in research and practice in education as well as other fields (Vernon, 2008). The common concern that wellbeing is not well-defined has led to many studies addressing this in fields including philosophy, theology, health, psychology, sociology, economics and education. Despite this extensive work prior to and throughout the period of the preparation of this thesis, the meaning of wellbeing has remained the subject of debates across a range of fields (see for example Cahill, 2015; Cameron, Mathers & Parry, 2006; Dodge, Daly, Huyton & Sanders, 2012; Ereaut & Whiting, 2008; Gillett-Swan & Sargeant, 2015; Ryan & Deci, 2001; Vernon, 2008). Student wellbeing sits within these broader debates, with similar concerns expressed about the lack of consistency in definitions of it and their application in education. Increasing numbers of studies have been undertaken to address this (see for example, ACU & Erebus International, 2008a, 2008b; Fraillon, 2004; Pollard & Lee 2003; Soutter, 2011; Spratt, 2016; Watson, Emery, Bayliss, McInnes & Boushel, 2012).

Across this debate and research, there has been general agreement that wellbeing is a complex construct with multiple dimensions. Indeed, the *Melbourne Declaration* characterises wellbeing in terms of its intellectual, physical, social, emotional, moral, spiritual and aesthetic dimensions. There have been many attempts to represent how these dimensions fit together, and also how they might be measured (Fraillon, 2004; Hamilton & Redmond, 2010; Pollard & Lee 2003). Ereaut and Whiting (2008, p. 11) note that wellbeing as used in public policy sits within multiple discourses, including an “operationalised discourse” in which “a concept is only known, defined and treated as real in terms of a set of indicators or measures”. They note that such a discourse within a particular government or community sector might compete with alternative constructions elsewhere. This is very true of discourses about student wellbeing encountered within my own

professional experience of crossing from education to health and back again. This was part of my initial research puzzle: how do educators make sense of these competing definitions and discourses?

It is quite challenging to identify and name separate spheres of influence on the concept and practice of student wellbeing as they overlap and intersect in shifting and dynamic ways. Indeed, in a critical investigation of the concept and place of social and emotional wellbeing in education in the United Kingdom, Watson and colleagues (2012) similarly note how trying to define and depict the dimensions of wellbeing increasingly leads to complex conceptual maps that can at best be “indicative, not exhaustive” (p. 14). Bearing that in mind, *Figure 3* indicates some of the fields and discourses influencing the concept of student wellbeing in the context of Catholic education in Victoria at the time of my research conversations with participants in this study.

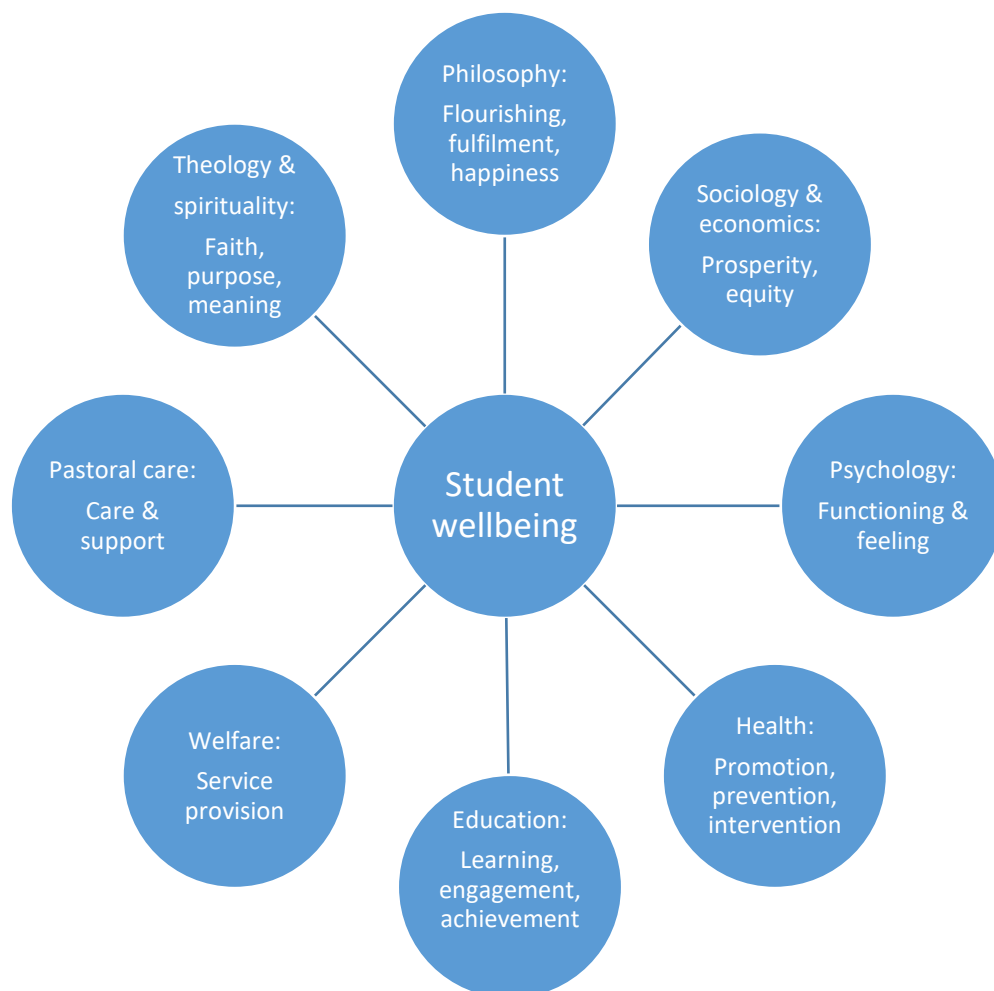


Figure 3. Multiple fields and discourses surrounding student wellbeing

As a backdrop to the exploration of how participants in the study framed their own understandings of student wellbeing, necessarily brief summaries are given of each sphere, while recognizing that each of them in turn contains a multiplicity of perspectives on theory and practice.

Perspectives from philosophy

Student wellbeing sits within philosophical debates conducted since ancient times about what it means to live well or to attain happiness. In-depth discussion of the multiple threads of these debates is outside the scope of this thesis, but particularly relevant to this study are those revolving around Aristotle's exploration of the highest human good as being *eudaimonia*, that has generally been translated from the Greek as happiness (Brown, 2009). In Book 1 of *The Nichomachean Ethics*, Aristotle suggested that most people equated the highest human good with happiness and with "living well and faring well" (Brown, 2009, p. 25). However, Aristotle noted the many different opinions of what happiness really is, including pleasure, enjoyment, wealth, honour, virtue, wisdom, and justice, and concluded that most of these are sought in pursuit of a complete experience of happiness. The pursuit of happiness has continued to be the subject of philosophical debate: the perceived superficiality of *hedonistic* wellbeing associated with the achievement of pleasure and avoidance of pain is often contrasted with promotion of the eudaimonic notion of happiness and wellbeing as a deeper flourishing and fulfilment that has "a distinct link to intrinsic meaning" (Vernon, 2008, p. 53).

In education, as my study began, student wellbeing sat partially within philosophical debates about meaning, purpose and happiness. In relation to the former, for example, considerable research was being undertaken in the area of values education, addressing philosophical, ethical and pedagogical approaches to developing students as whole persons (Pring, 2004), and as life-long learners able to "exercise judgement and responsibility in matters such as those of personal and social relationships, morality, and ethics" (Aspin & Chapman, 2007, pp. 2–3). This work often positioned student wellbeing and values education as interlinked (Lovat, Toomey, & Clement, 2010) and very much focused on the life lived well, both at an individual and societal level.

In relation to happiness, it had become common to suggest that happy children learn better (CEOM, 2009b; DoEV, 1998b) but defining what such happiness meant was subject to debate and ongoing research. In their scoping study into approaches to student wellbeing for the Australian government, ACU and Erebus International (2008b, p. 16) noted that wellbeing was often equated with happiness but that the two concepts could be differentiated with happiness being “short-lived” and wellbeing as “relatively stable and experienced over time”. They also acknowledged the growing influence in education of research from the Positive Psychology movement, developed initially in the USA, with its strong focus on promoting personal strengths and positive emotions. Philosophical discourses thus spill over into psychological ones, as well as into other subfields of the social sciences including sociology, economics, and education, all discussed further below. Moreover, student wellbeing in Catholic education has particular philosophical underpinnings relating to pastoral care, spirituality and faith, also discussed below.

Perspectives from the social sciences: Sociology and economics

Across the social sciences, wellbeing discourses have long addressed both individual and societal outcomes, such as individual and community functioning and prosperity, as well as social cohesion, as in the *Melbourne Declaration*. The subfield of psychology is dealt with separately below as it has had such a critical influence on theory and practice of student wellbeing. Economic and political discourses help shape public policy and attitudes to providing material resources to schools and directing the use of these in curricular and extra-curricular programming, accountability measures, and teachings and learning standards. Educational debates and shifting policy and program emphases on welfare and wellbeing are situated within these broader socio-political discourses. These are discourses in which an increasing use of the term wellbeing in public policy vision statements (Ereaut & Whiting, 2008) is often at odds with precarious labour markets, growing socioeconomic inequalities and disadvantage (Mills & Gale, 2010) and increasing competition between schools and educators in meeting tighter professional regulations, accountability measures and standards-based reforms (Kostogriz, 2012).

At the time of the development of this study, at least at the level of social policy discourses, a vision of economic wellbeing as broader than income level had been increasingly espoused. Across the Western world, including in France, Britain,

and the USA (Asher, 2011), governments had developed wellbeing indices and frameworks. The Australian Treasury included a Wellbeing Framework in its strategic objectives in the early 2000s, framing a vision of socially just economic outcomes beyond simply jobs and growth and including “the extent to which individuals have the capabilities necessary to choose to lead a life they have reason to value” (cited in Asher, 2011, p. 2). This approach was similar to that taken by the United Nations’ Human Development Index (Stanton, 2007), and both were heavily influenced by the approach of Indian philosopher and economist Amartya Sen in focusing on human *capabilities* and *functionings* in evaluating social outcomes of public policy (Asher, 2011; Sen, 1993; Stanton, 2007). Over the period of the development of my study, political changes saw a refocusing of socioeconomic policies to more conservative goals of balanced budgets, reduced welfare payments and increased productivity, including the eventual dropping of the Australian Wellbeing Framework (Uren, 2016).

Sociological perspectives influencing understandings of wellbeing include those exploring and measuring social and environmental factors impacting on equality and equity in wellbeing outcomes, including family structure, income, employment, housing, educational opportunity, and community development. These perspectives include research about particular societal subgroups whose wellbeing is considered to be compromised. In Australia this includes members of Aboriginal and Torres Strait Islander, refugee, and culturally and linguistically diverse (CALD) and same sex attracted, intersex and gender diverse communities; as well as those experiencing disability or family disadvantage and vulnerability.

Particularly relevant to this study is sociological research arguing that wellbeing should be seen as a dynamic, evolving social process located in time, space and personal and political relationships (Hamilton & Redmond, 2010; White 2010). White (2010, pp. 170–171) argues for example that wellbeing “is more usefully understood as a process that comprises material, relational, and subjective dimensions” and “may be assessed at both individual and collective levels, but its grounding is in the links between them: wellbeing happens in relationship”. Australian researchers of youth wellbeing have argued for greater consideration of social and political environments and processes alongside dominant psychological or

economic factors in defining and measuring wellbeing (Bourke & Geldens, 2007; Wyn, 2007).

Wellbeing discourses in education have drawn on sociological theories of the importance of social capital for the wellbeing of individuals and communities (Putnam, 2000; Roffey, 2012; West-Burnham, Farrar & Otero, 2007). Such discourses emphasise the importance of shared values, trust and reciprocity within communities, strong social networks, high levels of participation and community engagement. They have significantly informed the CEOM's policy development (CEOM, 2009a; 2010) and driven professional learning and school improvement initiatives promoting social inclusion (CEOM, 2011a; Meeting Point, 2013); family and community partnerships (CEOM, 2009c; 2011b) and restorative practices (CEOM, 2007a). The importance of considering socio-political contexts and relationships resonates with Bronfenbrenner's (1979) social ecological theory of child development that has been influential in developmental approaches in psychology and education (Roffey, 2008).

Perspectives from the social sciences: Psychology

The increasing focus on student wellbeing in Australian education has been particularly driven by research in psychology across several subfields. Particularly influential areas include normal development and growth across the lifespan (for example, Bronfenbrenner, 1979; Piaget, 1952/1965, Vygotsky, 1978); effective functioning (for example, ACU & Erebus International, 2008b; Ryan & Deci, 2001); and flourishing, happiness and positive mood as in the growing Positive Psychology movement (for example, Seligman, 2011; Seligman, Steen, Park & Peterson, 2005; Waters, 2011). It is beyond the scope of this thesis to explore in detail the breadth of psychological contributions to student wellbeing and education, but some important aspects of this are relevant to the design of this study.

The influence of psychology in framing student wellbeing can be seen in the definition proposed as part of the scoping study conducted to explore the feasibility of an Australian student wellbeing framework (ACU & Erebus International, 2008a). Initially the definition offered for consideration by educators across Australia was:

Student wellbeing is a positive, pervasive, holistic and sustainable psychological state characterised by positive mood, resilience and satisfaction

with self, relationships, school experiences and life in general. The degree to which a student demonstrates effective academic, social and emotional functioning in their school community is an indicator of his or her level of wellbeing (ACU & Erebus International, 2008a, p. 7).

After broad consultation, student wellbeing was defined more simply as:

a sustainable state of positive mood and attitude, resilience, and satisfaction with self, relationships and experiences at school (p. 7).

The influence of psychology can also be seen in the push for development of effective and accurate instruments and methods for measuring wellbeing indicators. This applies to wellbeing beyond schools but has also become increasingly demanded in relation to student wellbeing (Fraillon, 2004; Urbis Pty Ltd, 2011; Victorian Auditor General, 2010). As in broader wellbeing research, student wellbeing has been measured using both *objective* (based on local or national statistics) and *subjective* (based on self-reports by individuals) measures. Both types of measures have been subject to ongoing debate as a plethora of researchers construct, test and argue for the inclusion and application of particular core dimensions of wellbeing that are themselves defined through the concepts and language of the field or subfield of the researcher. Psychologists, for example, might use different terminology from that used in the *Melbourne Declaration* or in medical research, and even within the field of psychology there have been different components proposed within the core dimensions (Cahill, 2015; Fraillon, 2004; Ryan & Deci, 2001; Ryff & Keyes, 1995; Seligman, 2011; Urbis Pty Ltd, 2011). As I was finalising this thesis, the explosion of measurement approaches and instruments was evident in the release in the United Kingdom of a “toolkit for schools and colleges” for “measuring and monitoring children and young people’s mental wellbeing” (Deighton et al., 2016, p. 1). This provides schools and colleges with 30 validated instruments for measuring key risk and protective factors impacting wellbeing at individual, family, school, and community levels. Instruments’ titles include terms such as “wellbeing”; “emotional literacy”; “quality of life”; “resilience”; “coping”; “life satisfaction”; and “attitudes to self and school” (p. 45).

Since the 1990s, in Australian education, including Catholic education in the Archdiocese of Melbourne, the influence of psychology and mental health research is seen most clearly in the development and implementation of resilience programs and social and emotional learning (SEL) programs (for example, Noble & McGrath, n.d.). This has been informed by the emerging work in Positive Psychology (Seligman et al., 2005; Waters, 2011) and particularly by the work of the US Collaborative for Social, Academic and Emotional Learning (CASEL, 2005). The inclusion of the terms *academic* and *learning* is purposefully designed to ensure that the focus on social and emotional learning is considered core business for schools and educators (Zins, Weissberg, Wang & Walberg, 2004). The national mental health strategies for Australian secondary, primary and early childhood educational settings, *MindMatters* (Australian Government Department of Health, 2014) and *KidsMatter* (Commonwealth of Australia, 2012) include social and emotional learning programs as a core component of promoting resilience and wellbeing. The Catholic Education Office Melbourne drew on international and national research, particularly the work of CASEL, in developing guidelines and professional learning activities to enable Catholic schools to implement a whole school approach to SEL (CEOM, 2007b; 2009d).

Perspectives from health

Overlapping with psychology are areas of health research and practice focused on health-related wellbeing, including physical and mental health, disease prevention and health promotion. The Health Promoting Schools model has been described in Chapter 1 as part of the context of student wellbeing in Australian education. Building on the WHO's (1986) *Ottawa Charter*, an evidence base for this public health approach in schools continues to be constructed. The approach is focused on identifying risk and protective factors situated within the individual, their families, peer groups, neighbourhoods or the wider society, that can either compromise or foster health and wellbeing of individuals and communities. Identification of such factors enables prevention, promotion and intervention approaches to be developed, aiming to mitigate risk and enhance protective factors for individuals and in particular settings. The *Ottawa Charter* built on the definition of health articulated in the WHO's constitution in 1948 (p. 1), equating health with holistic wellbeing:

Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.

Translated into educational policy and settings, a public health approach continued to influence the promotion of health and wellbeing schools in the years leading up to my study (Bond & Butler, 2010; Centers for Disease Control and Prevention, 2009; International Union of Health Promotion and Education (IUHPE), 2009).

The public health approach, particularly its focus on identifying risk, has been called into question in recent decades as often being framed too much within a deficit model. As I developed and wrote up my study, a shift in focus continued from risk towards positive development through strength-based, holistic approaches, emphasising positive states of health, resilience, and developing supportive relationships between individuals, families, institutions and communities (Cahill, Beadle, Farrelly, Forster & Smith, 2014; France, Freiberg & Homel, 2010; Noble & McGrath, 2016; Roffey, 2012; Seligman, 2011). In schools, this is reflected in the previously discussed shift from the use of the term welfare to that of wellbeing, and in the linking of wellbeing and learning as part of the education of the whole student.

Many educators have participated in the burgeoning range of initiatives imported from the health sector into schools. I am interested in how educators make sense of these within their own practice.

Perspectives from education

Much early research and practice around student wellbeing centred on programs and products for teaching *about* wellbeing related issues or delivering wellbeing related services, often focusing on single issues in isolation from each other (Glover & Butler, 2004). Increasingly, international research demonstrated the effects of school environments and the relationships of those within them on student connectedness, wellbeing and multiple student outcomes (Centers for Disease Control and Prevention, 2009; Greenberg et al., 2003; Patton et al., 2006; Weare, 2000). Student wellbeing became more commonly positioned in educational discourses as central rather than additional to learning and teaching, and school improvement (CEOM, 2008a; Fullan, 2006; Paulus, 2005). Indeed, this is reflected

in the *Melbourne Declaration on Educational Goals for Young Australians* (MCEETYA, 2008).

Leading up to the release of the *Melbourne Declaration*, the growing interest in education in research on student wellbeing was demonstrated in a national conference conducted by the Australian Council for Educational Research (ACER) in 2004. The conference explored the emerging question of what research evidence was capable of “informing and enhancing efforts to raise levels of general wellbeing and learning in our schools” (Masters, 2004, p. 2). Speakers at the conference reflected the multidisciplinary roots of student wellbeing, spanning fields of educational assessment and measurement, values education, learning disabilities, psychiatry, psychology, social work and sociology. In his opening address, Professor Geoff Masters called for research aimed at addressing the “mental, emotional, spiritual, physical and social” dimensions of wellbeing, noting that the “development of student wellbeing depends on growth in all these areas, as well as on their increasing integration into a balanced whole” (p. 2) to enable “students’ growth and development as healthy, well-rounded individuals” (p. 5). Later, Steven Marshall, Chief Executive of the Department of Education and Children’s Services (DECS) in South Australia, drew attention to the growing body of research indicating the centrality of wellbeing to learning; new understandings of the interactions between cognitive, social and emotional development; links between wellbeing, student engagement and learning; the importance of wellbeing to life outcomes and societal wellbeing; and the importance of focusing on the role of school climate and educators’ knowledge and practice in promoting wellbeing (Marshall, 2004).

Just one of many organisations doing so, ACER subsequently developed and trialled a set of social and emotional wellbeing survey instruments for use by schools (Bernard, Stephanou & Urbach, 2007). The surveys included teacher and student ratings of wellbeing and drew on ecological models such as that of Bronfenbrenner and on emerging work on strength-based approaches, including lists of developmental assets or internal or external qualities and experiences that influence positive development and life outcomes (Scales et al., 2004). School sectors and systems in Australia continue to use these and many other similar instruments to survey students, parents and teachers about wellbeing. Moreover, as already suggested, there are many research-based programs available for addressing student

wellbeing and many researchers urging schools to take these up and deliver them with fidelity to program design. At the same time, other educational researchers have long argued for less focus on measurement, delivery of programs, and drilling in social and emotional skills and competencies in often narrow areas (Noddings, 1986, 2006; Palmer, 1998/2007).

As early as 1902, Dewey had argued for a focus on teaching the whole child rather than subjects (Dewey, 1902/1990). Also influential is the work of Carl Rogers (1969) on teaching the whole person with a focus on self-actualization and positive relationships with teachers as facilitators of learning rather than instructors. More recently, a campaign conducted in the USA, initially in reaction to perceived narrowing of educational goals and rampant testing regimes under the *No Child Left Behind* legislation first enacted in 2001, championed whole child approaches to education (Association for Supervision and Curriculum Development (ASCD), 2007; Perkins-Gough, 2008). Such work acknowledges teaching as a relational, caring profession involving emotional or affective labour as well as considerable professional judgement in developing and constructing supportive learning environments and engaging learning activities (Hargreaves, 1998; Kostogriz, 2012; Noddings, 2006).

How educators, particularly school-based ones, make sense of the bewildering array of sometimes competing perspectives on student wellbeing is a key focus of this study. The growing focus in educational research on student wellbeing has implications for the work of teachers and leaders in schools and for teacher education and professional learning and will be discussed further in this chapter and subsequent chapters.

Perspectives from welfare

The shift in terminology and approach from student welfare to student wellbeing discussed in Chapter 1 is a matter of emphasis rather than of clear-cut boundaries in research and practice of student wellbeing. Indeed, prior to this shift, leaders in student welfare had defined welfare broadly. In introducing the role of Student Welfare Coordinators in Victorian Government schools, Ward (1981, p. 2) argued that all teachers “have a socialising and guidance role and an influence on the welfare of students, whether they accept or reject the idea”. In 1995, Freeman (p. 2)

explicitly defined student welfare as “all those policies, strategies and processes in schools that relate to the mental, social, emotional and physical wellbeing of both students and staff”. By 2004, a research report, *The Welfare Needs of Victorian Catholic Schools*, noted the influence of the WHO’s models and definitions of health and wellbeing in using welfare “in its broadest sense” (Cahill, Wyn & Smith, 2004, p. 3). This research linking international research with local needs was foundational to the shift in terminology in Catholic Education in Melbourne and to the establishment of their Student Wellbeing Unit in 2004. It reflected similar shifts in the Victorian and international education systems and public health research more broadly (DoEV, 1998a; Glover & Butler, 2004; National Healthy School Standard, UK, 2004; Prilleltensky, 2005; Weare, 2000).

It is important to note that despite changes in terminology and calls for schools to shift the emphasis from intervention and postvention to prevention, promotion and early intervention within a whole school approach to promoting student wellbeing, the need for welfare services and programs continued. Issues such as school attendance; disability; learning needs; family disadvantage and breakdown; mental illness; drug and alcohol abuse; sexual health; community safety and domestic violence; child abuse; and a range of physical health issues engage the time and resources of education systems and challenge governments to provide effective relevant services and partnerships with service providers (Cahill et al., 2004; Spratt, Shucksmith, Philip & Watson, 2006; Victorian Auditor General, 2010; DEECD, 2009b). Thus, it is important to retain welfare as part of the concept of student wellbeing for educators.

Perspectives from pastoral care

While pastoral care is an area of practice across education systems and sectors in and beyond Australia (Hearn, Campbell-Hope, House & Cross, 2006), it has been particularly influential in shaping student wellbeing in the Catholic education sector. The focus on student wellbeing within the CEOM was founded to a large extent on earlier policies and programs related to pastoral care. In the first instance, this was built on the pastoral care policy initiated by the Catholic Education Commission of Victoria (CECV) in 1994 and revised several times since (CECV, 2008). The version of the policy current at the time of my research conversations with participants

explicitly connected to Christian Gospels, stated that pastoral care in Catholic schools:

affirms and gives expression to the belief that ‘the person of each individual human being, in his or her material and spiritual needs, is at the heart of Christ’s teaching: this is why the promotion of the human person is the goal of the Catholic school’ (CEOM, 2008a, p. 1).

Beyond gospel influences, this approach built on research on resilience, mental health promotion, and social capital. Following participation in the Victorian Centre for Adolescent Health’s Gatehouse Project, a randomised controlled trial of a multicomponent whole school approach aimed at promoting emotional wellbeing in schools (Bond & Butler, 2010), the Catholic Education Office Melbourne developed an adaptation for Catholic schools. *A Whole School Approach to Pastoral Care: A Road Beyond the Gatehouse* (CEOM, 2000) included the key Gatehouse Project focus areas of security, communication and positive regard in building connectedness to school, peers, teachers and spirituality. It also included six relational and organisational dimensions drawn from CEOM pastoral care documents: “self-discipline and responsibility”; “pastoral programs”; “comprehensive and inclusive approaches to teaching and learning”; “supportive school/family relationships”; “effective networks of care”; and “coordinated and supportive organisational structures” (CEOM, 2000, p. 13). Pastoral care as practised in the educational context from which participants were drawn for this study thus sits within public health approaches covering the spectrum of promotion/prevention, early intervention, intervention and postvention as well as within the tradition of Catholic Social Teaching. This includes a focus on social justice, the common good, preferential option for the poor and vulnerable, and the dignity and fulfilment of the whole human person (CEOM, 2011a; Meeting Point, 2013). In this study, I explore how participants make sense of all this.

Perspectives from theology and spirituality

Clearly, spirituality and theology are core underpinnings of Catholic education. While too extensive to explore in detail here, theology and spirituality are part of the theoretical, conceptual and practical traditions in Catholic doctrine, social teaching and pastoral care, (CEOM, 2009a). These are clearly particularly important

influences on the concept of student wellbeing in schools in the Catholic Archdiocese of Melbourne. *Learning Centred Schools: A Sacred Landscape*, the learning and teaching framework released as I began preparing my study, drew on papal and Church teachings, as well as school improvement and leadership research. The framework characterised learners as being autonomous and connected to self, God and others, and “with a transcendent orientation (with a spiritual identity – acting with integrity, from the best possible self)” (CEOM, 2009a, p. 4).

However, as noted in the literature review for a scoping study into the feasibility of a national student wellbeing framework for Australian schools (ACU & Erebus International, 2008b), spirituality can be considered as concerned with a search for meaning, purpose and values, a sense of relationship with something bigger than oneself, and not necessarily a matter of faith or belief in a deity or deities (ACU & Erebus International, 2008b). Participants in this study might subscribe to either, both or neither of these perspectives.

Student wellbeing as practice: Beyond definitions to meaning *in use*

The preceding discussion has sketched some of the influences on the concept of student wellbeing, and how the concept might be defined and operationalised differently across disciplinary fields and discourses. As I undertook my study, there continued to be increasing numbers of studies in education and other fields on developing better ways of defining and measuring student wellbeing, and how to translate this into learning and practice for educators. In undertaking this study, I was more interested in how educators themselves make sense of the complexity of student wellbeing within their professional lives and identities.

From my experience in working with teachers and schools, it seemed to me that part of the usefulness of the term and concept may be in its very complexity, its encompassing nature as an umbrella *gestalt* term for a whole range of aspects of lives of students and the practice of educators. In focusing on the meaning ascribed by participants to student wellbeing in practice, I am following the advice of Wittgenstein (1953/1994, p. 220) to let “the use of words teach you their meaning”; an approach also recommended by others investigating complex concepts in education (Aspin & Chapman, 2007; Leicester, Twelvetrees and Bowbrick, 2007). Findings from the exploration of participants’ understanding of student wellbeing as

a *concept* is the particular focus of Chapter 4, and their perception of how this was translated into practice the particular focus of Chapter 5, although discussion of these areas overlap and are threaded through all chapters following this one. I turn now to the literature framing student wellbeing as practice.

Exploration of student wellbeing as practice was a key objective of this thesis from the outset, and I continued to explore literature related to practice throughout the study. Like wellbeing, practice is variously defined and often used as self-explanatory, including in terms commonly used in educational policy such as *best practice*, *reflective practice* and *evidence-based practice*. At its most basic, practice is conceived of as what people *do* in life or in their work: as actions or activities (Schatzki, 2005b). Wenger (2008, p. 47) discusses practice as “doing”:

but not just doing in and of itself. It is doing in a historical and social context that gives structure and meaning to what we do ... The concept of practice highlights the social and negotiated character of both the explicit and the tacit in our lives.

Wenger here highlights some characteristics of practice commonly identified in the literature, despite ongoing debates and variation between theorists. In the following discussion, I further explore these shared elements.

Practice as actions or activities

It seems obvious to suggest that practice is made up of specific practices, actions or activities (Hibbert, 2012; Kemmis et al., 2014; Schatzki, 2005a). However, the focus on action has led to some misunderstanding of practice as simply the opposite of theory (Spillane, 2009; Wenger, 2008). Extensive research into educational practice suggests that practice is more than simply activities or the opposite of theory (Beattie, Dobson, Thornton & Hegge, 2007; Kemmis et al., 2014; Spillane, 2009; Wenger, 2008), and needs to be considered in relation to time, place, purposes, social relations, identities, knowledge and life stories. In this study, I was interested in how educators talked about student wellbeing as practice.

Researchers of practice generally emphasise that practice is always located in time and space (Bourdieu, 1990b; Kemmis et al., 2014; Schatzki, 2005c, Shulman, 1998; Wenger, 2008). Drawing on Schatzki’s earlier work, Kemmis and colleagues (2014, p. 33) suggest that practices “are not merely set in, but always already shaped

by, the particular historical and material conditions that exist in particular localities or sites at particular moments”. Bourdieu (1990b) similarly suggests that practices are generated by individual and collective histories of experiences that become embodied in the *habitus* or dispositions to act in particular ways within *fields*, also located in time and space. Educational researchers have also drawn on Bakhtin’s (1981/2008) notion of *chronotope* in highlighting the inseparability of time and space as “produced and productive, rather than as a container for action” (Brown & Renshaw, 2006, p. 249), so that practices, including those related to student wellbeing, are generated by experiences and relationships located in the past and present.

Practice as guided by purposes, values, beliefs and dispositions

As well as being generated within a particular time and place, practice is often characterised as being aimed at a *telos* or purpose (Kemmis et al., 2014; Schatzki, 1997, 2005b) and by rules and traditions consciously or unconsciously followed within fields or professions (Bourdieu & Wacquant, 1992/2007; Kemmis et al., 2014; Shulman, 1984). Schatzki, (2005b, p. 55) argues further that practice choices are also shaped affectively, through hopes and beliefs about “how things matter”. It has been argued that even in the field of health and medical practice, where the tradition of evidence-based practice was developed, the take up of new practices may be influenced less by the “preponderance of evidence” as by clinician’s attitudes “toward the use and usefulness of evidence” (Hayes, 2004a, p. 7) and of their professional “belief systems” and sense of their own clinical authority (Hayes, 2004b, p. 266).

For Bourdieu and many researchers who have followed him, practices are generated by the *habitus* interacting with fields and subfields (Blackmore, 2010; Bourdieu, 1980/1990a, 1993; Frank in Eldershaw et al., 2007; Reay, 2004; Sandiford, 2011; Thomson & Holdsworth, 2003). Bourdieu’s (1980/1990a, p. 53) early descriptions of the *habitus* were framed somewhat obscurely as:

systems of durable, transposable dispositions, structured structures predisposed to function as structuring structures, that is, as principles which generate and organize practices and representations that can be objectively adapted to their

outcomes without presupposing a conscious aiming at ends or an express mastery of the operations necessary in order to attain them.

In further commentaries on the term, Bourdieu (1984/1993, p. 86) argued that “the *habitus* is ... that which one has acquired, but which has become durably incorporated in the body in the form of durable dispositions” which are “linked to individual history” and is a type of capital which, because “it is embodied, appears innate”.

As opposed to “habit”, regarded as “repetitive, mechanical, automatic, reproductive”, Bourdieu (1984/1993, p. 87) insisted that the habitus “is something powerfully generative”. His work with Passeron (2000) on the ways culture is reproduced via schools and education (considered in its broadest sense) led to criticisms of habitus as absolutely deterministic. In a later edition of this work, Bourdieu refuted this (Bourdieu & Passeron, 1970/2000) and in 1992, Bourdieu and Wacquant (1992/2007, p. 133) argued that habitus:

is not the fate that some people would read into it. Being the product of history, it is an open system of dispositions that is constantly subjected to experiences and therefore constantly affected by them in a way that either reinforces or modifies its structures. It is durable but not eternal!

Importantly, Bourdieu argues that habitus, though embodied in individuals, implies social relationships: “to speak of habitus is to assert that the individual, and even the personal, the subjective, is social, collective” (Bourdieu & Wacquant, 1992/2007, p. 126).

I have found this concept useful in thinking about how the engagement of teachers and leaders with all the dimensions of student wellbeing discussed earlier in this chapter might be influenced by the experiences, beliefs and dispositions that they bring to their practice in the field of education. It informs my narrative methodological approach via the work of Frank (2010, p. 53), particularly his notion of *narrative habitus*: “a disposition to hear some stories as those that one ought to listen to, ought to repeat on appropriate occasions, and ought to be guided by”. What are the stories of practice shared in the field of education and the subfield of student wellbeing that might guide the practice of teachers and leaders?

I have been intrigued by Bourdieu's (1990b, pp. 107–108) suggestion that habitus and field are “ontologically complicit” as individuals come with their habitus into the field, and that habitus and field can both transform and be transformed by each other, through interactions and relationships of power and capital, described in the next section. The importance of such social and political interactions and relationships are another key feature of literature on practice.

Practice as embedded in social relations and fields/communities of practice

In a general sense, the use of terms such as *fields* and *communities of practice* recognise the social, collective and relational aspects of professions like teaching. Shulman (1998, p. 518) describes the “field of practice” as “where professionals do their work, and claims for knowledge must pass the ultimate test of value in practice”. Shulman's understanding of professional practice was highly influenced by the model of four intersecting and relational commonplaces of educational practice: teacher, learner, subject matter and milieu developed by his teacher and mentor, Joseph Schwab (Schwab, 1973; Shulman, 1991/2004b).

In outlining approaches to practice theory, Schatzki (2005a, p. 23) notes that despite differences, practice theorists generally share the belief that “phenomena such as knowledge, meaning, human activity, science, power, language, social institutions, and historical transformation occur within and are aspects or components of the *field of practices*” or the “total nexus of interconnected human practices”. He emphasises the shared view of practice theorists that while practice is embodied in individuals an “individual possesses practical understanding ... only as a participant in social practices” (Schatzki, 2005a, p. 18). Wenger's work (2008, p. 73) on communities of practice has particularly influenced collaborative educational practices. As do other theorists, Wenger recognises practice as embodied in individuals but argues that we engage with others in all kinds of “enterprises”. The process of “mutual engagement”, “joint enterprise” and “shared repertoire” of practices creates a “community of practice”. The extent to which teachers and leaders might see themselves as participating in a community of practice or field of practices relating to student wellbeing is of interest in my study.

Communities of practice have been promoted in education as collaborative and collegial, and integral to professional learning, identities and cultures (Sachs, 2001).

However, it has also been noted that when the notion has been imposed in managerialist approaches to educational reform, communities of practice can become exploitative rather than empowering (Liu & Xu (2013). Kostogriz (2012, p. 407) also draws attention to the tensions created within educational communities between practice as relational, social and caring, entailing “affective labour”, contrasted with externally imposed standards-based accountability through impartial measures and imposed codes of practice. Such tensions are likely to impact on educators’ engagement with student wellbeing practices.

Issues of power and relationality are also central to Bourdieu’s concept of field as a structured but dynamic social space in which certain values and practices become accepted or legitimate (*doxa*) but may often be contested and changed as players take up positions in the field (Bourdieu, 1984/1993, 1990b; Bourdieu & Wacquant, 1992/2007). Fields can be “large and amorphous” or “small and local” and there can be fields within fields (Grenfell, 2007, p. 55). Student wellbeing might therefore be considered as a field in itself but also as a subfield within the broader fields of health or education, each field overlapping but having its own “logic, rules and regularities” (Bourdieu & Wacquant, 1992/2007, p. 104). In later commentary on fields, Bourdieu emphasised that a field was above all relational: “a network, or configuration, of objective relations between positions” (Bourdieu & Wacquant, 1992/2007, p. 97). The notion that fields are sites of “struggle” over power and capital (what is valued) (Bourdieu & Wacquant, 1992/2007, p. 101) is useful in considering how educators, researchers and policymakers might negotiate and privilege the different dimensions or subfields of student wellbeing discussed earlier in this chapter.

Further, while I suggested in Chapter 1 that education is a field in which there is substantial and growing agreement about the importance of a holistic concept of student wellbeing applied in practice through coherent whole school, even whole system or cross-sectoral, approaches, it is by no means clear that this is indeed what happens in practice. Neither is it clear how much the understanding and practice of educators in different roles actually reflects these developments. It is easy for those working intensively in the health education, health promotion and student wellbeing fields to assume that the amount of activity being undertaken and dissemination of carefully constructed initiatives and programs means that understanding of and

commitment to student wellbeing is becoming deeply embedded in the practice and identities of educators. Kidger and colleagues (2010, pp. 919–920) remind us that we know relatively little “about the views of teachers regarding the apparent expansion of their role [in promoting student wellbeing] and how well equipped they feel to fulfil it”. Questions about the knowledge and skills required for such practice sit alongside broader questions of knowledge and professional judgement of educators.

Practice as knowledge guiding professional judgement and action

The types of knowledge required by teachers as professionals has long been debated. In 1987, Shulman (p. 8) argued for a multiplicity of types of teacher knowledge including knowledge about content, curriculum and teaching tools, pedagogy, learners’ characteristics, educational contexts, and knowledge of “educational ends, purposes, and values and their philosophical and historical grounds”. He suggested that the requisite knowledge base was never “fixed or final” (p. 12) and could only partially be gained from research evidence on effective teaching, suggesting that the knowledge base for teaching needs to include “the wisdom of practice itself” (p. 11). This greatly contributed to a tradition of educational research with teachers about their practice, a tradition within which my study also sits.

More recently, working in a narrative tradition, Beattie and colleagues (2007, p. 120) defined professional practice as “knowledge in action”, citing Elbaz as demonstrating that “teachers’ practices are expressions of their knowledge – a knowledge which has intellectual, social and moral dimensions, and which is situational, theoretical, personal, social and experiential”. Connelly and Clandinin (1986; see also Connelly, Clandinin & He, 1997) further promoted the notion of *personal practical knowledge* in teachers’ work. They proposed that it was located “in the teacher’s past experience, in the teacher’s present mind and body, and in the future plans and actions” (Connelly and Clandinin in Clandinin & Connelly, 1998, p. 150). These approaches to educators’ knowledge in practice highlight the complex links between theory and practice and the need for professionals to exercise professional judgement in particular times and places. A key proponent of such a view, Shulman (1998, p. 519) argued that professions “are not just conduits for taking knowledge from the academy and applying it to the field” but that practitioners’ judgement “intervenes” between theory and “situated practice”.

As I grappled with these issues of theory, practice and the learning of educators, I found a number of educational researchers drawing on Aristotle's notion of *phronesis*, sometimes characterised as practical wisdom (Aspland & McPherson, 2012) or knowing how to act in particular situations (Korthagen, Loughran & Russell, 2006). Kinsella and Pitman (2012, p. 2) emphasise ethical and situated aspects of *phronesis* as the exercise of professional judgement:

It involves deliberation that is based on values, concerned with practical judgement and informed by reflection. It is pragmatic, variable, context-dependent, and oriented toward action.

In arguing for the need for *phronesis* in good teaching, Biesta (2015, p. 18), following Aristotle, argues that *phronesis* is “a quality ... of the person ... therefore in the domain of *being*, not the domain of *having*”. He argues (pp. 17–20) that teacher education should be about becoming “educationally wise”, not just about knowledge and skills (qualification) or initiation into the professional culture (socialisation), but the formation of “educational virtuosity” or “the embodied ability to make wise educational judgements about what is to be done”. Participants' stories suggest that this ontological view of teacher formation is particularly applicable in relation to student wellbeing. Such a view would support the formation of teachers and leaders who can judge what is practically needed to promote the wellbeing of this student or these students in this place at this point in time as opposed to training teachers in uncritical delivery of programs or strategies, often developed in other fields.

Such a view is articulated by Frank (2012, p. 57), writing about *phronesis* in relation to health professionals. He argues that *phronesis* is “a kind of practical wisdom” or “guiding force” developed through reflection on practice “that can never be fully articulated” nor captured in prescriptive protocols but can be “illustrated through practice stories”. In relation to *phronesis* in teacher education and professional learning, Aspland and McPherson (2012, p. 108) call for “a deeper deliberation of professional practice, framed by an ethical positioning, shaped by professional values and advised by practical judgements that are filtered through sustained and systematic processes of complex professional reflection”.

A view of professional learning based on phronesis through deep and critical reflection seems appropriate for the complex professional judgements often required in relation to the complex dimensions of student wellbeing and will be developed further in following chapters.

Practice as both explicitly and tacitly understood

The literature suggests that practice may be explicitly articulated but is often tacitly understood as in Bourdieu's (1990b) notion of habitus as dispositions, or Schatzki's notion of practical understanding as the sense of "knowing how to go on" (Schatzki, 1997, p. 297). Wenger (2008, p. 47) notes that the "concept of practice ... includes both the explicit and the tacit ... what is said and left unsaid; what is represented and what is assumed." Further, he argued that the "process of engaging in practice always involves the whole person, both acting and knowing at once". Summarising extensive work with colleagues on personal practical knowledge, Clandinin (2012, p. 143) also emphasises that it is "embodied" knowledge.

Schatzki (1997, p. 296), drawing on Wittgenstein, suggests that as understanding of practice may often be unable to be put into words as content or principles, the "practice must speak for itself". However, telling and analysing stories has been recognised as an important way of making the tacit explicit through reflective practice (Beattie, 2009b; Laboskey & Cline, 2000) and understanding teachers' embodied knowledge as expressed in "narratives of experience" (Clandinin & Connelly, 1998, p. 150).

In critiquing reflective practice in teacher professional learning programs, and following Bruner and Day, Winkler (2001, p. 447) suggests the need for a focus on "confrontation and 'metacognition', which ... will enable teachers to become aware of their own assumptions of learning and begin to actively produce new knowledge about their own teaching." In relation to the promotion of wellbeing in schools, and a more powerful, critical place for it in the professional learning and practice of teachers, a challenge is therefore to provide a process of more theoretical reflection on professional practice and identity in this area, as well as understanding how teachers construct narratives of experience.

Practice as narratives of experience

Researchers have noted a shift in focus from identifying “effective teacher behaviours” to “understanding how teachers make sense of teaching and learning” (McMenamin et al., 2000, p. 381). The importance of narratives of experience for educators in making sense of practice was an important part of this shift continuing into the present century (see Atkinson, 2009; Beattie et al., 2007; Clandinin & Connelly, 1998; Goodson, 2008; Laboskey & Cline, 2000; Watson, 2006).

Among his many influential works on knowledge, theory and practice in education and other professions, Shulman (1998, p. 520) proposes that in professional practice, “hypotheses rapidly give way to narrative” as the development of a professional’s knowledge base includes “unique combinations of theoretical and moral principles, practical maxims, and a growing collection of narratives of experience”. In an earlier work, he suggests that such narratives or “storytelling” are foundational to all forms of social research as they “help us ‘make sense’ of puzzling circumstances, or to make new sense out of situations we have come to take for granted” (Shulman, 1984, p. 196). The research activities undertaken with participants in this study were designed to enable participants to make sense of student wellbeing within their professional practice, including making the tacit explicit where possible (Beattie et al., 2007).

Practice as sayings, doings and relatings

As I moved further into the study, I discovered a useful approach for making sense of key intersecting elements of practice in the work of Kemmis and colleagues (2014). In this work, they explored a definition of practice in Australian schools (p. 31):

In arriving at our working definition of practice, we focused most particularly on the relationship between participants (or practitioners) and a particular practice as being a relationship in which participants speak language characteristic of the practice (sayings), engage in activities of the practice in set-ups characteristic of the practice (doings), and enter relationships with other people and objects characteristic of the practice (relatings).

I have drawn extensively on these concepts in analysing the findings from the study. The authors acknowledge the importance of narratives in making and

changing practice(s) within professional identities. Drawing on the narrative tradition and particularly the work of Clandinin and Connelly, Beattie and colleagues (2007, p. 120) propose that “questions of professional knowledge and practice are deeply entwined with questions of identity”. Such questions in relation to student wellbeing are at the core of this thesis.

Student wellbeing in teacher identities

The literature on teacher identity is extensive. In this section, I draw together some key aspects of this research that have shaped my understanding of identity relevant to my inquiry.

Teacher professional identities

Identity and *self* are often used interchangeably, and their meanings are widely debated (Bamburg, 2011; Oyserman, Elmore & Smith, 2012). In considering the findings in this thesis, I adopt the approach of Owens & Samblament (2013, pp. 226–227), whereby self is seen as “a set of cognitive representations reflecting a person’s personality traits, organized by linkages, across representations created by personal experience or biography”. Further, they suggest that the “key to the self is human reflexivity, or the ability to view oneself as an object capable of being not just apprehended, but also labelled, categorized, evaluated, and manipulated”. By contrast, they broadly define identity as subsumed within self as “categories people use to specify who they are and to locate themselves relative to other people” and implying “both a distinctiveness (I am not like them or a “not-me”) and a sameness as others (I am like them or a “me-too”)”. In this thesis I am most concerned with teacher identities, a concept that has also been extensively explored and contested.

Researchers in a range of fields have argued for the idea of identity as subsumed within individual perception of self and existing in relation to others (Day, Kington, Stobart & Sammons, 2006; Oyserman et al., 2012). In relation to educators, Mockler (2011, p. 519) defines teacher professional identity as “the way that teachers, both individually and collectively, view and understand themselves as teachers”. Day and Kington (2008, p. 9) similarly propose that teachers’ professional identity is “the way we make sense of ourselves to ourselves and the image of ourselves that we present to others”, differentiating this from performing a role. These are the ways that professional identity is used in this thesis.

Further, the term *identities* is generally used in preference to *identity*, in recognition of research suggesting that teachers have multiple, sometimes conflicting, professional identities, that may be drawn on in different roles and contexts (Francis and Skelton, 2008; O'Connor & Scanlon, 2005; Watson, 2006). Akkerman and Meijer (2011, p. 308) note that professional development often involves “asking questions like ‘who am I as a teacher?’, ‘who do I want to become?’”, to which the answers may change both over time and in different contexts. This is particularly relevant to my exploration in this study of how student wellbeing practice is incorporated into the identities of teachers and leaders.

My work is informed by research that increasingly acknowledges that teacher identities are shaped by both personal and professional experiences (Beauchamp & Thomas, 2009; Day & Kington, 2008; Sachs, 2005; Watson, 2006). In reviewing research on teacher identities, Beijaard, Meijer and Verloop (2004) conclude that future research should explore in more detail relationships between teachers’ personal practical knowledge and their professional identities, and particularly how their stories of experience inform their identities. This is a key focus of my study and is linked to research on identities as socially constructed and culturally embedded.

Researchers on teachers’ professional identities commonly propose that they are socially and culturally constructed via relationships and dialogue (Akkerman & Meijer, 2011; Beattie, 2000; Day & Kington, 2008). As discussed in relation to practice, identities can be seen as social, collective and relational, constructed and negotiated within fields or communities of practice (Sachs, 2005; Wenger, 2008). While not specifically addressing educators’ lives, Bourdieu draws attention to identity as being socially and culturally constructed in relation to others. His explorations of “ontological complicity” between the habitus and field (Bourdieu, 1990b, p. 108) remind us of the ongoing dynamic tension between individual’s dispositions, values and attitudes, and the often contested fields or environments they inhabit. For teachers/educators, this is particularly evident in the interaction between their personal and professional dispositions, values and attitudes, and the policy and practice contexts in which they work at any given time. In this study, I explore these interactions and potential tensions in relation to student wellbeing in professional identity and practice.

Identity as ‘becoming’

It has been noted in much research on teacher identity and practice that teachers’ professional identity formation is an ongoing process of becoming (Akkerman & Meijer, 2011; Kraus, 2007; O’Connor & Scanlon, 2005; Wenger, 2008). Such research has moved away from earlier conceptions of identity as a state to be arrived at in a linear fashion where one eventually attains a firm state of personal identity (Watson, 2006), to conceptions of identity as being formed through an ongoing process involving the interpretation and reinterpretation of experiences as one lives through them (Beijaard et al., 2000; Gergen & Gergen, 1997; O’Connor & Scanlon, 2005). The notion of teachers constantly reinventing themselves has implications both for initial teacher education as formation (Mockler, 2011, p. 525) and for life-long learning of educators.

The idea of conceptualising teacher professional identity as a process of becoming connects with the previously discussed understanding of practice as expressed in narratives of experience. As Mockler (2011, p. 519) suggests:

Teacher professional identity is understood to be formed within, but then also out of, the narratives and stories that form the ‘fabric’ of teachers’ lives ... Professional identity has a ‘performative edge’: the process of ‘storying’ and ‘restorying’ has the effect of both claiming and producing professional identity.

Mockler (2011, p. 519) further suggests that this is “non-linear and downright messy work”. Gergen and Gergen (1997, p. 174) also acknowledge the challenges of constructing and re-constructing coherent “self-narratives” that represent oneself as oneself as both inherently stable, and yet, in a state of positive change”. This is particularly true for educators’ self-narratives that are constructed in and between changing personal, social, political and professional contexts through the course of their professional lives (Sachs, 2005). In recent decades, researchers have noted further challenges to the formation and expression of teacher identity from increasing emphasis on standards-based accountability processes and a public discourse often characterised by disparagement, denigration and de-professionalisation of teachers (Francis & Skelton, 2008; Hargreaves & Fink, 2006; Hayes et al., 2006; Kostogriz, 2012). In the current study, I am interested in the

challenges of and opportunities for locating understanding and practice of student wellbeing in identities and self-narratives of becoming a teacher or leader in education.

It is important to acknowledge calls by researchers to exercise caution in interpreting teachers' self-narratives. Convery (1999, p. 145) advises researchers not to take teachers' accounts at face value as they very often perform in interviews to create "preferred identities". He suggests that rather than becoming trapped by cosy collaborative relationships into uncritically accepting these accounts, researchers should give teachers opportunities to deconstruct stories and explore alternative readings of experiences and "critical" events. Similarly, Winkler (2001) expresses concerns that privileging narration about practice makes it difficult to encourage more critical and theoretical reflection on practice. From this perspective, "preferred identities" can be seen in a negative way as representing and reconstructing the past to cast oneself in a positive light, and therefore somehow misleading. Narrative researchers in sociology (Frank, 2010), narrative therapy (White, 1998) and education (Sachs, 2005) might view the process of constantly constructing the self in a more positive light as a means of creating more useful personal and professional pathways into the future. Nevertheless, these cautions are useful to consider both in approaching research (discussed in the next chapter) and teacher education and professional education (discussed in the next section).

Student wellbeing in teacher education and professional learning

Clearly, changes in approaches to the promotion of health, welfare and wellbeing in schools have wide-ranging implications for the professional learning of educators. In examining developing ideas about student wellbeing for pre-service education students, Taylor and colleagues (2008) recommend that pre-service courses need to more explicitly address theoretical and practical dimensions entailed in understanding and supporting student wellbeing. In particular, they note the need to assist beginning teachers to develop understanding of student wellbeing as a holistic, complex concept, incorporating both individual and collective dimensions, and requiring multifaceted strategies for prevention, promotion and intervention in schools. They suggest that student wellbeing should be understood as a central permeating theme in the overall curriculum of teacher education programmes, while

recognising that pre-service education could only give a broad introduction to issues, programs and practices relevant to wellbeing.

The pre-service teachers in the study often expressed concern about their capacity to deal with wellbeing issues in schools but also acknowledged that they would probably acquire greater skill and understanding in this area through ongoing experience in schools and contact with colleagues and other professionals in the field. The students also reported observing great variation in the attitudes and practices of teachers in their practicum schools in relation to student wellbeing. This resonates with my own experience of working with teachers in pre-service, in-service and postgraduate education and professional learning. My study therefore addresses the question of what shapes educators' attitudes and practices in relation to student wellbeing across their careers.

The readiness of teachers to engage with wellbeing-related programs and evidence is acknowledged as crucial to the promotion of student wellbeing (Greenberg et al., 2003; Young et al., 2013). Challenges to such engagement may lie in teachers seeing the work as irrelevant or an 'add-on' to their roles as educators; feeling ill-equipped or unsupported to do the work; or resenting being asked to deliver pre-packaged materials developed outside education rather than being respected as professionals who make informed choices in constructing curriculum programs to suit their school community contexts (Butler et al., 2011; Goodson, 2008; Greenberg, 2004; Kidger et al., 2010).

Challenges of engaging educators in new programs or change initiatives has been noted in educational fields beyond student wellbeing. The notion that teachers are not passive receptacles waiting for the neatly packaged answer provided by researchers but rather constructivist learners actively acquiring ideas and strategies from a broad range of sources has been supported by a range of researchers and commentators (Colquhoun, 2005; Figgis et al., 2000; Fullan, 2006; Hayes et al., 2006; Zeuli & Tiezzi, 1993).

Researchers have observed that *teacher proof* materials are doomed to failure as teachers rarely do as they are told but adapt and select, making decisions based on their beliefs about teaching and learning (Landvogt, 2000; Schwab, 1983). Rather, it is argued that teacher education and professional learning should engage teachers at

all stages of their careers as whole persons struggling to make coherence of the competing demands of their contexts and roles (Goodson, 2003, 2008). Many educational researchers have called for a change of focus from teacher *training* to *teacher learning* (Aspland & McPherson, 2012; Freeman, 1995; Fullan, 2006; Hargreaves & Fink, 2006; Richardson, 1998), aimed at developing in teachers systematic, collaborative and reflective approaches to their own professional development, practice competency, professional identity, and orientation to change (Goodson, 2008; Korthagen et al., 2006; Landvogt, 2000; Schön, 1987).

In relation to curriculum content areas, researchers have noted that teachers' professional identities are often tied to the subject areas being taught (Drake, Spillane, & Hufferd-Ackles, 2001). Tambyah (2008) suggests that this contextualising of professional sense of self to subject specific curriculum affects the way that teachers engage with curriculum reform and innovation and further that identity can be threatened when teachers are expected to teach in areas for which they are poorly prepared. Given that student wellbeing is not a subject in the traditional sense, and still often not clearly situated in pre-service training (Taylor et al., 2008), the development of its place in teacher identity is of interest in my study.

The application of evolving understandings about teacher learning do not appear to have been widely applied in relation to wellbeing-focused professional learning programs for pre-service and practising teachers. To inform further work in this area, in this study, I am interested in exploring educators' stories of how they have learnt about student wellbeing through experience and other influences on their professional identity and practice in this field. This exploration builds on previous work in research and teacher education outlined in Chapter 1, especially regarding the need to take account of the complex educational contexts in which student wellbeing practice is developed.

Teacher education and professional learning within complex contexts

Researchers seeking better ways to promote wellbeing have recognised the need to draw on school improvement research and practice to explore processes and relationships that enable the customising of interventions to the structures, processes and values of the individual schools (Bond & Butler, 2010; Butler et al., 2011; Colquhoun, 2005; Greenberg, 2004). Notwithstanding these findings, many research

initiatives and government-mandated school improvement initiatives, as well as teacher education programs, focus more on identifying and refining content and delivering it more efficiently rather than addressing teachers' fundamental engagement with the areas addressed (Askill-Williams & Lawson, 2013; Colquhoun, 2005).

Understanding the complexity of wellbeing-focused change in schools may be assisted by the growing understanding in education and health that modern industrial linear models of change are inadequate to capture the complexity of individual teachers' development and the dynamic contexts in which they are situated (Fullan, 2006; Goodson, 2008; Hargreaves & Fink, 2006; Hayes et al., 2006; Senge et al., 2000). In their research on how schools can make a difference to student outcomes, Hayes and colleagues (2006) draw attention to the "complex mix of practices that make up schools" (p. 174) and argue that "the possibilities for engaging with change" lie at the "intersection of individual biography, social structures and the 'push and shove' of history" (p. 175).

Some researchers have drawn on complexity theory derived from the field of physics or systems theory (Colquhoun, 2005; Fullan, 2006; Hawe et al., 2009), understanding schools as complex adaptive systems. In such systems, change or order cannot be forced in a linear way but emerges from the unpredictable interactions of many parts. Actions within the system are overlapping and the interactions continually shape both the system and the agents within it. The implications of this theory for professional learning and practice include a shift from focusing on building competence to focusing on building capacity or capability for ongoing learning and adaptation for engaging with continuous change (Colquhoun, 2005; Elmore, 2004; Fullan, 2006; Hawe et al, 2009). From such a perspective educational practice is seen as emergent (Opfer & Pedder, 2011).

Ecological models have also informed understandings of the complexity of education and teacher learning (Butler et al., 2010; Felner, Cicchetti, Rappaport, Sandler, & Weissberg, 2000; Palmer, 1998/2007). Hargreaves and Fink (2006, p. 164), for example, focus on teachers' interactions with each other within complex schools and systems by adopting an ecological lens through which to explore school change and educational leadership. They suggest that through such a lens, effective

schools are seen as “organizations within complex and unpredictable environments” that “operate with the fluidity and adaptability of living systems rather than with the mechanical precision of well-oiled machines”. Similarly, Colquhoun (2005, pp. 41–42) critiques the way researchers so often “define out, simplify or edit out ‘complex variables’, relationships, structures and processes”. He calls for the development of more sophisticated research methodologies that embrace messiness to enable better understanding of complex educational contexts and practice for health promotion. I have sought to address this call in developing the methodological approach for this study.

Concluding remarks: Towards a narrative approach to researching the understanding and practice of student wellbeing

In this chapter, I have reviewed literature and theory related to the complex dimensions and overlapping discourses and fields influencing student wellbeing within the professional knowledge, practice and identities of educators. Further, I have identified challenges in researching such complex interactions and translating resulting evidence into effective professional learning and teacher education to enhance the capacity of educators to promote the wellbeing of their students. In this study, I have adopted an open-ended narrative inquiry approach that offers a way to capture and understand more clearly the complexity of teachers’ experience and practice in relation to student wellbeing and to inform policy, research and teacher education. In Chapter 3, the narrative methodology and the particular methods of narrative inquiry used in this study will be discussed in detail. Before continuing though, let us pause to reflect on how the four stories within this study are unfolding.

Coda: The evolving stories

My story: As with many narrative studies, my study had its genesis in my own storied experience. The multiple perspectives from theory, policy, and practice explored in this chapter are interwoven with, and provide the setting for, my own story as a practitioner and researcher of student wellbeing. My research focus and methodological approach thus come together in the recurring themes of an active engagement with theory and practice of student wellbeing and with narratives of practice throughout my own professional life.

The story of student wellbeing: The evolving story of student wellbeing, and especially chapters of this story in Australian education, are central to this chapter. The chapter has traced the complex influences shaping this evolving story and provides the larger narrative within which the participants' stories (and my own) are told.

The participants' stories: The participants will be formally introduced in Chapter 3 but this chapter has provided an introduction to the multiple discourses and perspectives which may have shaped their stories in relation to student wellbeing. As the participants tell their personal stories, much of this background context might seem invisible but it is important to keep it in mind.

The research story: This chapter has set the scene for the narrative inquiry guided by the research questions. It is important to note that the scene has been sketched within parameters I have set and it is possible that others might consider different perspectives and hence compose a different research story. Chapter 3 provides further insight into the shaping of the research story as I discuss the narrative theory informing my decisions about methodology and methods.

Chapter 3: A narrative approach to methodology and methods

I have argued before ... that teachers' knowledge is held in stories ... these need to become explicit if we are to understand what we are doing when we teach ... The patterns we make from these stories become a kind of script ... according to which our decisions for action unfold. The trouble is that we mostly share those stories at morning tea or at dinner parties, and we tell them for humour or drama or to fill a gap in the conversation. We don't examine the scripts, in a professional context and with our colleagues, for what we could learn from them.

(Landvagt, 2000, p. 2)

In this study, I take up Landvagt's challenge to learn systematically and purposefully from educators' stories. In this case, the learning is about understanding and practice of student wellbeing in order to inform more effective student wellbeing focused practice, teacher education and professional learning, and associated research. The study is grounded in the recognition that the knowledge, beliefs, values and perceptions embedded in these stories drive practice, as Landvagt (2000) suggests.

Landvagt's assertion that teachers hold their knowledge in stories is widely shared (Beattie, 2000, 2009b; Clandinin & Connelly, 1998, 2000; Connelly & Clandinin, 2006; Duff & Bell, 2002; Elbaz-Luwisch, 2005; Johnson & Golombek, 2002; Schultz & Ravitch, 2012). Stories may not be the only form in which teachers hold their knowledge, and from a constructivist point of view the notion of a *script* needs to be considered as evolving rather than fixed and deterministic. There is therefore a need for a critical approach to interpreting teacher's stories and the contexts in which they are produced (Akkerman & Meijer, 2011; Atkinson, 2009; Convery, 1999; Goodson, 2003, 2008) but educators' stories are an important source for understanding what they do, how they do it and why they do it. My study adds to the range of fields, presented at the end of Chapter 2, in which educational researchers are increasingly learning from teachers' stories.

The narrative approach includes what are generally called *methodology* and *methods*. Methodology is here conceived of as the “world view” or “inquirer stance” (White, Drew & Hay, 2009, p. 19), including rationale, principles, and assumptions, underpinning a research study (Frank, 2000; Goodley, Lawthom, Clough & Moore, 2004; Guillemin, 2004; McGregor & Murnane, 2010). Methods, on the other hand, are the tools, techniques, procedures or practices used to conduct the research process consistent with or determined by the research methodology (Clough & Nutbrown, 2012; Cohen et al., 2007; Goodley et al., 2004; Guillemin 2004; McGregor & Murnane, 2010). Both methodology and methods are discussed in this chapter.

Researchers have questioned the relevance of these terms for narrative inquiry. Josselson and Lieblich (2003, p. 261) prefer the term “modes of inquiry” rather than methodology and methods as the latter are terms more associated with positivist, hypothesis-testing or grounded theory approaches and suggest that “the procedure, rather than the thinking, produces knowledge” (p. 266). Frank, (2000, pp. 360–361) argues further for the need to question methods and methodology as guaranteeing knowledge claims and to consider the related issues of ethics and relationships of power that might be glossed over in reporting of research. Recognising these cautions, I proceed to discussion of the use of methodology and methods in this thesis.

In this chapter, I first describe and discuss narrative approaches to methodology, particularly in educational research. I then discuss issues relating to methods in narrative inquiry, including data collection, analysis, ethics and knowledge claims, and reporting of findings. I go on to describe the application of this approach in designing methods for this study. I outline the selection of participants, the settings in which they were located, methods for interviewing and creating field texts and analysis of these. The chapter concludes with discussion of considerations guiding writing up of findings or telling the research story. It should be noted that while this chapter particularly focuses on methodology and methods, I discuss methodological decisions throughout the thesis as this is the narrative researcher’s means of demonstrating trustworthiness of findings and ethical practice (Connelly & Clandinin, 2006; Holley & Colyar, 2009; Riessman, 2008b). Moreover, it is in line with the view that “a ‘good methodology’ is more a critical design

attitude to be found always at work throughout a study, rather than confined within a brief chapter called ‘Methodology’” (Clough & Nutbrown, 2012, p. 50).

Why a Narrative Approach?

My choice of narrative inquiry as a research approach is grounded in the ontological, epistemological and axiological assumptions, briefly introduced in Chapter 1, that underpin the study. Narrative research aligns well with an ontology of change and becoming; with a constructivist epistemology; and with an axiological position that respects and seeks to understand participants’ values and beliefs in learning about and from their experiences. This can be seen in Josselson’s proposal (2011a, p. 238–239) that the “aim of narrative research is not to generalize” but to explore “nuances and interrelationships among aspects of experience that the reader might apply to better understand other related situations.”

While this study is clearly focused on exploring how teachers develop understanding and practice in student wellbeing, I have followed the approach of other narrative inquirers who claim that some generalisation (White & Drew, 2011) or “conceptual inferences” (Riessman, 2008b, p. 13) can be made in narrative inquiry. That is, while I do not aim to generalise about teachers’ typical experiences of developing understanding and practice in student wellbeing, I *am* interested in identifying, from the range of teachers’ stories of understanding and practice, opportunities for facilitating professional learning, practice and research in the field of student wellbeing.

A brief history of narrative approaches to research

Narrative research approaches have long been used across a wide range of fields including arts and humanities, sociology, anthropology, psychology, philosophy, medicine and health sciences, law, social work, and, increasingly, education (Chase, 2005; Clandinin, Pushor & Orr, 2007; Connelly & Clandinin, 2006; Pinnegar & Daynes, 2007; White et al., 2009). It is clear that there has been a burgeoning of interest in narrative studies since the 1980s (Riessman, 2008b; Squire, Andrews & Tamboukou, 2008; Webster & Mertova, 2007).

The *turn* to narrative has been described as an epistemological shift, building on the embracing of multiple ways of knowing in qualitative research more broadly (Beattie, 1997; Georgakopolou, 2007; Merrill & West, 2009; Pinnegar & Daynes,

2007). The use of the term turn signifies a move away from using traditional, particularly positivist, research epistemologies, methodologies and methods to including use of new, more interpretive ones. As early as the 1950s, Mills (1959/1977) encouraged researchers in the social sciences to abandon the quest for grand theories and embrace biography and history in understanding the development of individuals and societies.

Another important influence in this movement, Bruner (1986, p. 11) distinguished between “paradigmatic or logico-scientific” and “narrative” modes of thinking and knowing, “each with their own distinctive ways of ordering experience, of constructing reality”. While acknowledging the usefulness of both modes of thinking, Bruner proposed that narrative inquiry better enabled the exploration of the richness and complexity of the human condition. Further, Bruner (1987, p. 708) argued that as individuals interpreted and reinterpreted, told and retold their life stories, the stories laid down “routes to memory”, guiding both present experience and future actions.

More recently, Pinnegar and Daynes (2007, p. 7) identified four turns in the move to thinking about research narratively, including attention to a change in “relationship between researcher and researched”; “a move from the use of number toward the use of words as data”; a focus on the “local and specific” rather than the “general and universal”; and recognition of “alternate epistemologies or ways of knowing”. Pinnegar and Daynes (2007, p.7) further describe how the fullest expression of these turns occurs when researchers “simultaneously embrace narrative as a method for research and narrative as the phenomenon of study”.

In describing her own turn to narrative inquiry, Beattie (2009b, p. 39) highlighted how discovering the tradition of narrative research in education pioneered by Connelly and Clandinin “where narrative is understood as both phenomenon and method” provided her with a “strong philosophical framework and research methodology”. It is common to find narrative researchers describing the story of their own turn to narrative in this way as part of their methodological development (see for example, Elbaz-Luwisch, 2005; Josselson, 2011b; Mishler, 1999). I have followed in this tradition in this study: beginning with narrative as a

methodology and source of methods to explore the research questions and increasingly becoming interested in narrative as the phenomenon under study.

While narrative inquirers are clearly linked by the premise of the storied nature of human experience and interactions (Holley & Colyar, 2009), it is apparent that approaches to narrative inquiry are diverse and that there is no single approach for undertaking narrative research (Chase, 2005). Narrative researchers propose that narrative inquiry cannot be taught through prescriptive methods, rules or steps that guarantee consistency of process and product (Elliott, 2005; Frank 2005b, 2010; Josselson, 2011a; Riessman, 2008b). Rather, it is proposed that narrative inquiry is a way of thinking about, engaging with and interpreting stories of human experience (Bruner, 1986, 1991; Clandinin & Connelly, 2000; Frank, 2010; Mishler, 1999; Polkinghorne, 1988; White et al., 2009). Josselson and Lieblich (2003, p. 269) suggest that the narrative researcher “eschews methodolatry [*sic*] in favour of doing what is necessary to capture the lived experience of people in terms of their own meaning-making”. In particular, narrative inquiry has been advocated as better suited to capturing complex human experience in a more holistic way than methods focusing on categorising aspects of this experience (Elbaz-Luwisch, 2005; Webster & Mertova, 2007). This includes understanding the complexities of contexts for practice, and of the decisions practitioners make about actions taken and not taken, for example in health promotion interventions and community change processes (Riley & Hawe, 2004). This is particularly so in studying the work of teachers in dynamic educational settings in an area as complex as student wellbeing.

Drawing on the work of narrative researchers from a range of disciplines, I explore how educators incorporate a focus on student wellbeing in constructing identities “within specific institutional, organizational, discursive, and local cultural contexts” (Chase, 2005, p. 658). I am interested in how teachers and leaders use stories, in relationship with me as researcher, to make sense of their lived experience within these contexts.

Narratively making sense of experience

The value and function of stories and narrative in making sense of past experiences and explicitly or implicitly informing our future actions has long been recognised in a range of fields of research and practice:

Narrative is a scheme by means of which human beings give meaning to their experience of temporality and personal actions. Narrative meaning functions to give form to the understanding of a purpose to life and to join everyday actions and events into episodic units. It provides a framework for understanding the past events of one's life and for planning future actions (Polkinghorne, 1988, p. 11).

Narratives or stories are therefore familiar ways that we make sense out of the events and experiences of our lives (Atkinson, 2007; Bruner, 1986, 1990; Clandinin & Connelly, 2000; Frank, 2010; Goodson, 2008; Josselson, 2011a; Rossiter, 1999; Squire et al., 2008). It is important to recognise that narrative is not mimetic, that is, it is not “an objective reconstruction of life – it is a rendition of how life is perceived” (Webster & Mertova, 2007, p. 3). The photograph explored in the Prologue served as a metaphor for the layers of meaning discerned by the researcher, participants in, and readers of the research. Similarly, Frank, (in Eldershaw et al., 2007, p. 122) cites Shklovsky’s view that “narrative is not like looking through an open window onto the world; it’s more like a painted window”. He offers the evocative image of Magritte’s *La Condition Humaine*, a painting depicting a painting of a window in front of the window painted, as further development of how narrative works to provide multiple lenses on experience.

Narrative inquiry is therefore not just about capturing or telling people’s stories (Clandinin, et al., 2007) but about exploring how individuals use narrative to learn about and understand themselves, others, events and experiences; create meaning and connect events and experiences; and make choices (Chase, 2005; Goodson et al., 2010; Polkinghorne, 2007; Sarbin, 1986). Indeed, a useful distinction guiding my study is one made between *event-centred* and *experience-centred* narrative research. Squire (2008, p. 42) suggests that experience-centred research may include the chronological telling of events but may also “be more flexible about time and personal experience, and defined by theme rather than structure”. Further, Squire describes how experience-centred inquiry can involve interviewing several people about the same phenomena (in my study, student wellbeing) and involve the use of visual materials as part of the interview process. In education, an experience-centred focus is grounded in the work of Dewey (1938) with education conceived as the construction, reconstruction and transformation of experience. Such a focus has

been influential in the use of narrative research in education (Beattie, 2000; Clandinin & Connelly, 2000), and in this study, enabling exploration of the way individuals construct and reconstruct stories of their professional and personal lives, make sense of experience, and articulate theories of practice (Beattie, 1997).

Narrative and stories as identity work

Consistent with constructivist, interpretive approaches to research, narrative inquiry is premised on considering the self/identity as evolving through an ongoing process involving the interpretation and reinterpretation of experiences as one lives through them (Beijaard et al., 2000; Bubenzer, West, Boughner & White, 1998; Gergen & Gergen, 1997; Mishler 1999). Freeman (in Rossiter, 1999, pp. 64–65) describes the self as an “unfolding story” that can only be told as a “retrospective story of transformation”. Ricoeur (1992, pp. 194–195) goes further, suggesting that “we equate life with the story or stories that we can tell about it”. Narrative inquiry positions participants as active agents in constructing their own life stories, telling these stories in research according to their own purposes and contexts, and all of this contributing to their future narratives, identities, and actions.

The formation of a person’s identity through repeated narrative interpretation, as suggested by Ricoeur (1992, p. 195) involves continuous “mediation between permanence and change” or a “dialectic of the self and same” (p. 198). Thus, as stories of experience are told and retold they can “become part of consciousness” (Squire 2008, p. 41). Importantly, narrative researchers, influenced by Bakhtin (1981/2008, 1984), emphasise multiplicity of voices in individuals’ narratives and also caution against the *finalising* of any person’s story. Bakhtin (1984/1999, p. 110) proposes that “truth is not born nor is it to be found inside the head of an individual person, it is born between people collectively searching for truth, in the process of their dialogic interaction”. Bakhtin’s (1984/1999, p. 6) characterisation of Dostoevsky’s novels as presenting “a genuine polyphony of fully valid voices”, of characters as subjects rather than objects, leads researchers to similarly listen and look for multiple voices in their research conversations and transcripts, even within the one participant’s responses (Atkinson, 2009; Josselson, 2011a, Frank 2010).

Bakhtin’s (1984/1999, p. 58) admonition against the “finalizing” or “finishing off” (Frank, 2005, p. 965) of the identities of characters, or participants in the case of

research, is important in my study. It reminds me that participants' stories are never complete, can be told in many ways (Josselson, 2011a), with continued "retelling" (Clandinin & Connelly, 2000, p. 71) or "restorying" (Wallace & Louden, 2000, p.96), and with consequent impacts on identity and practice. In describing Dostoevsky's depiction of a character, Devushkin, recognising himself in a story by Gogol, Bakhtin (1984/1999, p. 58) notes Devushkin's reaction to seeing himself as:

something totally quantified, measured, and defined to the last detail: all of you is here, there is nothing more in you, and nothing more to be said about you. He felt himself to be hopelessly predetermined and finished off, as if he were already quite dead, yet at the same time he sensed the falseness of such an approach.

Frank (2005b, p. 965) suggests this description of Devushkin's feelings provides "a caution as to how social science should not leave its subjects feeling". Josselson (2011a, p. 227) similarly argues that narrative analysis should not "regard a person as fixed in any representation of his/her words and cannot claim any finality as to what a story means". This accords with research on the complex, dynamic nature of teachers' professional identities discussed in Chapter 2, and has influenced narrative inquiry in education as well as my own approach to interpretation and analysis in this study.

Narrative inquiry in educational research: Capturing complexity

Like Landvagt (2000), Elbaz (1991, p. 3) argues that narrative research is particularly apt in education as stories are the "very stuff of teaching, the landscape within which we live as teachers and researchers, and within which the work of teachers can be seen as making sense". She goes on to argue that this is not just a claim about "the aesthetic or emotional sense of fit of the notion of story with our intuitive understanding of teaching, but an epistemological claim that teachers' knowledge in its own terms is ordered by story and can best be understood in this way".

A major appeal of narrative inquiry for educational researchers is its capacity to capture the complexity of educational contexts and particularly of teachers' experiences, learning and identities (Carter, 1993; Contreras, 2000; Elbaz, 1991; Goodson, 2008; Webster & Mertova, 2007). Linden West (in Merrill & West, 2009)

claims that participants in a previous research project were quite resentful that their complex experiences were not captured in the quantitative survey instruments used. Beattie (1997, p. 7) similarly suggests that story and narrative are central in educational research because they allow the capturing of the “richness, the complexities, the nuances, the moral and ethical dilemmas, and the deliberation, that are all a part of the everyday lives of professional educators”. Given the dynamic complexity of schools and communities within which teachers work, narrative inquiry approaches, as described above, allow *thick description*, that is, interpretation of experiences and events as situated and understood in personal, emotional, social, and cultural contexts (Denzin, 1989; Fielding, 2006; Geertz, 1973).

While many researchers are increasingly learning from teachers’ stories, it appears that this could happen more purposefully and systematically in relation to researching teachers’ understanding of and practice in student wellbeing, as literature searches return few results of narrative research specifically related to student wellbeing. The broad range of educational fields in which narrative inquiry has been used, and that can inform my own research, include *pre-service teacher education* (Anspal, Eisenschmidt & Löfström, 2012; Doyle & Carter, 2003; Hooley, 2007; Schultz & Ravitch, 2012); *teacher professional identity* (Watson, 2006); the nature of *teacher knowledge and learning experiences* (Clandinin et al., 2006; Goodson, 1981, 2008; Goodson, Biesta, Tedder & Adair, 2010; Webster & Mertova, 2007; Xu & Connelly, 2010); *early career exit from teaching* (Gallant & Riley, 2014); *teaching, learning and the arts* (Beattie, 2009a); *teaching English and literacy* (Doecke, 2013; Kostogriz, 2007); *teaching English as a foreign language* (Contreras, 2000); *mathematics education* (Sengupta-Irving, Redman & Enyedy, 2013); *science education* (Wallace & Loudon, 2000); and *adult education* (Merrill, 2009; Rossiter, 1999).

Of particular relevance to my study is narrative inquiry in education exploring how personal meaning and purpose informs practice, encapsulated in the notion of ‘stories to live by’. Largely influenced by the work of Clandinin & Connelly (1998, see also Clandinin 2012; 2013a), narrative educational researchers have explored and applied stories to live by in areas spanning *teacher identity* (Rice & Coulter, 2012); the *interwoven lives of teachers and children* (Clandinin et al., 2006); *attrition rates of early career teachers* (Schaefer, Downey & Clandinin, 2014); the *lives and work*

of teacher educators (Keyes & Craig, 2012); and *learning to teaching in physical education* (Armour, 2006), and *mathematics and social studies* (Huber, Li, Murphy, Nelson & Young, 2014).

Within narrative research in education, the work of Clandinin and Connelly has been particularly influential in focusing attention on the situated nature of teachers' stories of professional experience, practice, learning and school change. Grounding their approach in Deweyan notions of education as lived experience, Clandinin and Connelly devised the term *narrative inquiry* in 1990 (Clandinin et al., 2007). They further developed this approach with each other and with other colleagues and students (see for example, Clandinin, 2006; Clandinin & Connelly, 1991, 1998, 2000; Clandinin et al., 2006; Clandinin, et al., 2007; Connelly & Clandinin, 2006; Connelly, et al., 1997; Xu & Connelly, 2010). These authors introduced a conceptual framework of three commonplaces or dimensions of the inquiry space in any narrative study (Clandinin & Connelly, 2000; Connelly & Clandinin, 2006). Building on Schwab's (1973) notion of commonplaces of curriculum (teacher, learner, subject matter and milieu), the commonplaces identified (Clandinin et al., 2007, p. 22) as necessary in narrative inquiry were:

- temporality (locating people, places and events as in process with a past, present and future);
- sociality (personal conditions and social conditions, including the relationships between the researcher and participant); and
- place (the specific location of the inquiry and experiences and events being explored).

These commonplaces are important frames for analysis in my study.

Narrative researchers have acknowledged the influence of Clandinin & Connelly's work in research on educational change (see for example Beattie, 2009b; Contreras, 2000; Elbaz-Luwisch, 2005; Webster & Mertova, 2007). Atkinson (2009, p. 92) locates this work within educational research sharing a common purpose of "the transformation" of teachers' individual and collective experience and practice". Beattie (2000, 2009a) has also contributed to this body of work, undertaking narrative inquiry projects on teacher education in teaching and learning curricula and in research on teacher learning and educational change. The change focus in

narrative inquiry in education is relevant to my study's aim of exploring teachers' understanding and practice of student wellbeing in order to identify possible ways of better engaging beginning and in-service teachers in promoting student wellbeing. Narrative approaches have been used in educational research to capture change and complexity both for individual educators and for the field of education.

Educators' stories: Individual and collective

Ivor Goodson has long been a key advocate and user of narrative, in particular life history methods, for understanding how teachers see their work and lives. He has argued that researchers need to "confront the complexity of the school teacher as an active agent making his or her own history" rather than treating teachers as "numerical aggregate, historical footnote or interchangeable types unchanged by circumstance or time" (Goodson, 1981). Goodson has explored the interactions between teachers and their institutional and socio-political contexts and how these interactions change over time (Goodson, 1981, 2003, 2008). He proposes the following key areas for the study of teachers' life histories (2008 p. 27, author's italics): the teacher's "*previous career and life experience*," "*life outside school*", his "*latent identities and cultures*"; *his career*; and the location of the "life history of the individual within the 'history of his time'". Further, Goodson (2008, p. 13) notes the importance of exploring "the *critical incidents* in teachers' lives ... and ... work which may crucially affect perception and practice". These areas of focus are useful frames for exploring teachers' understanding and practice of student wellbeing and have influenced the development of research questions, methods of inquiry and analysis in this study.

The importance of listening to teachers' stories in order to understand teaching is also argued by Hargreaves (1994, p. ix), drawing on Goodson's early work:

Teachers teach in the way they do not just because of the skills they have or have not learned. The ways they teach are grounded in their backgrounds, their biographies. In the kinds of teachers they have become.

The stories teachers tell about their professional identity and practice can be narratives of affirmation or reinvention of personal/professional selves and this has implications both for pre-service preparation and for life-long learning (Toomey et al., 2005).

Educational literature suggests the importance of opportunities for reflection in the development of adult learning and teacher identity and practice (Day, 1993; Korthagen et al., 2006; Rogers, 2003; Sachs, 2005; Schön, 1987). In drawing conclusions from a research project on teachers' professional identities in relation to behaviour management, Watson (2006, p. 525) suggests that teachers' stories provide a "means by which they are able to integrate knowledge, practice and context within prevailing educational discourses" and that these links are complex. It has been noted that fostering reflective practice requires some scaffolding to support deeper reflection that can impact on practice (Aspland & Macpherson, 2012; Russell, 2005). In this study, the methods have been designed to scaffold deeper reflection on understanding and practice of student wellbeing.

Reflection on practice can be individual but usually involves consideration of or engagement with the practice of others. Watson (2006, p. 525) draws attention to the way that teachers' stories are told "within a community of practice that adds a collaborative dimension to the development of professional identity". Watson links this process to Bourdieu's notion of the socially constructed habitus. The dialectical relationship between individual and social identity, habitus and educational field are also expressed in Grenfell's (1996) *pedagogic habitus* and Blackmore's (2010) *teacherly habitus*. Like Watson, as well as exploring the individual dimensions of identity, practice and professional learning, I am interested in the collective dimension: what do the individuals' experiences let us see in relation to educational discourses, communities of practice and shared habitus within the field of student wellbeing? Narrative inquiry was chosen as the methodology for this study to enable me to answer such questions.

From methodology to methods

In moving from methodology to methods, attention needs to be paid to the nature of narrative interviewing and approaches to narrative analysis, and reporting of findings. I have identified and discussed decisions made about methods both in the following sections of this chapter and in subsequent chapters discussing findings and conclusions drawn from them.

Narrative interviewing: From data collection to research conversations

Narrative interviewing can be seen to have at its heart the elicitation of the stories of participants contextualised in time and place in order to shed light on the research questions of interest in the study. While words are the equivalent of numerical data in other research (Pinnegar & Daynes, 2007) data is not a term generally favoured by narrative inquirers. Frank (2005b, p. 970), for example, warns against referring to the words of participants as “raw data” as this suggests that the “true value of the final report lies in the process of refining, finishing, and, one could even say, civilizing this raw material”. Others, especially from a postmodernist, feminist perspective, question the very idea of ‘data collection’ in narrative inquiry as it suggests that data is just waiting to be “captured” (White & Drew, 2011, p. 4) or picked up “like shells on a beach” (White et al., 2009, p. 20).

Narrative researchers generally advocate seeing the interview and interpretation of what might be learned from it as a dialogical process, paying attention to the relationship between researcher and participant in a shared space. In recognition of the constructed and dialogic nature of data in narrative inquiries, Clandinin and colleagues (Clandinin, 2013; Clandinin & Connelly, 2000; Clandinin et al., 2006) prefer the term *field texts*, claiming that these can be all kinds of things including transcripts of research conversations, artefacts, created images and researcher journals. In the course of this study, I have chosen to adopt the term field texts rather than data as this more closely describes how I worked with the materials produced in and from the research conversations with participants.

While there is considerable diversity in methods of narrative interviewing, it is common to adopt more dialogical explorations of issues rather than highly structured question and answer or stimulus/response approaches. I have drawn on such a dialogical approach, influenced by the work of Bakhtin, and explored by many researchers including Akkerman & Meijer (2011); Frank (2002; 2005b, 2010); Josselson, (2011a); Merrill and West (2009); Mishler (1999); Oakley (1981); Riessman, (2006, 2008b); Schulz, Schroeder and Brody (1997); White et al. (2009); and White and Drew (2011). In this approach, the interview is often described as a conversation (Atkinson, 1998; Clandinin & Connelly, 1998; Hollingsworth & Dybdahl, 2006). Riessman (2008b, p. 23) summarises the approach as an evolving conversation in which “speaker and listener/questioner render events and

experiences meaningful – collaboratively.” Ideally such conversations occur over more than one occasion and, as with everyday conversations, listening is of utmost importance (Atkinson, 1998; Riessman, 2008b).

The scaffolding of the conversation may be as open-ended as inviting the participant to tell the researcher about their life or quite structured schedules of questions (Goodley, et al., 2004; Merrill & West, 2009; Riessman, 2008b). It may include, as in this study, use of visual prompts to frame the conversation (Bagnoli, 2009; Riessman, 2008a, 2008b; Sheridan, Chamberlain, & Dupuis, 2011). While I used the *term interview* in my initial study proposal and ethics applications, I have increasingly adopted the term *research conversations* as it sits more comfortably with the original intent of my study design and is supported by the narrative inquiry approaches I have come to respect.

The researcher–participant relationship is very important in narrative research, compared with more traditional research methods where this relationship is often seen as problematic, something to be “removed or minimised in a struggle to build reliability and validity” (Merrill & West, 2009, p. 114). The more collaborative approach to production of field texts is reflected in a move from the traditional research term *subject* to *participant* (Frank, 2010). As researchers seek the interviewees’ own interpretations of their experience, (Reissman, 2006, p. 190) suggests the need for skilled questioning because “experience always exceeds its description and narrativization”.

In narrative interviewing, as with qualitative interviewing more generally, it is important to remember that the perceptions and stories told by the participants are generally elicited in relation to specific questions or invitations to participate in particular activities (Mishler, 1986; Frank in Eldershaw et al., 2007) so researcher frames the questions and interview processes. The specific interview methods in this study were designed to provide a more conversational context and yet scaffold detailed exploration of the research questions in dialogue with the participants.

Narrative analysis: Methods and processes

The diverse approaches to narrative inquiry include a range of approaches to analysing field texts. Narrative researchers often emphasise the lack of dogma or orthodoxy by contrast with other research methods such as grounded theory

(Josselson, 2011a, Riessman, 2008b; Squire et al., 2008). Merrill and West (2009, p. 129) suggest that the process from interview to analysis is not linear but rather an iterative “deeply intertwined patchworking of description, interpretation and theorising” and each researcher needs to experiment and find the right methods for them. Josselson, Lieblich and McAdams (2003, p. 3) similarly suggest that narrative analysis is often learned and refined “on the road” rather than from rules of process. Drawing on Mills’ 1950s work advocating intellectual craftsmanship rather than dogmatic application of methods as templates, Frank (2010, p. 72) distinguishes between method in some forms of research as “procedural guidelines” and method in narrative research as “heuristic guide”.

Nevertheless, there are some commonalities in narrative researchers’ approaches (Barone, 2007). Riessman (2008b, p. 11) suggests narrative analysis as a “family of methods for interpreting texts that have in common a storied form”, including thematic narrative analysis (focusing on content); structural analysis (focusing on how a story is told); and dialogic/performative analysis (focusing on the interactive production and performance of a narrative). Josselson (2011a, p. 226) adds to these approaches other analytical frameworks including discourse analysis. Often narrative researchers take a more literary approach, like Holley and Colyar (2009) who organise analysis around plot, scene, characters and focalisation (the narrative viewpoint from which the story is ordered or told). These analytical methods have in common: a focus on cases (individual, identity groups, communities, for example); the particularities of these cases understood as situated in specific places and times; exploration of how and why experience is storied; a practice of close reading of transcripts; considering individuals’ stories as whole units before and when making comparisons across cases; and researchers themselves as narrators interpreting and presenting research narratives.

Grappling with the tension between keeping stories intact and fragmenting them into categories is a significant feature of narrative inquiry (Josselson, 2011a; Merrill & West, 2009; Riessman, 2008b). Some narrative researchers suggest that narrative analysis aims to uncover the themes, plots and patterns in the data (Gubrium, 2010; Polkinghorne, 1988). A thematic approach to narrative analysis shares some features with other qualitative methods such as grounded theory, in some coding practices and in focusing more on content, but it has a commitment to

case-centred theorisation of narrative themes and attention to sequences of action by particular individuals located in particular places and times. Both analysis across participants' narratives for common themes or "resonant narrative threads" (Clandinin, 2013, p. 143) and narrative analysis of the various field texts to produce a research story are used in this study.

A dialogical analytical approach is proposed by Frank (in Eldershaw et al., 2007, p. 135), who is critical of research using grounded theory as moving too quickly to "coding and chopping up". He suggests the need to take time to continue to reflect on and question what was going on in the interview and the story told. Coming from a sociological tradition, Frank (2010, p. 73) proposes the use of "conceptual tools" in an interpretive "practice of criticism". Further drawing on Bakhtin's work, Frank (2010, p. 74) emphasises the dialogical nature of analysis as "always in interaction with what is being analysed".

Frank's (2005a, 2010; and in Eldershaw, Mayan and Winkler, 2007) advice to approach analysis of stories in terms of what they do and allow us to see rather than as producing mimetic representations of reality has been helpful in developing my own narrative inquiry approach discussed in following chapters. In particular, I am drawn to Frank's work on stories as enabling change in people's lives and his linking of this to Bourdieu's concept of habitus (Frank in Eldershaw et al., 2007, pp. 128–129):

Phrased in Bourdieu's terms ... we're able to tell stories that call for changes in habitus, and the story itself becomes a technique, a method, in which we change our own habitus...stories actually do something in the act of telling them ... When we get to the crucial Bourdieuan question of How does habitus change so that it isn't a form of determinism? well, a lot of it changes because people are able to tell different stories about their situations that imagine their situations differently, and in telling those stories, they create for themselves a new form of habitus.

Following Frank, I am interested in exploring what educators' stories might do and allow me to see in relation to teachers' and leaders' conceptualising, practice and learning about student wellbeing, and how this might shape my own (and others') habitus and practice as teachers, researchers and teacher educators.

I have also drawn extensively on the work of Josselson, a narrative researcher coming from a psychological perspective. Like Frank, Josselson (2011a, p. 228) describes her approach to narrative analysis as dialogical, both in terms of the multiple voices within participants' interviews and in terms of "conversations with the larger theoretical literature". Josselson's hermeneutic approach involves iterative readings of the interview(s) to continue to revise understanding of the whole until the researcher reaches a "good Gestalt" or "holistic understanding that best encompasses meanings of the parts". Then, Josselson suggests, cross-case analyses may be undertaken to identify patterns across individual texts or differences between participants' experiences.

The proforma developed by educational researcher and psychotherapist Linden West as a pragmatic "analytical space through which to understand more of the whole" (Merrill & West, 2009, p. 137), has been particularly useful as a guide to developing a practical analytical tool. Like Josselson, West draws on the notion of Gestalt, and the proforma provides a way to retain a focus holistically on the person as a living entity (rather than as raw data) while still identifying particular themes and patterns that can be discussed across cases. The proforma was designed as a workspace and research diary in which to "integrate data, interpretation, theory, and process insights into a living document" (Merrill & West, 2009, p. 137). This suits the iterative, inductive nature of narrative analysis adopted in this study.

A crucial aspect of the dialogical analytical approaches on which I have drawn is a dual focus on analysing both the telling (how the content of the participants' accounts is related); and the told (the content or substance of what is related), depicted in *Figure 4*. Indeed, for many narrative researchers the nature of the telling is as important as the content of the told in analysing participants' stories (Chase, 2005; Connelly & Clandinin, 2006; Goodman, 1981; Josselson, 2011a; Mishler, 1999; Riessman, 2008b). In my study, analysing the telling aims to provide important learnings for teacher educators and researchers about how teachers and leaders talk about their practice in relation to student wellbeing. Analysing the told aims to provide important learnings about participants' experiences, knowledge, skills, attitudes, identity and practice in relation to student wellbeing.

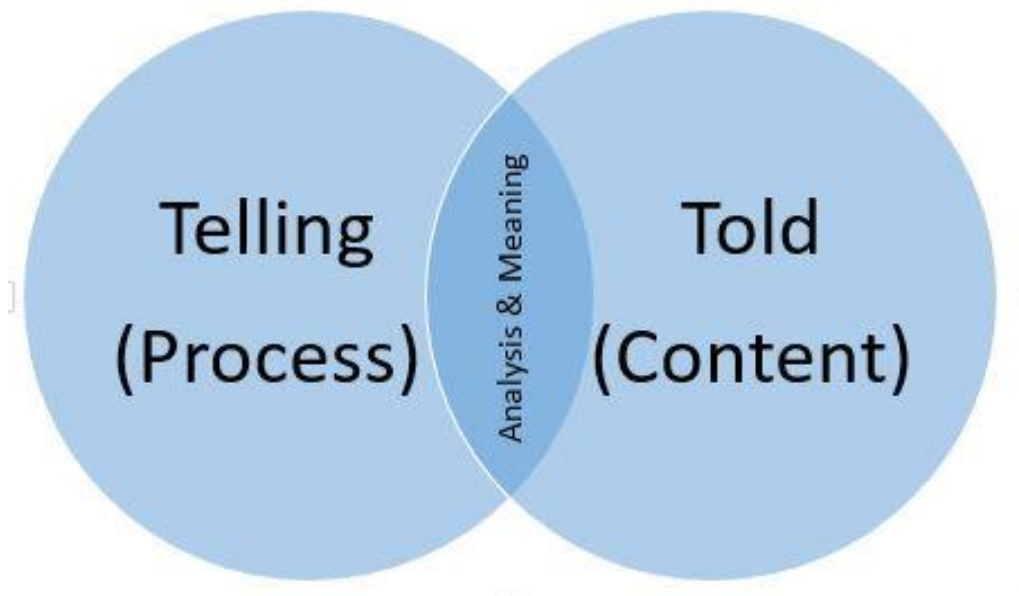


Figure 4. Analysis of the telling and the told to produce meaning from experience

This approach acknowledges the role of telling and retelling stories in continually shaping both individuals' autobiographies and society's cultural canons (Bruner, 1986). It also acknowledges that in this telling and retelling, each story is told in a particular context and might change with experience (Sengupta-Irving et al., 2013) and be retold differently in different contexts or "in the light of new insights and understandings" (Beattie, 2009a, p. 11). Focusing on the telling as well as the told means that we move beyond seeing the story as merely a "portal to experience" to "understanding how it is linked to a storytelling event and how roles in that event influence the story being told" (Rymes, 2010, p. 372). In this vein, Kraus (2007, p. 107) draws attention to the need to pay attention to the performativity of the telling and argues that the "telling is the 'doing' of identity". The way that such performative aspects of the narrative interview can be seen to compromise the worth of the research need to be considered in relation to truth claims and ethical aspects of the researcher-participant relationships and will be discussed further below.

Beyond a focus on the participant, a further important aspect of the focus on the telling and the told relates to making transparent the role of the researcher in eliciting, selecting, and presenting stories or aspects of them in research reports (Holley & Colyar, 2009). This also has implications for knowledge claims and ethical practice and requires the researcher to articulate as clearly as possible the decisions made in collecting, analysing and reporting findings.

Validity, evidence and ethics in narrative inquiry

A contentious issue in narrative research, indeed in qualitative research more generally, is that of knowledge claims or the intellectual rigour and integrity of data collection processes, interpretations of texts produced, and therefore the validity and value of the conclusions of the research. Rigour and integrity refer to whether the results are valid and/or trustworthy, legitimate and believable (McGregor & Murnane, 2010). Validity can be defined in different ways but Merrill and West (2009, p. 164) offer a succinct description of how validity has traditionally been understood in social science research as tied to a set of criteria:

statistical significance, standardised procedures, reliability, replication and generalisability. Significance refers to the probability that a result derived from a study of a sample could not have been found by chance. Standardisation has to do with using the same, well-tested instruments, in consistent ways ...

Reliability is ... using the same instrument in identical ways [so that if] another researcher undertook the same piece of work, on the same terms in the same setting, they should arrive at essentially the same results ...

Generalisability is also a statistical concept: the greater the numbers in the sample, and the more representative they are of a parent group, the more valid the research will be.

The turn to narrative research has generally been accompanied by a turn to different criteria for assessing the validity of studies (Atkinson, 1998; Beattie 1997; Merrill & West, 2009; Pinnegar & Daynes, 2007; Polkinghorne, 2007; Riessman, 2008b). Bruner (1996, p. 122) argues that while stories and logico-scientific arguments can both be used to convince others, they convince of different things and must be judged differently: scientific arguments convincing of truth evaluated by verification tests and procedures while stories convincing of and being judged “on the basis of their verisimilitude or ‘lifelikeness’”. Similarly, Mishler (1990, p. 419) argues for a turn from truth to trustworthiness and from validity to validation. His definition of validation as “the process(es) through which we make claims for and evaluate the ‘trustworthiness’ of reported observations, interpretations, and generalizations” shifts the focus from objectivity and neutrality provided by the properties of the research instruments or statistical processes to making visible the activities, processes, reasoning and theoretical positions of the researcher. The aim is

to give enough information to enable the reader to judge the trustworthiness of the research and the extent that it can be depended on for use in future work.

Arguing for different application of research findings as well as different knowledge claims in narrative research, Clandinin and Connelly (2000, p. 42) suggest that the narrative researcher “does not prescribe general applications and uses but rather creates texts that, when well done, offer readers a place to imagine their own uses and applications”. A focus on uses or consequences of research and impact on the ongoing transformation of experience situates much narrative research, including the current study, in a pragmatist tradition in educational research stretching back to John Dewey in the early twentieth century (Cherryholmes, 1992; Roziek, 2013).

Drawing on the Latin roots of the word “valid” as meaning “strong, powerful and effective”, Polkinghorne (2007, p. 474) argues that there are degrees of validity according to the strength of evidence and reasons to support claims. Further, he argues that validity, rather than being an intrinsic quality of the research, is conferred by the readers as they are convinced of its “plausibility, credibleness, or trustworthiness” (p. 477). In a similar vein, preferring to talk of evidence and ethics rather than standards and criteria, Riessman (2008b, p. 185) suggests that the validity or trustworthiness of a project needs to be evaluated from “within the situated perspectives and frameworks that frame it (which ideally the researcher makes clear up front)”.

The discourse among narrative researchers about assessing validity or trustworthiness sits within broader debates, often dubbed “paradigm wars”, about the rigour and integrity of different research approaches, positivist versus non-positivist, quantitative versus qualitative and between different approaches within the broad field of qualitative research (Anderson & Herr, 1999; Polkinghorne, 2007; Riessman, 2008b). As a researcher and teacher in narrative inquiry, Riessman (2008b, pp. 184–185) warns her students not to get caught up in this paradigm warfare but simply to accept that “fixed criteria for reliability, validity and ethics developed for experimental research ... are not suitable for evaluating narrative projects”. Lather (2006, p. 52) argues against simple paradigmatic binaries in PhD studies, suggesting the need for all doctoral students “to have an awareness of validity as far more than a

technical issue solved via correct procedures”. The common preference of governments and other research funding bodies for evidence produced via hypothesis testing, cause and effect research paradigms (Barone, 2007; Doecke, 2013; Lather, 2006; Polkinghorne, 2007) does mean that researchers situated in other traditions, including narrative inquiry, need to be clear about how they argue for the validity and relevance of their research.

Narrative researchers generally support Mishler’s emphasis on understanding validity (or validation) as assessed within theoretical and social or practice communities (Atkinson, 2009; Frank, 2000, 2010; Goodson et al., 2010; Polkinghorne, 2007; Riessman, 2008b). Atkinson (2009, p. 94) cites Fish’s notion of “interpretive communities as groups of people who share common historical, social, professional, and cultural experiences as well as traditions, habits, vocabulary, assumptions, practices, and attitudes that provide semiotic resources for interpretation of human activity”. This resonates with Frank’s notion (2005a) of narrative habitus, as influencing the reader’s receptiveness to research stories. These notions are of interest in the current study in keeping in mind the way that stories are told and validated within a field or community of practice (Wenger, 2008), such as education, or more specifically, student wellbeing.

I have followed the consistent advice from experienced narrative researchers to make clear and transparent how I as the researcher am positioned within the field of study and theoretical perspectives; how appropriate methods were developed for exploring the research questions; how evidence was collected, analysed and interpreted; and what decisions guided the story told in the research report (Beattie, 1997; Josselson, 2011a; Mishler, 1990, 1999; Polkinghorne, 1988, 2007; Riessman, 2008b).

Acknowledgement that other stories might be told from the same research focuses attention on interpretation as a key feature of narrative research and while this may be criticised as compromising validity and reliability, many narrative researchers argue that this is a strength as it opens up multiple possibilities for understanding and acting (Atkinson, 1998; Barone, 2007; Bruner, 1996; Frank, 2000, 2010; Wallace & Loudon, 2000). Indeed, Frank (2010, p. 110) argues that, in contrast with traditional quantitative or grounded theory methods in the social

sciences, from a dialogical perspective “interpretations are valid when they are responsible” that is, when they do not seek to finalise people’s stories or exclude other possible interpretations. Further, Frank argues that responsible interpretation takes account of the effect of analyses on participants and listeners. His position highlights the ethical challenges that are particular to narrative research, and particularly the relationships between the researcher and participant(s).

Knowledge claims, ethical issues and the researcher-participant relationship

The more collaborative nature of the researcher–participant relationships adopted by narrative researchers has led to some questioning of the approach in terms of the knowledge claims possible for the field texts (data) collected and the ethics of both collection and analysis of these. My previous experience of hearing the stories of teachers and other participants in research projects supports Riessman’s (2008b p. 8) contention that narratives (or stories) are “strategic, functional, and purposeful” and can be used, whether consciously or unconsciously, to “remember, argue, justify, persuade, engage, entertain, and even mislead an audience”. There is little reason to expect that this range of participant purposes would not be so in my own research conversations. Indeed, the research context invites participants to present narratives of themselves and their actions as strategic, functional and purposeful. In this study, methods were designed so that the participants could explore and present their experience and knowledge in different ways.

Some researchers have cautioned against overstating the extent to which a more conversational approach to the researcher–participant relationship in much narrative research better enables the researcher to understand the truth or reality of participants’ lives. Juzwik (2010, p. 377) challenges claims that narrative methods necessarily access the reality of experiences more closely and richly than other methods, as selections from experience are necessarily made in storytelling as “human beings ... continuously edit and filter our experiences”. In a paper co-authored with a pre-service teacher about using stories in pre-service education, Laboskey acknowledges the “danger of ‘romanticizing’ the stories teachers tell” as all stories “are limited interpretations – some more so than others” (in Laboskey & Cline, 2000, p. 370). Laboskey argues, however, that this is no reason to avoid using

stories in teacher education and research, suggesting that stories need to be processed critically and reflectively, preferably with the storytellers themselves.

This view is shared by Atkinson (2009, p. 92) who cautions against naively promoting “practitioners’ and researchers’ experiences without critical reflection on the habits of interpretation that shape how those experiences are given meaning”. In a study of teachers’ reading and responses to research narratives about teacher practice, Atkinson (2009, p. 101) concludes that the responses of teachers to narratives of practice are not always what the authors expected and are informed by their interpretive resources and the contexts in which they practise. She recommends the development of programs of teacher-education and professional development as “communities of critical thinkers and readers of research about their work”. Indeed, my study is directed towards such ends in preparing teachers to understand student wellbeing within their practice.

The self-aware, reflexive positioning of the researcher is also important here. It is widely recognised that in narrative approaches to research, the researcher’s identity and experience are usually highly visible and often central to the focus and research questions of the study (Beattie, 2009b; Clandinin, et al., 2007; Frank, 2000; Merrill & West, 2009; Mishler, 1999). Within a narrative interview situation, the researcher may well draw on shared experience to build rapport and often take a more conversational stance than in more traditional data collection processes, but it is important to be able to “make the known and the familiar strange and open to new possibility” (Clandinin, et al., 2007, p. 33: see also Bruner, 1987; Clough & Nutbrown, 2012; Mannay, 2010). Reflecting on his own use of stories in PhD research and on the use of narrative inquiry with teachers, Convery (1999) suggests that teachers often tell stylised performative stories of preferred identities, and he argues that narrative researchers sometimes present these uncritically.

Power relationships are also important to consider. Berends (2011, p. 1) has noted that interviews involve “instances of power” where the interviewer “controls the orientation, focus and sequence of the narrative”. I have been conscious that as a teacher and researcher practising in the field of student wellbeing, I stand in varying relationships with the participants in my study, both personally and professionally. I

took account of this in recruiting participants and noted these relationships in analysing transcripts.

Here again, Frank's notion of narrative habitus (2005a; 2010) has been useful, reminding me to be aware throughout interviews and analysis that I share a narrative habitus to a greater extent with some participants than with others. Thus, there would be some stories I (and the participant) would be "caught up in" and others where this was not, or was less, the case (Frank, 2010, p. 53). In eliciting and analysing the participants' stories I have tried to listen and read for both familiar and unfamiliar stories. I also actively sought to recruit some participants whose professional role was not explicitly designated as student wellbeing, potentially providing a more diverse range of experiences and practice.

Nevertheless, the challenge remains as to what knowledge claims I make from this research. In the end, while I describe, as transparently as possible, the narrative methodology; methods and procedures for conducting and analysing research conversations; writing approach; and decisions about these made along the way, I acknowledge that, following Frank (2005b, p. 966), research "is in the simplest terms, one person's representation of another". I position myself not as discovering and representing the *real* meaning or truth of the participants' experiences but rather as exploring the research questions and educators' experience, learning and practice of student wellbeing, and as exploring issues relevant to teacher preparation, professional learning and further research in this field (Clough & Nutbrown, 2012). In doing so, I am consciously taking a standpoint that is inspired as much by ethical as by methodological considerations (Frank, 2000).

Beyond formal ethics approval

This study has been subject to the mandated, formal ethical process that focuses on describing and justifying research practices in terms of the integrity of research and the impact of the research process on those individuals directly involved in the research (Elliott, 2005; Merrill & West, 2009). Narrative researchers invariably emphasise particular ethics of practice relevant to narrative interviewing: *ethical engagement* with participants, including considering issues of trust and power; *ethical analysis*, being clear about whose interpretation is offered; and *ethical reporting* of findings, including confidentiality and respect for participants (Callary,

2013; Clandinin, et al., 2007; Frank, 2000; 2002, 2005b, 2010; Josselson, 2007, 2011a; Merrill & West, 2009).

These ethical considerations are not unique to narrative research but highlight the need for maintaining an ethical attitude throughout the whole process of the research study (Clandinin, et al., 2007; Josselson, 2007). Experienced narrative researchers argue that the maintenance of an ethical attitude requires each researcher to grapple with sometimes competing objectives in order to produce work of integrity and to minimise harm to participants (Elliott, 2005; Josselson, 2007; Riessman, 2008b). The importance of building and honouring trusting and caring collaboration with participants in ethical narrative educational research has long been emphasised (Noddings, 1986; Schulz et al., 1997).

Ethical engagement of participants in more collaborative and less structured interviews has been advocated by qualitative researchers, particularly in the feminist tradition, as empowering or giving voice (Elliott, 2005; Punch, 1994; Riessman, 2008b), and this is echoed by some narrative researchers (Schulz et al., 1997; Merrill & West, 2009). However, Elliott (2005) points out that narrative research, in encouraging open and honest self-disclosure, can be just as exploitative as any other research. Trinh (1992, p. 169) suggests that notions of empowering or giving voice to others in presenting their stories is potentially illusory, even paternalistic, as no “matter how plural and diverse the voices featured, one always has to point back to the apparatus and the site from which these voices are brought out and constructed”. This requires negotiation and clarity of roles of researcher and participant and respect for participants as more than subjects (Frank, 2000).

In addressing the ethical problems of interpretive authority inherent in claiming to give voice to or empower participants, I have been guided by the work of Ruthellen Josselson (2007, p. 548). She observes that participants may not ultimately feel that their voices have been faithfully represented or may not feel empowered by the experience and therefore recommends it is ethical practice to make it clear that it is the researcher’s interpretation and voice that narrates the final research report and their interpretation. I have adopted this approach in this study.

Further involvement of participants in the research process, through procedures such as taking transcripts, analytical interpretations and conclusions back to

participants for corroboration and/or comment (also known as member checking or member validation) have been advocated for reasons of both ethics and validity (Callary, 2013; Connelly & Clandinin, 2006; Cresswell, 2007; Kvale & Brinkmann, 2009; Merrill & West, 2009; Riessman, 2008b; Schulz et al., 1997). While generally supporting taking work back to participants as ethical practice, both Josselson (1996; 2007) and Riessman (2008b) suggest that the extent of and reasons for consultation need to be carefully considered. Riessman suggests that researchers' interpretive conclusions are usually guided by theory that may or may not be meaningful or acceptable to participants, that passing of time between initial interviews and full analysis of a set of interviews may mean that issues are no longer relevant for the participant. She also argues that stories are open to multiple interpretations, and that those of the researcher and participant may differ, but this does not necessarily invalidate the interpretations. It does mean, however, that it is important to raise these issues with participants, and "take responsibility for our interpretive conclusions and document how we arrived at them" (Riessman, 2008b, p. 199, see also Josselson, 2007). In this study, interpretive processes have been reported along with findings.

The notion of *ethical analysis* as taking responsibility for interpretive conclusions takes us back to Frank's (2010) notion of valid interpretations as responsible ones. Frank argues for an ethical and dialogical analytical approach that acknowledges and respects what both participants and researchers bring to the research project. Such an approach acknowledges that participants retain the right to change so that any interpretation of their story must be considered as temporary rather than as finalised. It also recognises that participants are the experts on their own lives and co-construct meaning with the researcher. Through analysis, the researcher adds the capacity to connect the individual participant's story, developed in dialogue, with the other stories told about the same phenomenon within the study: in my case understanding and practice of student wellbeing. As no single person has the whole story, responsible narrative interpretation adds to the growing understanding of the whole story or phenomenon under study. This dual responsibility to the individual's story and the collective story resonates with Josselson's (2007, p. 549) suggestion that while "the task of the researcher in the data-gathering phase is to clarify and explore the personal meanings of the

participant's experience, the task in the report phase is to analyze the conceptual implications of these meanings to the academy”.

Maintaining an ethical attitude continues into the reporting of findings (Clandinin et al., 2007; Riessman, 2008b). Josselson (2007) suggests the need to recognise that our participants may read our work and that it might be necessary to omit some otherwise relevant or important details of stories for reasons of confidentiality and to do no harm to the participant or to their relationships with other in their lives and work. Josselson (1996, p. 70) writes of the struggle, even guilt, she felt in writing about participants’ lives, as if she was “talking behind their backs” in subsequently talking to the readers of research and “using their lives in the service of something else”. Her concerns resonate with me, especially given that I already knew some of my participants quite well from previous work in the field. I take courage from her conclusion that “to be uncomfortable with this work ... protects us from going too far”.

This is all the more important because while the conversations with participants are research not therapy, it is possible that for some participants, telling their story may well be disturbing or therapeutic (Josselson, 2007; Merrill & West, 2009). Frank (in Eldershaw et al., 2007, pp. 129–130) suggests that this is because in narrative research conversations people “are able to tell different stories about their situations that imagine their situations differently” and that the research interview facilitates “self-reflections that will lead the respondent not merely to report his or her life but to change that life” (Frank, 2005b, p. 968). The acknowledgement that participation in research interviews is rarely a neutral experience for either the researcher or the participant underscores the ethical implications for the researcher’s conduct, analysis and writing up of the research and the need for supervision.

Deeply understanding the principles of narrative inquiry has been a key focus of my work in this study. The rest of this chapter describes how I applied this learning in developing the specific research methods for the study.

Designing methods for the study: Processes and procedures

My study and choice of methods have been designed to enable the participants to explore with me their understanding and practice of student wellbeing and identify

influences on the process of developing such understanding and practice. This exploration was framed by the research questions:

RQ1. How do teachers/leaders develop understanding and practice of student wellbeing over time?

- a) How do educators talk about student wellbeing?
- b) How do they locate student wellbeing within their professional practice?
- c) What do educators say about what has influenced their conceptualisation of student wellbeing and its place in their professional practice?

RQ2: How might educators' stories of developing understanding and practice of student wellbeing be useful for teacher educators, policymakers and researchers and for educators themselves How might educators' stories of developing understanding and practice of student wellbeing be useful for teacher educators, policymakers and researchers and for educators themselves in more effectively promoting student wellbeing?

RQ1 was explored sequentially through three activities across two separate research conversations with each participant. Analysis of the findings from these activities informed exploration of RQ2. The selection of setting, participants, research conversation structure and questions, creation of field texts, and analysis, were informed by the evolving narrative approach previously described, as well as by pragmatic and ethical considerations, thus balancing what would ideally be useful with what was feasible and reportable given the participants' (and my own) situations in the field.

Ethics approval

In all phases of the study, the research followed the guidelines and requirements of the Australian Catholic University's (ACU) Human Research Ethics Committee (HREC). Approval to conduct the study was given by the ACU's Human Research Ethics Committee (Register number V2009 85, Appendix A). Additional approval for modification to the design was granted in 2010 (Appendix B). Approval was also granted by the Catholic Education Office in the Archdiocese of Melbourne.

Permission to approach participants was given by team leaders in the system and Principals of the four schools.

Informed consent was gained from all participants. The initial information letter outlined the focus of the project, the activities to be undertaken in two interviews, the ability for participants to withdraw at any time and processes/contacts for further information or complaint (Appendix C). Consent to approach their staff was obtained from principals of school-based participants via a letter of consent (Appendix D). Informed consent was initially gained from all participants in the study via a letter of consent (Appendix E). I later formally gained participants' specific permission to include in the published thesis reproduction of images they had created, via a second letter of consent (Appendix F).

Setting

Student wellbeing has become a key field of policy and program development and implementation across Catholic, government and independent education jurisdictions in Victoria, as described in Chapters 1 and 2. Beyond this broader context, the immediate setting of the study can be considered at the systemic level of Catholic education in Melbourne and at the level of individual schools.

All participants were located in Catholic education in the Archdiocese of Melbourne (CEOM), one of four Catholic systems in Victoria, Australia. The decision to recruit participants within the Catholic education system was guided by consideration of both opportunities for rich information (the education system had been developing for some time a particularly comprehensive focus on student wellbeing) and pragmatic considerations (I had worked in partnerships with Catholic schools in student wellbeing programs and research and knew the structures and communication processes well).

During the period of contact with the participants, each school was mandated by the CEOM to set school improvement goals, implement whole school plans and undertake regular reviews of their work within the sphere of student wellbeing (CEOM, 2006). Within the CEOM, Student Wellbeing Leaders met regularly in regional networks, and less frequently in system wide professional learning activities focused on particular issues. CEOM schools work together in geographical or issues-based clusters in relation to Student Wellbeing and other areas of teaching and

learning. The two clusters of schools from which participants were recruited for this study were chosen because they were working closely with the CEOM Student Wellbeing team on similar issues; located on opposite sides of the outer metropolitan area, offering different school community profiles; and included both primary and secondary schools. Choosing schools from these clusters meant that all participants were in settings where they had some similar exposure to professional learning activities within a whole school approach to student wellbeing.

Participants

Twenty participants were recruited within the education system and the schools to provide a range of gender, experience and roles in education generally as well as specifically in relation to student wellbeing. Participants, ranged in experience from having two years' teaching experience as a classroom teacher through to leaders with over 35 years' experience in schools and the education system. They included educators and/or student wellbeing staff from two clusters of Catholic primary and secondary schools and from the CEOM Student Wellbeing team and the CEOM Learning and Teaching team. While schools were encouraged to take a whole school approach where every staff member has some role to play in the promotion of student wellbeing, some staff had roles that were more specifically focused on this. These included Student Wellbeing Leaders (formerly known as Student Wellbeing Coordinators), Principals/Assistant Principals, Year Level Coordinators, Pastoral Care or Home Group leaders and teachers, Directors of Student Services and leaders of particular student wellbeing initiatives.

Using purposive sampling, the aim was to recruit information-rich cases that could provide insights relevant to the research questions and purpose of the study (Merrill & West, 2009; Oliver, 2006; Patton, 2002; Yates, 2003). Bearing in mind the need to avoid simply choosing informants appealing to my own views (Goodson, 2008) and to make fully transparent the criteria upon which the sampling process was based (Oliver, 2006), I took the following steps in recruiting participants.

For participants from the Catholic Education Office Learning and Teaching team and Student Wellbeing team, given that I had worked with staff from these teams, I had a colleague draw five names from a container holding names provided by each team's manager. Three were selected from the Student Wellbeing team and

two from the Learning and Teaching team. In addition, a senior leader of the CEOM Student Wellbeing team was later recruited following discussion with my supervisors, as we felt that this would provide a greater depth of understanding of the context of the development of Student Wellbeing in the CEOM.

After consultation with the manager of the CEOM Student Wellbeing team about workload implications for particular schools, school-based participants were recruited from two clusters of schools from different metropolitan regions. In the two primary and two secondary schools where principals gave permission for their staff to participate in the study, the principals selected candidates for me, guided by my request for a range of staff, including more experienced and less experienced staff, a member of the leadership team, staff with a designated wellbeing role and staff whose primary role was more focused on learning and teaching. This process was also guided by recognition of the responsibilities and workload of staff at the time. It should be noted that, especially in smaller schools, some school-based participants held more than one role as can be seen in *Table 1*, indicating the roles of the 20 participants.

Table 1. Participants' roles

Participant's role *	
Student wellbeing leaders in CEOM	4 female
Curriculum leaders in CEOM	2 female
Curriculum leaders, school-based	2 male
School leadership staff (Principals/Assistant Principals)	Primary 2 female, 1 male Secondary 2 female
Designated school-based student wellbeing leaders	Primary 2 female, 1 male Secondary 3 female, 1 male
Classroom teachers	Primary 2 female, 1 male Secondary 1 female, 3 male
*Some participants had multiple roles, for example student wellbeing leader and classroom teacher	

In order to ensure confidentiality, I gave participants pseudonyms and use terms broadly descriptive of their roles throughout the thesis:

- *School leader* includes principals, deputy principals; year level co-ordinators.
- *Wellbeing leader* is someone with a role specifically focused on wellbeing, either school-based or system-based.
- *Curriculum leader* can be school-based or system-based.
- *Classroom teachers* are those whose primary role is teaching, although they may have other positions of responsibility.

I have provided an overview of the participants' pseudonyms, roles and experience in Appendix G. In discussing participants' responses and stories in the findings chapters, I provide some details of participants' roles, where it does not compromise confidentiality.

Conducting research conversations and creating field texts

The methods or modes of inquiry in this study were designed to provide different ways of scaffolding dialogue, guided by the methodological and ethical considerations discussed earlier in this chapter. Three distinct but connected activities were developed to engage participants in research conversations exploring the focus of parts a, b, and c of RQ1 in this study:

- participants conceptualisation of student wellbeing (Research conversation 1);
- the location of student wellbeing in their professional practice (Research conversation 1); and
- the storying of influences on their understanding and practice of student wellbeing (Research conversation 2).

The unfolding process of working through these activities is represented in *Figure 5* below. Thumbnails of this figure are also used at the beginning of Chapters 4, 5 and 6, to remind readers of the unfolding process in discussing findings. A brief overview of the procedures for working through the process is now provided, followed by more detail about the rationale for these three research activities.

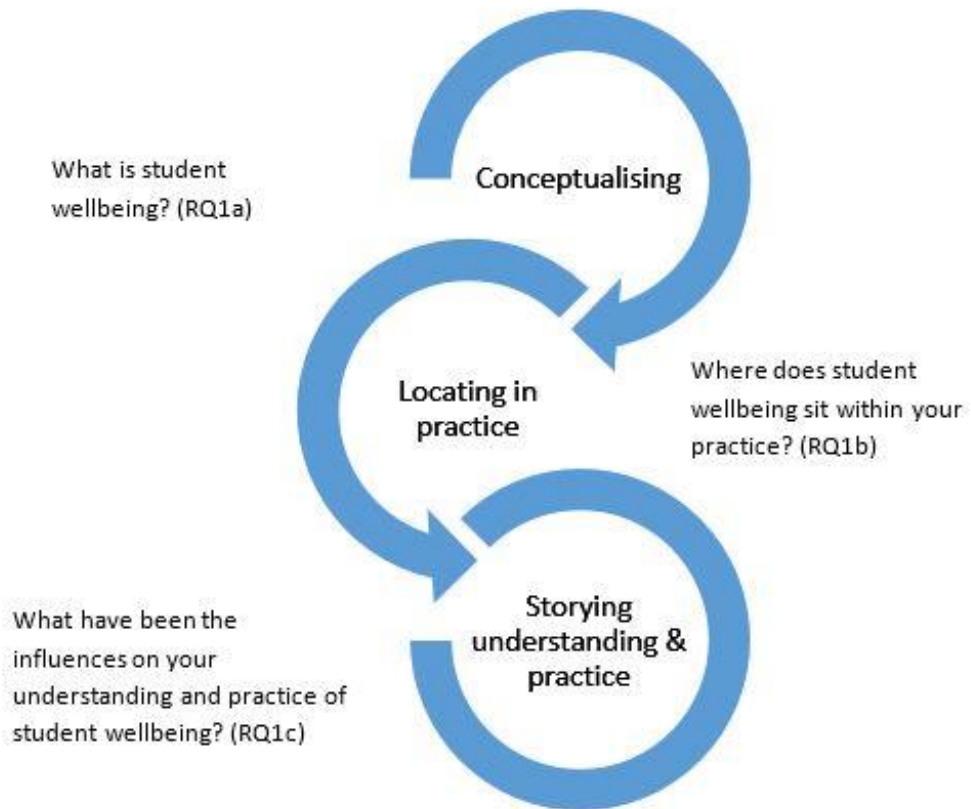


Figure 5. The unfolding process of research conversations

Procedures: Research conversation 1

The focus of the first research conversation (which I originally called interview in my proposal) was to establish a relationship with the participant, then to invite the participant to provide their own conceptualisation of student wellbeing and explain where a focus on student wellbeing sits within their current practice. The process was as follows:

1. I introduced myself and gave the participant a brief outline of the study. I discussed with the participant the way the interview process would unfold and how we would work together within it, including their right to stop or withdraw at any time.
2. I asked the participant to summarise their years involved in education, their current role and other roles undertaken in the past, explaining that we would explore these further in the second interview.

3. I invited the participant to explain or define student wellbeing in their own terms. I avoided commenting on the concept in order to avoid unduly influencing the next activity.
4. I invited the participant to create a visual representation of where they saw student wellbeing, as they had described it, sitting within their current practice. The participant was given a blank piece of paper and coloured marker pens, and invited to use any type of representation they felt appropriate. I turned the recording off and, where possible, I left the room while the participant was working on the image.
5. On resuming recording, I invited the participant to describe the image, why they chose to represent it this way and how it represented their practice.
6. The transcript of the conversation and a copy of the image were returned to the participant for verification and discussed at the second interview.

Procedures: Research conversation 2

The focus of the second research conversation was to explore the significant professional and personal experiences that influenced participants' understanding of wellbeing and its place in their current practice as represented in the image created in the previous interview. The process was as follows:

1. After welcoming and re-establishing rapport, I invited the participant to share any reflections they had on what was discussed and produced in the first interview.
2. The participant was given a piece of paper with a timeline. Arrows at each end indicated that both the beginning (labelled beginning teaching) and end (labelled with the current year) were open rather than finite. I invited the participant to mark on the timeline significant experiences that had shaped their understanding of student wellbeing and its place in their practice. I explained that the line could be divided in any way deemed appropriate and the participant could include any sort of influence at all on their understanding and practice of student wellbeing. As in the first conversation, I paused the

recording and, where possible, left the room while the participant was working on the timeline.

3. Resuming recording, I invited the participant to take me through the timeline. The participant led this discussion, while I asked clarifying and reflective questions.
4. In concluding the conversation, I invited the participant to reflect on the experience of all the research activities. The purpose of this was both to understand the process (the telling) more clearly and also to provide a formal opportunity for closure of the experience, linking the process both to prior and future experience and giving the participant ownership of what they do with this rather than simply taking data away from them (Josselson, 2011a).
5. The transcript of the conversation and a copy of the timeline were returned to the participant for verification and returned to me by mail.

Both research conversations were recorded using digital recording equipment and professionally transcribed. Participants have given consent for use of their visual images to be used in publications, with any identifying information removed. This applies to the images of where student wellbeing sits in their practice, but not the timelines, that are more identifiable of participants.

Design rationale for the particular methods and activities

The structure of and activities in my study were designed to provide opportunities to enable expression of conceptual and autobiographical responses, using externalising strategies such as drawing and timelines. Narrative externalising strategies are common in a range of fields. In relation to adult education, Rossiter (1999, p. 15) describes how “the process of telling one's story externalises it so that one can reflect on it, become aware of its trajectory and the themes within it, and make choices about how one wishes to continue”. Michael White’s work has been influential in the development of the use of externalising conversations, particularly in narrative therapy. White drew on the work of social constructionists such as Vygotsky and Bruner in pursuing an interest in how people construct meaning in their lives, how their lives are shaped for better or worse by storying, and how therapists can co-author new stories and new lives with clients (Bubenzer et al., 1998; White, 1998, White, 2007; White & Epston, 1990). Beyond narrative therapy,

White's work has been cited by Frank in exploring the functions of stories in people's lives from a sociological perspective (Frank, 2002; Frank in Eldershaw et al., 2007). It is this use that is more relevant to this study.

I used externalising activities to structure narrative responses rather than adopt the very open-ended *tell me a story* approach (Goodley, et al., 2004; Merrill & West, 2009; Riessman, 2008b). I was interested in how individuals' perspectives on student wellbeing might be given differently (or not) in response to the three different ways of inviting the response. I used the activities as tools for enabling the participant to take a lead in the conduct of the research conversation, share in the interpretation, and provide different conceptual and temporal perspectives on their experience. The drawing and timelining activities described below were designed to hand over, to some extent, the pacing and sequence of the conversation to the participants as I invited participants to explain, or take me through, these images. This allowed me to ask clarifying questions along the way, rather than directing a question and answer exchange. This mitigates to some extent the power relationship between researcher and participant but also demonstrates a spirit of co-inquiry.

I was also interested in how the inquiry process itself operates as a learning strategy. This particularly relates to RQ2 regarding implications of this study for teacher educators, policymakers and researchers developing programs for the investigation and/or promotion of student wellbeing.

Student wellbeing as concept: Verbal representation (Research conversation 1, activity 1)

Beginning the research conversations by inviting participants to share their understanding of student wellbeing was designed to establish each participant's current perspective on the concept (RQ1a) before continuing on to explore where they located this within their practice (RQ1b) and how they traced the influences on their understanding and practice of it (RQ1c) using timelines/storylines (Beijaard et al., 1999). I was interested in the ways that participants articulated the concept of student wellbeing, and the extent to which they framed it in personal experience and practice and/or in theory and policy. This process is discussed in detail in Chapter 4.

Locating student wellbeing within practice: Visual representation (Research conversation 1, activity 2)

Use of visual externalising prompts was grounded in my work in teaching, teacher education, and professional learning (Butler et al., 2011) where drawings and diagrams have proved useful in “making thinking visible” (Ritchart & Perkins, 2008, p. 58). By encouraging participants to reflect on their experiences and practice differently, visual prompts can yield new insights for both participants and researchers. Reflecting on his own use of diagrams to map relationships, Bourdieu (1980/1990a, p. 10), citing Wittgenstein, noted their usefulness in enabling “that understanding which consists just in the fact that ‘we see the connections’”. In my study, I was inviting participants to use the process to explore the location of student wellbeing within their practice overall (RQ1b).

The use of “participant-generated images” (Guillemin & Drew, 2010, p. 176) or “graphic elicitation” (Varga-Atkins & O’Brien, 2009, p. 53) is a relatively new but growing area of research. Rose (2007) notes the distinction between using found images such as existing photographs to simply illustrate some aspect of the research project and actively using made images such as photographs, maps, diagrams and drawings as data in the research process. While noting the method is most often used with children, Guillemin and Drew (2010, p. 177) highlight ways in which using drawing together with verbal interviews enabled women experiencing illness to have a more active role in the production and analysis of data, sometimes enabling expression of ideas that would otherwise have been left unsaid and enabling the researcher to open up “the complexities of the phenomenon being researched for the participant”.

Use of drawings in my study is in line with such approaches where drawings are prompts for discussion (Guillemin, 2004; Guillemin & Drew, 2010; White & Drew, 2011; White et al., 2009). For example, Kearney & Hyle (2004) used participant-produced drawings in a qualitative research study examining the emotional impact of change in an educational institution. Using the drawings as prompts in unstructured interviews, they found that they enabled framing of succinct and personalised rather than institutionalised views of change processes. The collaboration between researcher and participant in interpretation of images and experiences enabled insights that would not have been available to the researcher

alone. Contrasting their own use of drawings as part of research interviews with use of drawings in psychological or art therapies, where the therapist or artist analyses the drawing, the authors emphasised the importance of engaging the participants in verbal interpretation of the images produced.

The use of drawings in this approach is therefore not just a matter of producing data but overlaps with analysis. Guillemin and Drew (2010, p. 183) describe this process whereby “participant explanations, in concert with the images, were the primary data, which were then subject to analysis”. Issues of ethical relationships in interviews and relative weighting of roles in analysis are similar to those already discussed for narrative inquiry generally, but for the use of drawings will be explored further, particularly in Chapter 5.

Storying understanding and practice: Narrative representation (Research conversation 2)

In a similar way to the use of drawings in the first interview, timelines or storylines were used as a method of visual elicitation in the second interview. In the experience of many teachers, including myself, timelines are a familiar common sense tool for mapping over time the development or history of individuals, groups, institutions, projects, or ideas. Timelining and storying have long been used therapeutically, whereby stories are used to explore construction of meaning; helpful and unhelpful storying of the past; and creation of more helpful stories for living (White, 1998, 2007; White & Epston, 1990). I saw timelines as a useful prompt for participants in identifying key events and experiences in their understanding and practice of student wellbeing. The use of timelines in research is growing, but at the time of commencing my study I found there was limited discussion in the literature on their use in interviews. More discussion emerging in research reports as my work progressed assisted in analysing participants’ responses, as reported in Chapter 6. These included research on: *young women’s developmental transitions* within nursing research (Gramling & Carr, 2004); *young people’s lives and identities* (Bagnoli, 2009); *trajectories in treatment for substance abuse* (Berends, 2011); *cultural identity development of multiracial adults* (Jackson, 2012); *life history research* (Goodson & Gill, 2011); *teachers’ development of practical knowledge* (Beijaard et al., 1999); *postgraduate students’ learning journeys* (Adriansen, 2012);

and *teachers' engagement with professional learning* at different stages of life/career (Cameron, Mulholland & Branson, 2013).

Some researchers have developed quite structured timelines in which teachers are asked to rate their experiences as they develop the timeline. Beijaard and colleagues (1999) asked teachers to create a storyline in relation to various aspects of teaching, and to rate on a seven-point scale from very positive to very negative their perception of each aspect of their teaching over time. Graphs were then plotted showing progressive, regressive or stable trajectories in relation to each aspect of teaching. Cameron and colleagues (2013) similarly asked teachers to create a timeline where they rated on a five-point scale “their perceptions of the effectiveness of their professional learning throughout their teaching careers”. These approaches seek to represent in quantifiable terms the influences on teacher development and learning over time.

I chose to use an interpretive rather than quantifiable approach, using timelines in interviews in combination with other data collection activities. Researchers adopting such an approach have claimed a range of benefits. As with drawings, timelines enable engagement of the participant in producing field texts and focusing attention on experiences that might not be stimulated by verbal exchanges alone (Adriansen, 2012; Jackson, 2012; Sheridan et al., 2011). Shifting the focus from questioning the participant to the shared interpretation of the timeline enables the participant to take a greater lead in the conversation and shifts the power dynamics compared with traditional question and answer interview approaches (Adriansen, 2012; Cameron et al., 2013; Jackson, 2012; Sheridan et al., 2011). Timelines also enable a holistic view of a person's life and the addition of notes about social and political contexts or further information recalled as the timeline is discussed (Adriansen, 2012; Bagnoli, 2009). The process enables greater reflexivity for participants, assisting them to see their own experience from different perspectives (Sheridan et al., 2011) and to highlight key turning points or epiphanies as opportunities for learning and meaning-making, and catalysts for change (Davies & Dart, 2005; Denzin, 1989; Goodson, 2003, 2008; Palmer, 1998/2007; Webster & Mertova, 2007; White, 2007).

Timelines (or storylines) are thus a useful way of identifying the significant influences on educators' development of understanding and practice in relation to student wellbeing (RQ1c). The use of timelines in this study was aimed at identifying opportunities for learning and change in relation to teachers'/leaders' understanding and practice of student wellbeing. Further discussion of their application in the research conversations; findings from analysis of this application; and limitations to their use are discussed in Chapter 6.

Reflective Journal

Throughout the study, I kept a reflective journal used as a log of activity, space for reflection, notes on interviews and literature, and connections between these and my evolving study. During the period of contact with participants, my reflective journal included analytical notes written after each interview; notes on overall engagement of participants and reactions to specific issues; items to follow up in next interview; reflections on my own part in the interview and connections with my own experience; reflections on connections with literature; and puzzlements or further questions.

As I moved into analysis and writing up, the journal became more focused on linking literature with the findings of my study and my analytical approach, helping me to listen/read for a range of voices, perspectives and experiences in research conversations; keep an open mind and reflect on what was heard; engage in discussion between supervisor(s) and myself about theory, practical considerations and emerging issues; and keep writing!

Analytical approach in this study

Given the lack of a prescribed set of procedures for analysis in narrative inquiry, in finding my own approach I was somewhat reassured by hearing of the common experience of methodological soul-searching as researchers move into narrative inquiry: from theory-driven inquiry to story driven understanding, and from thematic coding to dialogical narrative analysis (Ballardie, R. Personal communication in symposium, 2013; Clinchy, 2003; Riessman, 2008b).

I adopted the kind of dialogical and interpretive analytical approach described earlier in the chapter (Frank, 2002, 2005b, 2010; Josselson, 2011a; Merrill & West, 2009; Riessman, 2008b). This combines two approaches sometimes dichotomised in

the theory of narrative inquiry: *analysis of narratives* and *narrative analysis* (McCormack, 2004; Polkinghorne, 1995). That is, I have used analysis of narratives to identify common themes or *motifs* (Bakhtin, 1981/2008; Rice & Coulter, 2012; Riessman, 2008b) as well as narrative analysis to produce a story – in this case a further chapter in the research story.

My research questions required analysis of individual stories of developing understanding of student wellbeing (RQ1) as well as comparison of themes and patterns across these that can inform future approaches to professional learning and research in relation to educators and student wellbeing (RQ2). Importantly, a generally agreed principle of narrative inquiry requires attention to be paid beyond the themes arising from the data to include the nature of the context of the interview and the participant's life, the nature of the discourse during data collection processes, as well as identification of themes or meaning (Cresswell, 2007; Mishler, 1986; Riessman, 2008b). To ensure a focus on these aspects, I adopted a pragmatic, iterative, layered approach to analysis guided by the research questions.

Layers of analysis

In the initial proposal for this study, it was envisaged that there would be layers of analysis throughout the study, beginning with the interviews themselves. I proposed that interpretations and analysis would occur in reflections with the participants (White & Hay, 2007) and that preliminary analysis of the individual interviews would both feed back into subsequent interviews and develop broader themes across the study. I proposed that analysis of transcripts across the whole study would explore similarities and differences between themes identified in interviews.

Analysis that occurred during the interview is captured in my reflective journal as well as in interview transcripts as I clarified meaning with participants (Kvale & Brinkmann, 2009). At the beginning of the second interview I further discussed reflections on the first interview with participants.

As I progressed from preliminary analysis in and between interviews to more formal analysis of transcripts, analysis was guided and enriched by further immersion in the narrative literature to enhance awareness of the opportunities and pitfalls of analysis. I grappled with finding a balance between the more

straightforward thematic analysis I had originally proposed and keeping individual stories intact, as often recommended by narrative researchers (Josselson, 2011a; Frank in Eldershaw et al., 2007; Frank, 2010; Merrill & West, 2009; Riessman, 2008b). As well as trying to avoid treating participants' transcripts simply as data sets to mine for themes, and resisting finalising their stories (Frank, 2000, 2010), I was conscious of capturing nuances of spoken word lost in transcription; and understanding stories as situated in particular time, place and relationships. Drawing on and adapting analytical approaches discussed earlier in this chapter, I developed an approach that involved both holistic and thematic analysis (Josselson, 2011a; Mishler, 1999). It was an iterative rather than linear process, involving:

- immersion in the data through repeated close readings of transcripts and listening to recordings;
- identification of narrative themes or motifs across all participants' interviews for both the telling and the told, using tables and spreadsheets;
- development of holistic individual participant profiles as an overview of their story and the narrative themes within it, focusing particularly on what the story enabled the participant and me to see and understand about influences on understanding and practice of student wellbeing;
- identification of key quotes from participants to illustrate themes; and
- relation of findings to relevant literature.

The analytical spaces and the processes involved in working within and between them are now described.

Proformas to construct profiles of individual interviews

Building on West's approach (Merrill & West, 2009), I developed a proforma as an analytical workspace for collation of findings relating to both the process and content of the interview - the telling and the told - and a space in which to reflect, pose questions, or surmise (see Appendix H). The categories for analysis were also influenced by particular narrative research approaches and principles previously discussed. Ultimately, key areas covered in the proforma were:

- a summary of the participant's role and experience in education and student wellbeing, including a sense of the overall narrative plot or thread;
- context (of the participant and the interview);

- process – the telling (the interview relationship, including how I framed the questions; unfolding of concepts, drawings and stories; participant’s voice or sense of agency in the interview);
- content – the told (the concepts articulated by participants, and images and timelines constructed; reflection on practice; and personal and professional life and learning stories); and
- analysis of themes and patterns of life trajectories in relation to student wellbeing (significant moments, key relationships, learning experiences, participant’s sense of agency in shaping career and professional identity).

In effect the proforma became more like a portmanteau or portfolio, including both materials from research conversations and reflections upon them. While constructed as a space in which analysis was undertaken, each proforma also became a resource for further analysis. Constantly returning to and building the proforma kept the individual’s whole story in front of me during analysis.

Tables and spreadsheets for exploring themes and patterns

Initially, I had intended to use NViVO to store and manage emerging themes, but reverted to Excel spreadsheets and Word tables to note and compare themes and patterns across transcripts as more straightforward and *hands-on*. I developed tables to sift and sort themes clustered under the told (content) and the telling (process). I avoided strict manualized coding procedures such as may be dictated in grounded theory approaches. Instead, I looked at thematic analysis within a dialogical approach exploring “how stories connect” (or differ) to shed light on the research questions (Frank, 2010, p. 159). Again, an iterative process was adopted: as themes were identified in one transcript, I returned to the other transcripts to check if these themes were present there too.

Iterative readings

I took quite some time to undertake iterative readings of the transcripts (Clandinin & Connelly, 2000; Josselson, 2011a), or what Goodson (2008, p. 40) calls “bathing in the data”. Frank (in Eldershaw et al., 2007, p. 135) similarly argues that researchers need to take the time for “just really hanging out with the person you’ve interviewed” and working out how and why they responded to the interview questions in the way they did. For me, analysis became a process of moving

backwards and forwards between transcripts, reflective journal, literature and analytical spaces: a process of “iterative analyses” (Warren & Webb, 2009, p. 57) and “thinking with theory” (St Pierre & Jackson, 2014, p. 717). The process involved what Connelly and Clandinin (1990, p. 11) describe as “broadening” (generalising) and “burrowing” (digging deeper into the interviews and other data sources) to reflect on meaning. The iterative analysis process continued through the writing up stage (Clandinin & Connelly, 2000).

Units of analysis

In analysing and reporting the findings of the study, I describe ways that the participants engaged with and developed conceptualisations, visual images and timelines in the interviews. I analyse and report data from the transcripts of conversations prompted by these activities. Analysis therefore focuses primarily on the transcripts of the conversations, supplemented by my own journal notes and listening to recordings rather than on the visual images or timelines themselves as units of analysis. Some of the drawings from the first interview are reproduced to accompany and illustrate the analysis but timelines are not reproduced as they more clearly identify the participant. In any case, the timelines are used to prompt telling of life stories and it is the stories that are analysed.

I further structured the analytical process by mirroring the stages of the data collection process, itself based on the three parts of RQ1:

- a) How do educators talk about student wellbeing?
- b) How do they locate student wellbeing within their professional practice?
- c) What do educators say about what has influenced their conceptualisation of student wellbeing and its place in their professional practice?

I therefore began with thematic analysis of the participants’ conceptualisations of student wellbeing, followed by analysis of the images depicting the place of wellbeing in practice, and followed this with analysis of the stories of influences on development of understanding and practice in student wellbeing. The analysis of each activity gave me the opportunity to investigate the key research questions from

different perspectives: “to develop the capability to see [my] topic with new and different lenses” (Clough & Nutbrown, 2012, p. 65).

At the same time, I was using material from the stages of analysis to build the more holistic proformas to profile individual stories. A final layer of analysis involved drawing together the findings and discussion of analysis from all these processes and making overall conclusions in relation to RQ2. How might narratives of wellbeing and professional identity be useful in shaping future agendas for teacher educators, policymakers and researchers?

The analytical process was therefore, as described by Clandinin and Connelly (1991, p. 272), “not a linear one” but “a process of data collection, interpretation by researcher and participant, more data collection, further interpretation and analysis and final reconstruction of the research narrative”. This thesis is the reconstruction of the research narrative and its structure mirrors the research process itself.

Writing up: Telling the research story

From among a range of possible ways of presenting the findings, discussion and conclusions, I chose to weave the participants’ stories, and my own, into the phases of the unfolding research story. I chose to present and discuss findings from each activity, sequentially within the research conversations, to illustrate how each layer of the research dialogue could add further perspectives on the understanding and practice of the participants in relation to student wellbeing. Reflections on and conclusions from all the stages of the research story are drawn together in the final chapter of the thesis, with an epilogue concluding my own part in this story.

Using the research story as the overarching organising structure fits well with narrative inquiry theory:

We are, in narrative inquiry, constructing narratives at several levels. At one level it is the personal narratives and the jointly shared and constructed narratives that are told in the research writing, but narrative researchers are compelled to move beyond the telling of the lived story to tell the research story (Connelly & Clandinin, 1990, p. 10).

It is in telling the research story, that the voice and standpoint of the researcher assumes prominence. Holley and Colyar (2009, p. 681) suggest that by

“conceptualizing the research text as a narrative, the researcher is cast as a storyteller, the participants become the characters, and the plot orders the reader's comprehension of significant events”. This is not to suggest that the report should be considered as fiction but that a range of narratives could be constructed from the same material (Connelly & Clandinin, 2006; Josselson, 2007). As introduced in the Prologue, this highlights the ethical and epistemological importance of making clear the *focalization* or narrative viewpoint from which the research story is told (Frank, 2000; Holley & Colyar, 2009).

Using the research story as the scaffolding structure for writing the thesis enables exploration of how the participants' stories were constructed as they responded to the three different invitations to reflect on their understanding and practice of student wellbeing. It also enables reflection on the positioning of my story and the story of student wellbeing alongside the participants' stories within the evolving research story.

Reflexivity and confidentiality in writing the research story

Issues of ethics and trustworthiness previously discussed, especially to do with the researcher–participant relationship, are particularly important considerations in writing up the thesis. Based on consistent advice from narrative theorists, I have adopted a reflexive approach to writing, in which I clearly position myself in relation to the topic and to the participants; describe how data was collected and explain as clearly as possible reasons for my decisions about analysis and interpretation (Connelly & Clandinin, 2006). As recommended by Josselson (2007, p. 549), I take full responsibility for final interpretations of the data in the thesis as my “meaning-making”. By using the story of the unfolding research as the dominant narrative structure in reporting the findings, I aim to demonstrate how I came to the interpretations I make (Polkinghorne, 2007).

I have also followed the recommended narrative inquiry practice of acknowledging the researcher (myself) as an instrument in the research (Clinchy, 2003; Xu & Storr, 2012) and therefore the importance of self-awareness throughout the research processes. This includes discussion in the thesis of the links between my story as researcher and practitioner and the ways that my experiences, values and perspectives intersect with the participants' experiences and influence interpretation

(Connelly & Clandinin, 1990; Goodley et al., 2004). Clinchy (2003) and Clandinin and Connelly (2006) suggest that researchers interview themselves or write their own narratives about their involvement with the topic under study. Before interviewing the participants, I undertook the three activities used for data collection, and drew on my resulting story in writing the thesis, most explicitly in the prologue and introductory chapter.

Confidentiality

Josselson (2007) has identified the dilemma of meeting responsibilities, both to the participants and to the academic community, faced by researchers when writing up the findings of research. Ethical responsibilities to avoid identifying participants, particularly in relatively small communities may compromise the richness of detail and transparency of evidence of interest to the academic community. In writing the report, in keeping with narrative inquiry traditions, I have tried to maintain a sense of each of the participants as an individual with their own story rather than as a data cache (Chase, 2005; Clandinin & Connelly, 2000; Frank, 2010; Josselson, 2011a; Riessman, 2008b). I therefore chose to talk about the participants by name, albeit pseudonym, so that they appeared as individuals with unique identities and experiences. However, I have taken the broadest possible view of role descriptions and locations (*see Table 1*) to avoid identifying them, as it is a relatively small community from which they are drawn (Josselson, 2007).

I have similarly chosen not to report some details from transcripts out of concern for confidentiality. While narrative researchers often recommend keeping participants' stories intact, or at least including extensive passages from transcripts, this would have been incompatible with the confidentiality requirements of the ethics approvals I had negotiated both within the university and with the education system. I had explicit discussions with some participants about not including particular comments. All participants had the opportunity to read/edit transcripts and very few requested changes to their comments.

Concluding remarks

This study has been informed by the growing literature on narrative methodology, methods, research integrity and ethics, some of which has been discussed so far, but it would be misleading to suggest that this was deeply

understood from the outset of the design of the project and followed in a neat and linear fashion. As in many narrative projects, mastering the narrative approach has taken some time to evolve, much being learned “on the road” (Josselson et al., 2003, p. 3) and often through detours into the literature in response to particular challenges in analysis or writing up (Xu & Connelly, 2010). As noted by Goodley and colleagues (2004, p. 71), final research stories may present “a vision of method that boasts a simple, smooth, linear and unproblematic process” that is “often far removed from the messy reality of life story method/ologies.” I indicate some of the learnings on the road as the participants’ stories unfold in following chapters. Let us reflect once again on the four unfolding stories within the thesis.

Coda: The evolving stories

My story: In describing and justifying the research approach in this chapter, I have also described a significant episode in my own learning story as a narrative researcher. This learning journey began as a small pathway in my own practice experience, and has become a major thoroughfare in my current practice and research. In this study, I aimed to refine my capacity to use narrative methodology and methods as the key focus of inquiry and explore what might be learnt from this in informing teacher education and research in the field of student wellbeing.

The story of student wellbeing: In this chapter, the story of student wellbeing has been somewhat in the background. It regains prominence in subsequent chapters as part of my own story, the participants’ stories and the research story.

The participants’ stories: The participants and their contexts have been briefly introduced in this chapter. In subsequent chapters, the participants’ stories and voices take centre stage. In Chapter 4, the stories are initiated through the participants’ conceptualisations of student wellbeing. In Chapter 5, the stories are extended through exploration of participants’ visual depictions of the location of student wellbeing in their practice. In Chapter 6, the stories are enriched by the participants’ reflective accounts of the influences on their development of understanding and practice in student wellbeing.

The research story: The unfolding research story has been central in this chapter. I have described the context and theory underpinning my methodological approach to shaping the developing research story. The details of this story will

continue to be explored as the findings are reported and discussed. The ongoing exploration leads to a denouement in the final chapter's discussion of how the findings of the research might contribute to the shaping of agendas for researchers, teacher educators and policymakers in the field of student wellbeing.

Chapter 4: Conceptualising student wellbeing *in use*



Let the use of words teach you their meaning.

Wittgenstein, 1953/1994, p.220

The research process in this study was designed to provide participants with a nested series of conversations and activities to enable them to reflect in different ways on the development of their current understanding and practice of student wellbeing. In this chapter, I trace the unfolding of the initial stage of this research story and explore findings from the interview activity focused on verbally conceptualising student wellbeing (RQ1a). In taking a position of respectful curiosity about educators' interpretations of this commonly used term, the activity was designed to convey my interest in words and concepts *in use* rather than interrogating or testing participants' knowledge of official or essential definitions (Aspin & Chapman, 2007; Mishler, 1999; Quine & Ullian, 1978; Wittgenstein, 1953/1994).

I use narrative constructs of the telling (the way participants approach and structure their responses) and the told (the content of the responses) to frame discussion of the way that participants articulated their conceptualisations of student wellbeing. (See *Figure 4* and discussion in Chapter 3). From analysis of the telling, I suggest that educators may approach conceptualisation of student wellbeing from multiple perspectives: as teacher, as leader and/or wellbeing specialist; as student; and/or as observer of the field of student wellbeing. Further, from the range of ways

the concept was articulated, I suggest that teacher educators and researchers might offer teachers and leaders different forms of expressing their knowledge of complex terms such as student wellbeing.

I then explore what was told about student wellbeing as a concept in use. I observe that participants conceptualise student wellbeing as a complex, dynamic, multi-dimensional concept, in line with discussion of the term in Chapter 2. However, I suggest that the disciplinary fields or discourses influencing wellbeing, depicted in *Figure 3* in Chapter 2 are very often implicit rather than explicit in participants' responses. The focus of the participants' conceptualisation is rather on student wellbeing in use, as it relates to their students and to their own practice and identity. The concept of wellbeing is used to refer to a *state* of being with varying balance of dimensions over time; a *resource* for learning and living, with fluctuations in quantity and quality over time; a *field* of practice, with shared and contested values, practices, and subfields; and a component of *professional identity*.

In concluding the chapter, I suggest the need to see beyond neat definitions and measures of student wellbeing and explore in research and teacher education the multiple ways the concept is understood and used. As opposed to finalising either a definition of student wellbeing or educators' perspectives on it (Bakhtin, 1984/1999; Frank, 2005b, 2010; Josselson, 1996), I propose the importance of considering multiple entry points into dialogue and learning about student wellbeing theory and practice.

Setting the scene: Inviting responses, positioning the study, and beginning the conversations

In narrative inquiry, it is considered important to acknowledge the situated and dialogical nature of the production of field texts and meaning/interpretations (Frank, 2010, Josselson, 2011a; Mishler, 1999). Dialogue between myself and the participants had of course already begun during the informed consent process. Participants had been informed that they would be asked to discuss and draw representations of the concept of student wellbeing and what had influenced their understanding of it (See Chapter 3). I began each conversation by revisiting this information and outlining the processes to come. Some participants had clearly thought about and prepared responses to some extent, prior to arriving at the

interview. For example Lachlan, a secondary classroom teacher and curriculum leader, arrived with notes he had made about student wellbeing.

The conversation moved onto discussing brief details about the timespan of participants' careers in education and different roles they had undertaken during that time. I emphasised that we would revisit this in more detail later and most participants responded accordingly with a very concise outline of their roles throughout their careers, although some gave more detailed histories. These career summaries established an aspect of the narrative context: life as made up of events and experiences. In some of these accounts, participants shared feelings and observations about role choices, identities and school/system contexts. For example, Tia, a secondary school leader, in summarising a series of career roles and study experiences, emphasised that she "started off as a teacher. I'm a *teacher* [Tia's emphasis]." Patricia, a classroom teacher, discussed changing school systems after having children as "I'd always felt in the state system that something was missing and it was the religious aspect, so I needed to have that myself so this is where I need to be". Libby, a classroom teacher, described her feelings about her current role and her past experiences, as she outlined them.

In analysing these story beginnings, and elaborations in subsequent activities, Bourdieu's *thinking tool* of habitus (Blackmore, 2010; Bourdieu, 1984/1993; Grenfell, 2007, 2008; Reay, 2004), and the related terms of *pedagogic habitus*, (Grenfell, 1996; 2007), *narrative habitus* (Frank, 2005a; 2010), and *teacherly habitus* (Blackmore, 2010), were useful in helping me see the dialectical interplay of individual dispositions and agentic choices with social, contextual and institutional influences from the field. Hence, the initial summary stories reminded me to see participants and their telling of stories as situated within, influencing, and influenced by their unfolding lives, career roles and stages as well as in fields of practice.

In further recognition that the research conversations were situated in time and place, I also paid attention to the way I invited participants to engage with each phase of the research conversations. In his study of craft artists' narratives of identity, Mishler (1999, pp. 26–27) notes that his orienting statements to participants were "intended to provide an orientation to the interview, but they varied in length and emphasis". He also notes that his extended orienting statement went "far beyond

the stance of neutrality and objectivity traditionally prescribed for researchers”, as he presented himself in a particular way in relation to both the participants and the field of craft. Mishler suggests that “defining interviewing as a dialogic process requires the inclusion of these orienting remarks” to help make clear how they “facilitate, guide, or limit respondents’ accounts. While the importance of such orienting remarks for the establishment of rapport between interviewer and participants is well-recognised in qualitative literature, Mishler describes how he went beyond this in identifying himself as someone knowledgeable about the place of crafts in society, therefore positioning himself in a particular relationship of shared background with his participants. Similarly, throughout the interviews, I positioned myself as embedded in the field of student wellbeing as a practitioner and a researcher, and as curious about others’ experiences in this space.

During analysis, I identified and reflected on my orienting remarks in relation to each stage of the research process. It should be noted here that these remarks differed somewhat according to my prior relationship with the participants as I already knew some of them very well, some a little, some not at all. This did make some difference to how the interview relationships began and unfolded, mostly in relation to the tone and content of the initial greetings and the phrasing of questions about careers. Where I already knew the participant through previous work contexts, I acknowledged this briefly but I tried to avoid assuming prior knowledge about their life and work experiences and asked questions from a position of active, respectful curiosity (Kvale & Brinkmann, 2009; Merrill & West, 2009; Mishler, 1986, 1999). Indeed, some participants I knew quite well professionally disclosed information about themselves that I had not previously known.

Student wellbeing as concept: The telling

In analysing the telling of definitions or descriptions of student wellbeing, I was interested in the ways that participants approached the task of conceptualising student wellbeing. From what perspective did they respond to my invitation, for example, from a student’s or an educator’s view? By analysing the telling of the responses, what might be learnt about use of concepts and language to supplement analysis of the literal content of these responses (Mair & Kierans, 2007; Wittgenstein, 1953/1994)? What could I learn from the forms of responses about

ways that educators are, or might be, engaged with student wellbeing in learning and practice?

Inviting a verbal conceptualisation of student wellbeing

Although the language of my invitation differed slightly with each participant, I always emphasised that I was interested in what the term meant *to them personally*. The following example indicates the kind of language and intent of the invitations:

The promotion of wellbeing has become quite a common goal of education in policy and practice and what I'm interested in learning first of all is ... what educators understand this to mean. So, could you just explain to me what your understanding is of student wellbeing? What that means? (First research conversation with Louisa).

All of the participants responded to my invitation with clearly articulated views: all presented responses showing the concept in use. The ways they presented or processed their responses differed, however, and this did not appear to be influenced by any differences in the way I phrased the invitation.

Framing the response: A range of perspectives and forms

Not surprisingly, given my invitation to consider how they personally conceptualised student wellbeing, participants often framed their responses in a personalised way, prefacing their explanation with “to me”, “for me”, or “I think that”. However, the different forms of the responses suggest that educators, like their students, process and present their knowledge in a range of forms and from a range of perspectives (Cuero & Crim, 2008). This was evident even in this exercise focused on verbalising the concept of wellbeing, and as we shall see in following chapters, became even more apparent in the subsequent interview activities where other means of representing concepts and content were employed.

In terms of perspective, the responses were framed in several ways. Predominantly, participants, whatever their role, described student wellbeing from the perspective of what it meant for them as a practitioner or educator. One considered the concept purely from the perspective of what student wellbeing would look like/feel like for a student. Others combined perspectives, considering both what student wellbeing might be for the student and what an educator might do to assist with achieving that. A few adopted a more distal viewpoint, as an observer of

the field of student wellbeing, for example, contrasting views of student wellbeing in health and education or identifying particular areas of practice such as pastoral care, welfare, discipline or prevention and intervention processes. These perspectives thus positioned participants within the four commonplaces of education posited by Schwab (1973) and further developed by Shulman (2004b): milieu (interpreted here as school context or field of practice); teacher (educator/wellbeing professional); student; and subject matter (here, student wellbeing).

The *forms* of participants' responses included succinct in a nutshell statements, discursive analytical explorations, and reflective, illustrative stories of practice, and sometimes a combination of these approaches. Some participants responded very succinctly, often paraphrasing contemporary holistic definitions of wellbeing as the development of the whole person. These responses came from participants who were experienced leaders and also from classroom teachers, some of whom were just beginning their careers, for example:

Student wellbeing to me encompasses the whole child so I'm looking at a child's social, emotional wellbeing, their academic needs, their spiritual needs. To me a child with a healthy wellbeing is a child who's ready to learn (Melissa, student wellbeing leader, secondary).

Just making sure that they're socially and emotionally aware and that ...the whole child's functioning (Courtney, early career classroom teacher, primary).

If we're talking about it from an individual's perspective student wellbeing is how that person feels about themselves and their capacity to relate to the world around them (Diana, system-based wellbeing leader).

Much might be read, or indeed misread, into such concise responses, for example, in terms of how they might suggest prior preparation for the task or prior learning about, and engagement with, student wellbeing; how they might indicate a clearly defined position on the topic; or how they might reflect acquaintance with the language of policy and research. As with many question and answer or stimulus/response exchanges, however, a concise response to a question or succinct definition of a term often tells us little about the nature of respondents' understanding and meaning-making and implications for action (Kvale & Brinkmann, 2009; Mishler, 1986). In fact, as further research activities unfolded it

became apparent that the experiences and understandings behind these concise statements were actually quite varied and that teacher educators and researchers should be careful in making assumptions about knowledge or practice from educators' succinct definitions provided in research or professional learning activities.

Another approach to conceptualisation was characterised by more analytical exploration of how student wellbeing might be understood in different ways. Erica, a wellbeing leader, noted that it meant “different things to different people and there are quite a number of different aspects of it”, linking this to influences from within and outside school and comparing sometimes competing health and education sector approaches. Renee, a secondary school leader/wellbeing leader, explored how the concept had changed over time, moving from being more reactive and behaviour-focused to being seen “in a much broader sense and certainly more holistically”. Stephanie, a primary school leader/wellbeing leader, and Tess, a system-based wellbeing leader, explored student wellbeing reflectively in terms of its links to other concepts and practices. These were all participants with extensive experience in student wellbeing leadership.

Classroom teachers or those with a role focused on curriculum, often explored the links between student wellbeing and curriculum in arriving at a personal definition. Patricia, a primary teacher, explored how wellbeing was facilitated through classroom curriculum planning. Mykaela, a system-based curriculum leader, emphasised the intersection of curriculum with inclusion and other factors contributing to student wellbeing, and surmised that others often did not see that. Libby, a primary classroom teacher, explored how opportunities could be found in the curriculum, especially in religious education, to explore key student wellbeing concepts. Lachlan, a secondary curriculum leader/classroom teacher, explored in detail the many ways he saw student wellbeing as part of his responsibility as a classroom teacher, preparing students for the future:

As soon as they come through the door, my care and consideration is for those students ... at that particular time. It's my priority to look after them and care for them, for those students who are in my room. [Lachlan gave detailed examples of how this occurred on a daily basis]

These types of responses show us teachers operating as reflective practitioners, exploring student wellbeing as a multidimensional concept, connected in various ways to their practice. The transcripts and my journal notes at the time of the conversations reflect a strong impression of some participants engaged in an ongoing process of making sense of student wellbeing and its connections to policy, theory and practice. This suggests the usefulness of considering educators' understanding and use of complex terms or concepts such as student wellbeing as a dynamic, ongoing process.

Some participants approached their definitions in terms of the focus of their role in the school or education system, illustrated by stories from their practice. As noted by Mishler (1986) responding to questions with narratives is common in qualitative interviews. This may also have been prompted by their knowledge of the aims of the study and description of the research activities in the information letter, or by my initial inquiry about their roles and experience in education.

Louisa, an experienced systems-based wellbeing leader, told a detailed story of how she had come to an understanding of student wellbeing in different roles over her career:

All sorts of things crowd into my head when you say that ... I guess if I can just go back a bit, I think when I was in school my roles have always been as year level co-ordinator ... to support students, we didn't call it wellbeing [she went on to trace the evolution of the term and her work in this area].

Louisa concluded the story with a definition, weaving her story into it:

I suppose it's supporting students to ... to be the best that they can be, both personally and academically, and ... developing relationships with them, really knowing who your students are so that you can teach ... to their individual needs but also ... know who they are as part of a family and that's something that I always did, but didn't realise that that was what wellbeing really was.

Libby, a primary classroom teacher, told a story of how wellbeing was part of everyday learning and teaching in her classroom:

Can I give you an example? ... At the moment I've got a very lively class, they're very chatty. They're actually quite good when they get going but they

need a lot of “come on, shh, get on with it, shh” and I have one student who [Libby continued to tell a detailed story of how events had unfolded in the class, how she had managed it and how things had been resolved]... So I suppose that sums up my understanding of wellbeing, that all will be well, you know things happen, you’ve got the skills hopefully and if not I can show you some skills to deal with everything and ... in the big picture life goes on.

These excerpts were part of much longer conversations and appear to support the view that educators often hold and express their knowledge and professional identity in stories (Beauchamp & Thomas, 2009; Clandinin & Connelly, 2000; Goodson, 2008; Landvogt, 2000; Watson, 2006). Thus, even when asked to outline a concept, some participants will respond with stories that provide insights, beyond definitions, into learning and practice. Subsequent interview activities explicitly asked all participants to tell such stories (Chapters 5 and 6).

What does the telling enable us to see?

Exploring the telling of this first part of the interview process enables us to see that participants approach the task in different ways that will affect the researcher–participant relationship, what content is told, and potentially the researcher’s interpretations of the responses. Paying attention to how the telling is invited is part of the establishment of a narrative relationship between each participant and researcher (Mishler, 1999; Frank, 2010), building on prior contact, whether personal, professional, or through the informed consent process. The different approaches create different relationships. The more concise responses resembled the question and answer or stimulus/response interview (Mishler, 1986). This tended to leave the subsequent directing of the conversation up to me as the participant gave their succinct response and waited for the next move. Sometimes this was quite a watchful phase in the research relationship, especially where we did not know each other. In the more discursive and storied responses, the participants tended to take the lead, with me joining them in exploring that direction.

In the establishment of a narrative relationship in this first part of the first interview, we can begin to see the “dance” of narrative conversations as a “collaborative rhythm” develops (Nicholson, 1995, p. 27), a rhythm that was quite individual to each research relationship. Nicholson’s dance metaphor was developed

for understanding and teaching narrative therapy but seems applicable for narrative conversations more broadly as it captures “a fluid, moving process” so that “the total effect becomes much more alive and meaningful than any of the individual steps” and raises the issue of “who leads whom?” (Nicholson, 1995, p. 28).

Secondly, the varied perspectives and forms of response suggest a need to take account of these different approaches or styles in engaging educators with the theory and practice of student wellbeing. As with students, some educators will be looking for definitive evidence or answers while others may be wanting to explore and weigh up possibilities, or might seek to make sense of new material and integrate it with their own stories of experience.

Further, the findings also suggest that asking for definitions or statements of key concepts as an indicator of prior knowledge is more complex than it might appear. It is common practice in professional learning activities to begin with invitations to share prior knowledge of key concepts before moving on to new learning. Even among experienced educators, prior knowledge may be in constant revision, or even tacit, and one cannot necessarily assume any particular level of understanding or engagement with the concepts from a particular form of response. Educators, like their students, process and present their knowledge in a range of styles (Hargreaves & Fink, 2006; Ritchart & Perkins, 2008).

This also applies to a research context in terms of the ways participant responses are elicited and interpreted. The sort of information solicited in this first question is of the type that might be asked in a short answer questionnaire. Participants’ responses in the current study remind us of the limited assumptions that might be made from brief statements of definitions without further contextual information. While this initial telling established some baseline themes, described below, it was followed by two subsequent research activities to enable participants to explore further their understanding and practice of student wellbeing from different perspectives. These are explored in Chapters 5 and 6.

Student wellbeing as concept: The told

In analysing the told, I was not particularly interested in discovering or establishing an essential definition of student wellbeing but was interested in exploring the range of ways the term was understood and used by the participants

(Aspin & Chapman, 2007; Wittgenstein, 1953/1994). Indeed, the concept of student wellbeing was framed in a range of ways by these educators. In exploring this framing, it is easy to find echoes of the fields and discourses explored in Chapter 2, although unless specifically mentioned by participants, it is difficult to draw direct correlations. I looked for common themes to begin to understand how educators might engage with student wellbeing at a content level, both as learners and as practitioners. Sometimes participants wove together a range of aspects of student wellbeing in quite lengthy responses, so content themes were often difficult to separate in individual responses. Nevertheless, a range of content themes is discussed here through two main descriptive frames identified during analysis as encapsulating broad areas of content discussed by participants: what student wellbeing *is*, that is, what they took student wellbeing to mean as a term or concept; and, where student wellbeing *sits* within practice.

What student wellbeing *is*

Despite participants clearly articulating what student wellbeing meant to them, the complexity of the task was often acknowledged. This is not surprising as it reflects the burgeoning multiplicity of frameworks and definitions described in Chapter 1 (ACU & Erebus International, 2008a, 2008b; Fraillon, 2004; Pollard & Lee, 2003; Soutter, 2011; Urbis Pty Ltd, 2011). Some who had been working in the area of student wellbeing for some time noted changes in the use of the term over time, and several expressed concerns about misinterpretation. Diana, for example, noted at the end of the first interview that “wellbeing is a word that has been thrown around a lot and it’s often associated with...the fluffy feel-good stuff. And I don’t know whether people understand ... the substance of what it actually is”.

Somewhat surprisingly, few participants gave a definition of student wellbeing that appeared to be adopted verbatim straight from a particular source, although there were indeed similarities between their responses and other sources, particularly documents produced for Catholic schools (CECV, 2008; CEOM, 2008a, 2009b). Sometimes, there was explicit recognition that standard definitions of student wellbeing existed, as when Libby, a primary classroom teacher, said "I suppose it is all those things they say about the whole person". Frank, a secondary school wellbeing leader, noted that a holistic, multidimensional definition of student

wellbeing had almost become a cliché but affirmed it as guiding his approach as a school student wellbeing leader:

We nurture the whole person, the spiritual, the physical, the emotional development ... That's certainly how I approach my role ... helping and nurturing the child so that they can fulfil their potential.

Erin, a system-based wellbeing leader, referred to the “emotional, social and ... the physical and the spiritual” parts of “the circle” depicting student wellbeing, implicitly acknowledging accepted representations of the term.

Even among senior and experienced wellbeing leaders, who perhaps might be expected to present the definition given in Catholic education student wellbeing documents, it was still more common to construct a more personalised concept. Responses from primary school wellbeing leaders, Stephanie and Melissa, for example, listed the specific dimensions of student wellbeing, referred to the whole child, and emphasised the importance of wellbeing for learning, but both added interpretive details to illustrate what this meant in practice. I include another such response in almost its entirety here to remind us that the themes that are discussed as separate elements of conceptualisations have been somewhat artificially extracted from more extended, complex, often narrative or discursive responses combining a range of aspects of wellbeing:

I think student wellbeing is something about the human drivers, something about the whole person in terms of the personal, the physical, the spiritual wellbeing of a person that enables them to be fully who they are and to negotiate the world and their relationships in a way that can really give them the capacity to find a pathway and a sense of self ... I think for me student wellbeing or wellbeing are all the contributors to a person to make them fully realise who they are and to be able to act with confidence with all the capacity they have as a human being. When you take any of those elements away – if their physical needs aren't met, if their emotional needs aren't met ... for all of us when one of those things [has] been blocked or minimised we have less capacity to really take ... our future journey... so for me that's why wellbeing is so crucial to learning. We can't talk about school environments, community environments without having a focus on wellbeing because it's the very

enabler ... unless those needs are fulfilled ... it's a bit like Maslow's theory ... unless those whole holistic needs are fulfilled we can't engage with learning, we can't look at what our future possibilities are. I think that's how I'd describe it. (Tess, experienced system-based student wellbeing leader).

This response encompasses a number of the framings of student wellbeing discussed below, and illustrates the challenges in separating out or coding aspects of the responses. It suggests that educators and wellbeing leaders, particularly experienced ones like Tess, construct and reconstruct a personally meaningful understanding of the concept, drawing on a range of theory and experiences. Some evidence/theory informing Tess's conceptualisation is explicitly mentioned here, for example Maslow, but there are also echoes of other potential influences – Catholic Social Teaching and pastoral care principles or perhaps humanist principles (a focus on the dignity and fulfilment of the human person, or self-realisation). It is important to bear the implicit or embedded knowledge in mind as we consider some of the themes or elements of the concept identified by participants.

An evolving, dynamic concept

Several participants noted that the widespread use of the term wellbeing in education was relatively recent. Consistent with the shift in emphasis from intervention to prevention, and from individual-focused to whole school-focused approaches emphasised in Catholic policy documents at the time of my research conversations with participants (CEOM, 2008a; CEOM 2009b), experienced wellbeing leaders, Louisa, Erin and Renee noted the recent shift from student welfare to student wellbeing. Erin noted that when she began teaching in the early 1990s the term wellbeing was not used:

Even the wording then, so it was welfare, it wasn't wellbeing, and it was ... about supporting the worst students ... struggling to support the tip, rather than the whole school and my impression is there was no whole school wellbeing.

Building on this, Erin summarised her conceptualisation of wellbeing by distinguishing between “prevention” within “a whole school” approach as student wellbeing and “intervention” for “those students that need that extra support” as “student welfare”.

Both Louisa and Renee noted the broadening of the term over time to encompass a more holistic view, in particular a move away from a focus on discipline of students. Renee noted:

I think maybe in the past people considered that student wellbeing was dealing with naughty kids whereas I would see student wellbeing in a much broader sense and certainly more holistically than that.

Similarly, Louisa reflected that in the 1990s, her roles as a year level co-ordinator involved supporting students, but the focus was not designated as wellbeing. Rather, the focus was more “a discipline ... role and I always felt really uncomfortable, as if something was missing”. She described becoming aware of the beginnings of research into what was becoming known as student wellbeing in the late 1990s, and how becoming involved in a research project focused on student wellbeing “was really, really significant for me because it filled in a whole lot of ... not gaps ... I think things that I’d already been doing but it named what they were”.

These reflections on the evolving term are significant as they suggest that the concept and practices existed in practice even when they were not called student wellbeing. Similarly, in my own role as a student welfare co-ordinator in the early 1990s, I attended many professional development activities where the concept of student welfare was being broadened to move beyond a focus on dealing with deficits and problems through intervention and service delivery to include prevention, health promotion and building on strengths for healthy development of all students (Freeman, 1995).

My initial conversations with the more experienced educators begin to sketch a story of an emerging field interacting with stories of evolving practice of individual educators. Importantly, this process both precedes and accompanies the more formal naming and institutionalisation of the field. These early conversations also established material to follow up in subsequent research activities, for example, how educators enter the field or come to understand the concept of student wellbeing as the field/concept is evolving.

It should be noted, however, that the tensions inherent in the evolution of a concept/field (for example between welfare and wellbeing; intervention and prevention; deficits and strengths; student wellbeing as a specialist area and as the

responsibility of all teachers) are not as neatly resolved as this discussion might suggest. Indeed, Erica, a current wellbeing leader in a secondary school, noted that these tensions were still being played out as schools negotiated student wellbeing in practice, moving between “the ideal of whole school wellbeing and the reality of putting out bushfires on a daily basis”. She noted that in some schools “the wellbeing policy [may] actually be the discipline policy”. Such observations highlight the way fields like student wellbeing might be considered as evolving sites of *struggles* between competing policies, perspectives, and practices (Bourdieu, 1984/1993; Grenfell, 1996, 2007), and how such tensions might be present even in the use of basic terms and concepts.

A holistic, multidimensional, umbrella term/concept

While not always specifying exactly the same dimensions, participants commonly recognised student wellbeing as a multidimensional, holistic concept. The concept might be explained in relation to a state of individual wellbeing; areas of a field of practice (for example, educators’ roles, school programs and policies); or the participant’s own practice. Dimensions identified in relation to a *state* of students’ wellbeing included physical, spiritual, social, emotional, material and academic aspects. These dimensions were sometimes framed as personal characteristics or outcomes of learning and development, including “social and emotional wellness” (Courtney) or the “capacity to relate to the world around them” (Diana). A particular emphasis on students’ states of social and emotional or mental health made by several school-based participants perhaps reflects the growing emphasis on Social Emotional Learning (SEL) within education and health promotion internationally, within the CEOM and/or their own schools. Dimensions identified in terms of areas of practice included pastoral care, discipline/student management, staff–student relationships, curriculum, and connecting students and families with support services. In relation to participants’ own practice, dimensions identified included teaching, planning, and supporting students in a variety of ways.

Several participants noted the importance of recognising the interconnectedness of various dimensions. Mykaela, a system-based curriculum leader, acknowledged that she would “always come from a curriculum perspective”, but emphasised that student wellbeing and curriculum were “not two separate things”. She noted a “strong intersection” between them because “there’s a lot that

can be done in curriculum about inclusion, acknowledging diversity, all of those things that contribute to student wellbeing”. Patricia, a primary classroom teacher, emphasised that ideally student wellbeing “threads through everything” in her classroom. Stephanie, a school leader, similarly emphasised that student wellbeing in all its dimensions “underpins everything we do”, and that this was the “top of the umbrella of education”.

Stephanie’s characterisation of student wellbeing as an umbrella term raises the question of what is seen as the umbrella in education and what is seen as under the umbrella. In other words, using the conceptual tool of field, what do educators see as the main field, and what as the subfields? For example, is student learning and achievement the main field and student wellbeing a subfield, or is it the other way around? Are they both subfields of education more broadly? Clearly, the answers to these questions have considerable impact on the way educators, policymakers and school communities conceive of their work and set priorities, and work on wellbeing with those from other fields such as health promotion. The second and third research activities enabled me to explore these questions and to consider with the participants how the dimensions of wellbeing as they described them were located in their practice, professional identity and the field (see Chapters 5 and 6).

About nurturing the whole student

One indication of what was valued among these participants can be seen in the strong focus in their responses on nurturing the development of the whole child, whole student, or whole person. As seen in Tess’s, Courtney’s and Melissa’s responses already cited, this sometimes involved explicit description of wellbeing as being all about the whole person/student/child.

Several participants highlighted the active role of the educator or school in supporting the wellbeing needs of the whole child. Renee, a secondary school leader, spoke of wellbeing as “being about the whole person and being about any kind of issues that a student might bring to the table”. Francis, a secondary wellbeing leader, talked of “nurturing” the whole person. Tia, a secondary school leader, spoke of “attending to the needs of the whole student ... not just their academic needs” and “developing the whole person to be more fully alive ... in the way they operate”. Warren, a primary school leader/ wellbeing leader, emphasised this aspect of taking

action to promote student wellbeing, noting that all had an active role to play, from general support to intervening in relation to particular issues:

I think student wellbeing means looking after the whole of the child... it incorporates their academic wellbeing, their spiritual wellbeing, their social, emotional wellbeing ... personally being able to do something about it.

This focus on the whole child, and the caring, supporting role of the teacher, leader, and school, bears a strong resemblance to Catholic education documents on pastoral care current at the time of the research conversations (CECV, 2008; CEOM, 2008a).

Interestingly, only one participant, Erica, a secondary school wellbeing leader, discussed pastoral care explicitly in her response, and that was to suggest that pastoral care was part of student wellbeing but that both terms had the “same ambiguity” in terms of how people understood them. Tia’s talk of the student being more “fully alive” and other participants’ talk of the growth, development and nurturing of whole students suggest that ideas, principles and language from key pastoral care documents over the years have become part of the identity or habitus of these educators, so embedded that they are often tacit and can be assumed by colleagues in the field of Catholic education. Moreover, both pastoral care and student wellbeing documents are explicitly grounded in other Church and gospel documents and teaching. Several participants mentioned spirituality when listing dimensions of student wellbeing and Libby specifically mentioned morning prayer time as a space for addressing student wellbeing.

It would be a mistake to assume that others did not consider spirituality and Church teachings as unrelated to student wellbeing as many addressed spiritual dimensions when asked specifically about their practice in subsequent activities. Bourdieu’s (1984/1993; Blackmore, 2010) notion of habitus as embedded and embodied dispositions is useful to remind us here that what is not said is not necessarily absent but may be tacit and deeply influential in predisposing participants to embracing particular concepts or actions. Of course, it may also be that participants’ responses in relation to pastoral care and the whole child are influenced by secular humanist principles and theory, (ASCD, 2007; Maslow, 1943; Rogers, 1969) rather than, or in addition to, theological and scriptural teaching and Catholic Social Teaching.

Regardless of the source of influence, nurturing the development of whole students was often portrayed as central to participants' practice. This was followed up with all participants in the second research activity, described in Chapter 5.

A resource for learning

Included within a focus on the multiple dimensions of student wellbeing for the whole child was a common focus on the relationship between wellbeing and learning. One way this was perceived was in seeing student wellbeing as a necessary prerequisite for effective learning. We have already seen how Tess saw student wellbeing as the "very enabler" of learning, and Stephanie as "underpinning everything we do". Stephanie explained further that while "we are here primarily to teach and students to learn" the focus on the wellbeing of the whole child was important because "a happy child is going to be that confident child, is going to be that child who's ready to learn, who is ready to be engaged in their learning". Similarly, Melissa, a primary school wellbeing leader, and Libby, a primary classroom teacher, connected wellbeing with readiness to learn:

To me, a child with a healthy wellbeing is a child who's ready to learn. There aren't any unnecessary barriers to learning ... I don't believe a child can learn if they're not emotionally receptive to learning (Melissa).

To me, wellbeing is about making that student – or assisting that student – to be able to be satisfied with themselves enough to be able to learn, to want to learn and to be challenged by learning ... and I'm very much of the opinion too that if they're not happy about something they're not going to learn anyway (Libby).

These responses suggest a view of learning and wellbeing, not as separate areas or different priorities, but rather as enmeshed and coterminous, supporting each other. It suggests the need for teacher learning programs, particularly initial teacher education, to enable reflection on learning, teaching and student wellbeing in this integrated way, across all units rather than just in units more particularly focused on student wellbeing issues. Further, it suggests that pre-service teachers need to be given explicit, guided opportunities to discuss these connections when observing and learning in schools with experienced teachers, in order to discern the often tacit integration of learning and wellbeing in teacher practice.

A second perspective was seeing student wellbeing as student learning. Here participants identified how students could learn to maximise aspects of their own wellbeing through SEL, drug education or religious education programs and, indeed, through all teaching and learning interactions. Thus, Amanda, a primary school leader, described how wellbeing was “looking at the mental health of the child ... and giving them strategies to help them through life ... trying to give them a scaffolding and structure to help them get along in life”. The focus on specific learning and teaching strategies for coping, resilience and SEL competencies and skills, such as making friends, socialising, and coping with adversity, was also explicitly included in the concept of wellbeing by Stephanie, Libby, and Lachlan. This appears to reflect the strong focus on these areas within the Catholic system and the particular schools from which these participants were drawn.

The focus of many participants on wellbeing as a resource for future learning and development also relates to research on wellbeing as an ongoing process, for example of development (White, 2010) or of accrual of wellbeing (Gillett-Swan & Sergeant, 2015). Both wellbeing *for* and wellbeing *as* learning link to another common theme in the response, that is, how students feel, both about themselves and about learning.

How students feel

A focus on how students feel and how teachers/schools might contribute to this included identifying social and emotional connectedness, relationships and/or resilience as important aspects of student wellbeing. George, a secondary teacher/curriculum leader talked about students’ wellbeing as relating to “how they feel about things and how things are travelling at school”. Diana, a system-based wellbeing leader, talked about student wellbeing meaning “how that person feels about themselves and their capacity to relate to the world around them”. Christie, a secondary drama teacher, explained student wellbeing as “how that student feels on a daily basis, socially/emotionally, how they interact at school and outside of school”.

Some participants explored the importance of feeling connected through strong supportive relationships inside and outside school. Mykaela summarised her discussion of the dimensions of student wellbeing by saying that it was essentially “about connectedness and sense of purpose”. Renee suggested that while wellbeing

“is about how students feel when they come to school, about their emotional state, about where they’re at”, it was also about “dealing with things that are occurring outside the classroom ... families and about that sort of connectedness with other people and those relationships”.

A focus on how students feel about learning has long been part of educational research and practice, for example, in relation to student engagement, motivation, classroom management (Cahill et al., 2014; Mahar & Harford, 2004; Weare, 2000) and/or particular learning areas such as mathematics (Clarkson, Bishop & Seah, 2010). Participants’ focus on students’ feelings as part of student wellbeing and whole child approaches may also reflect the burgeoning school-based research and intervention initiatives in the areas of mental health, SEL, and positive psychology made available, indeed often strongly promoted, to schools through local, national and international programs. Mental health promotion and SEL have for some time been areas strongly supported and resourced by the student wellbeing team in the Catholic Education Office Melbourne (CEOM, 2000, 2008a, 2009d). The implications of understanding students’ feelings for educators’ practice were identified in some responses and these are discussed in the next section and following chapters.

Where student wellbeing sits within practice

Detailed exploration of where student wellbeing sits within the participants’ practice was the specific focus of the second research activity and is discussed at length in Chapter 5. Nevertheless, in articulating a concept of student wellbeing in this first activity, all but one participant included some reference to practice, either their own, or that of other educators, or practices within schools or systems. As Warren suggested, understanding wellbeing includes “being able to do something about it”.

For some participants, the reference to practice was about where student wellbeing was located within school programs, for example, in health education, welfare services, or curriculum development. Tensions between practice priorities were described, for example between health and education (Erica), between prevention and intervention (Erin), between wellbeing and welfare (Erin, Renee) between welfare and discipline (Louisa, Erica, Renee) or between student wellbeing

and curriculum (Mykaela). Such tensions are described by Bourdieu (1984/1993) as properties of fields of practice.

An emerging language of the student wellbeing field was also apparent, either recognised explicitly as in references to what “they say” (Libby) and the “cliché” of wellbeing having multiple dimensions (Francis), or discernible in the common language across responses. Participants sometimes aligned themselves with fields or subfields as when Erica talked about having her “health hat” on or when Louisa, Lachlan, Stephanie, Libby, Patricia, Mykaela, George, and Tia described wellbeing in terms of their roles as teachers and leaders.

In conceptualising student wellbeing as what I (or we) do, some common themes were identified in terms of language of practice; promotion and prevention practices; welfare and intervention practices; and whole school approaches to student wellbeing. Some shared language of practice was evident in participants’ responses. Those participants who described wellbeing in terms of practice, far from portraying educators as simply delivering pre-packaged interventions or programs (Elbaz-Luwisch & Orland-Barak, 2013), generally conveyed a strong sense of agency and choice, both by their language and the tone of their responses.

Wellbeing in practice was related to one or both of two key areas: promoting the individual’s healthy development and wellbeing (prevention, promotion and education) and providing services or assistance when issues arise (welfare or intervention and postvention). Two participants, Erica and Erin, explicitly used the language of prevention, promotion and intervention more familiar in the health promotion and public health field. These terms are becoming more current in education through a range of health promotion initiatives, particularly focused on mental health or social and emotional learning, such as KidsMatter and MindMatters, the national mental health promotion strategies for schools. Erica’s most recent disciplinary training was in psychology and she also referred to the MindMatters approach spanning promotion, prevention and intervention. Erin’s use of similar language reflected more the way this language had been incorporated within the CEOM’s student wellbeing programs and policy documents (see for example, CEOM, 2008a).

All the participants might be expected to have heard this sort of language, especially those working particularly in wellbeing roles or having completed postgraduate studies in that area. Interestingly, then, most participants used language of everyday *educational* practice such as *supporting, attending to, caring, preparing, developing, allowing, enabling, making sure that, looking after, nurturing, sorting out, teaching, assisting, asking, hearing, and knowing*.

Practices related to promotion and prevention have already been discussed in relation to the whole student, pastoral care, and how students feel. School-based and system-based participants also identified the importance of: knowing your students and their families and creating supportive relationships and environments where students could feel comfortable and reach their potential (Lachlan, Sharon, Amanda, Louisa, Libby, Renée, Mykaela, Courtney; Francis; George); teaching skills for resilience or coping with life (Amanda, Tia, Stephanie, Lachlan, Libby); and preparing students for adult life and citizenship (Louisa, Amanda, Patricia, Lachlan, Tess).

While some participants' responses reflected the changing emphasis within the CEOM Student Wellbeing policy (2008a, 2009b) from welfare (intervention and responding to issues or problems) to wellbeing (primary prevention, promotion, and early intervention), addressing welfare issues was still seen as an important part of wellbeing practice, particularly by school-based participants. Christie, a classroom teacher, described wellbeing as the "issues that happen within school and out of school so we're looking at bullying and catering for our students' special needs. Also welfare issues that happen outside of school, parenting, what forms of family". Amanda talked of the need to deal with problems "coming from home such as drugs, alcohol abuse, physical abuse" and needing to support students and families with services, such as a psychologist on staff and resilience programs. Her response suggests that the welfare/wellbeing distinction is not seen as a dichotomy in schools but rather a continuum with welfare strategies for responding to issues or problems working either in and of themselves or in conjunction with other wellbeing strategies to create resilience and promote wellbeing and healthy development. This accords with the increasing use of prevention and intervention research and public health models in Victorian education systems since the late 1990s (DoEV, 1998b; CEOM, 2000, 2008a).

This juggling of welfare and wellbeing also reflects the need for pragmatic management of the tensions between the ideal of wellbeing as primarily prevention and promotion and the realities of life at the coalface for teachers. Patricia, for example, explained how in her classroom wellbeing meant balancing the special needs of individual students with the needs of the whole class, and how activities could be planned that would be useful for all students. George (Classroom teacher/curriculum leader) discussed how taking the time to deal with problems and hear students' points of view contributed to better outcomes for all:

We're not afraid to ... just ... stop everything ... just put the curriculum on hold for a bit and ... sort out any issues or grievances that they have and you usually find that ... you get a class that's going to work a lot better in the end.

A whole school approach across the prevention/intervention continuum and involving all areas of the school community was included explicitly in concepts of student wellbeing articulated by Erica and Erin (both with experience of leadership in wellbeing). It seems implicit within other responses that described dealing both with incidents as they arise, and promoting positive growth and development through learning programs.

The explicit inclusion of areas of practice in some participants' conceptualisations of student wellbeing suggest that this is a promising entry point for engaging educators in learning or research about student wellbeing. As the specific focus of the second interview activity with all participants, deeper understanding of student wellbeing in practice is explored in detail in Chapter 5.

What does the told enable us to see?

Analysing the content told enables us to see that while participants generally articulated quite personal interpretations of the term/concept of student wellbeing rather than standard definitions, there were indeed many resemblances both between the participants' responses and between these and a range of frameworks and definitions of student wellbeing in the theoretical and practice literature (CEOM, 2008a; Fraillon, 2004; Seligman, 2011; Soutter, O'Steen & Gilmore, 2012; Urbis Pty Ltd, 2011). In relation to the broader literature on wellbeing, such resemblances can be seen in relation to wellbeing as a resource for living, including for achieving happiness or hedonic wellbeing and flourishing/fulfilment or eudaimonic wellbeing

(Ryan & Deci, 2001; Soutter, 2011; Vernon, 2008). In relation to more education-focused literature, resemblances can be seen in descriptions of student wellbeing, such as multiple, integrated dimensions of wellbeing; integrating student wellbeing with learning of the whole student; using a public health continuum model; and the importance of wellbeing in order to learn and to live a fulfilling life (CEOM, 2008a, 2009b, 2010; DEECD, 2009a; MCEETYA, 2008).

Importantly, from participants' responses we can see student wellbeing perceived as a complex, dynamic, multidimensional, and importantly, educational, concept expressed in four main ways as depicted in *Figure 6*:

- as a *state* of being for students: as process and/or outcome with varying balance of dimensions over time;
- as a *resource* for learning, living and future life: with fluctuations in quantity and quality over time;
- as a *field* of practice: with inherent shared and competing values, practices, and subfields; and,
- as a component of *professional identity*, or teacherly habitus.

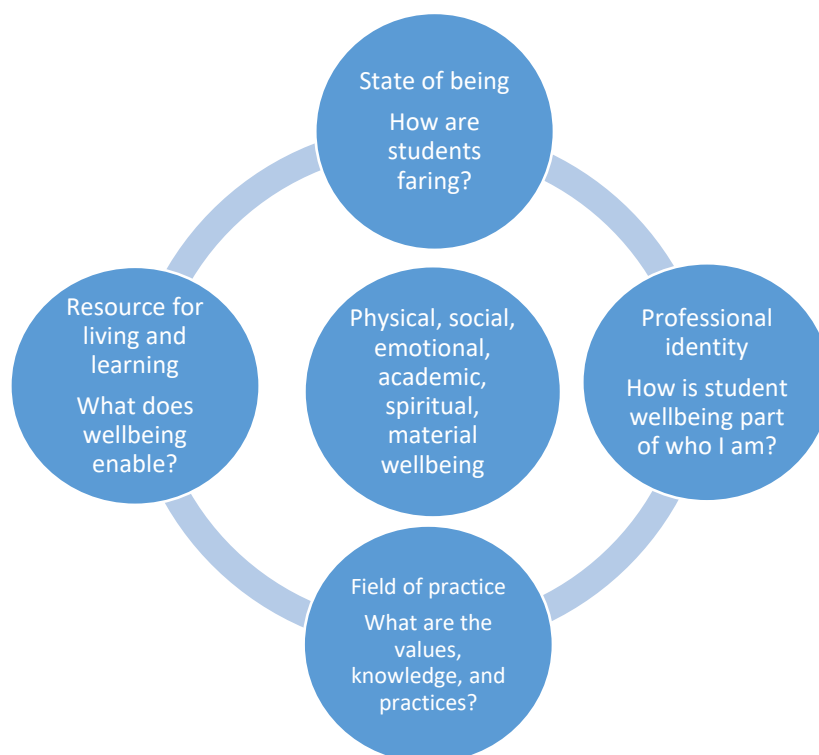


Figure 6. Conceptualising student wellbeing

Once again, however, it is important to note the way that the elements of these conceptions often, though not always, interweave. These are not necessarily alternative conceptions, and may be held simultaneously by the same people. When we are working with educators in research or professional learning contexts, it may be quite important to be aware which version of, or perspective on, the concept is being considered as the conversations will be somewhat different in each case. The quest for tighter definitions of student wellbeing may be important for some purposes (ACU & Erebus International, 2008a & 2008b; Street, 2013), particularly designing measurement of indicators of wellbeing, but for teachers and leaders in their everyday work, it may be necessary to embrace a complex, evolving, gestalt term whose use may depend on the context of practice at any given time. Perhaps the concept of student wellbeing for educators, as Watson and colleagues (2012, p. 223) suggest, can best be understood “through its practice (and its effects)” as it is deeply complex and embedded in relationships and contexts.

Concluding remarks: Learning from the telling *and* the told

All in all, the analysis of these articulations of the concept of student wellbeing in use yielded much richer, more complex information than I had first expected, even though I understood that student wellbeing was a complex term and concept. Focusing on the telling and the told helped to focus on more than the “vain quest” for essential definitions (Aspin & Chapman, 2007, p. 20). Analysing the telling particularly helped me to see beyond neat definitions into the various ways understanding of complex terms like student wellbeing are expressed by educators. These findings echo the suggestion by Trinh (1992, p. 186), that “all definitions are devices” and that “one cannot rely on essences ... and do away with the dialectic and problematic of things.” Exploring educators’ understanding and practice of student wellbeing might well begin with learning how they conceptualise the term in words, but deeper understanding of the *dialectic* and *problematic* of understanding and practice requires finding other ways to frame the exploration. In the next chapter, findings from the second stage of the interview process, making visual representations of practice, are reported and discussed to provide one such frame.

The participants collectively had quite a lot to say about the concept of student wellbeing (RQ1a). In considering my first research question of how educators talk about student wellbeing, we can learn both from what they say *and* how they say it.

Participants talked about student wellbeing from a range of perspectives, in a range of forms, conceptualising student wellbeing in a range of ways.

Many of the responses were characterised by an understanding of the complexity of the concept and, in the more discursive or narrative tellings by a richness of description. Responses ranged from quite theoretical and analytical ones, particularly (but not always) among those experienced wellbeing leaders and those who had specialised roles or who had undertaken studies in the area, to very personalised and practical responses particularly (but not always) among classroom teachers. Importantly, this initial phase of the telling was influenced by the unfolding relationship between participants and researcher, described earlier via the dance metaphor.

The content of participants' responses also demonstrated that, like dance steps, various elements of student wellbeing could be put together by individuals in different combinations. Participants' responses portray student wellbeing, as both concept and field, as complex, dynamic, and evolving, incorporating, integrating, and sometimes contesting, multiple theories and practices. Further, at any point in time, an educator might view the concept of student wellbeing from different perspectives, such as those of students, so explicitly inviting this kind of perspective-switching in professional learning activities, may also be useful (Opfer & Pedder, 2011). The perspective articulated at any one time may only be a partial thread in the conceptual web of understanding that educators hold of student wellbeing.

Content of the storied responses help us begin to see that educators' understanding and practice of student wellbeing may be at once enabled and constrained by the entirety of their life and professional experiences to date: shaping and shaped by their personal practical knowledge (Clandinin & Connelly, 2000; Clandinin & Connelly, 1998) or habitus (Bourdieu, 1984/1993; Grenfell, 1996, 2010). This reminds us that behind all the responses, including the more concise, in a nutshell, conceptualisations of student wellbeing, there are also lived experiences. These will be explored further in Chapters 5 and 6 as the stories of the participants unfold.

While generalisation from such a small group of participants is difficult, participants' responses suggest that student wellbeing is, or is becoming, integral to

professional practice, professional learning, and professional identity for educators, at least within the CEOM (Kidger et al., 2010; Rossi et al., 2016). Other researchers have explored links between knowledge, practice and *professional identity* (Akkerman & Meijer, 2011; Beattie, 2000; Beijgaard et al., 2004; Day & Kington, 2008; Elbaz-Luwisch & Orland-Barak, 2013; O'Connor & Scanlon, 2005); *teacherly habitus* (Blackmore, 2010), *pedagogic habitus* (Grenfell, 1996), or *culture* (Bruner, 1996). In relation to student wellbeing, this is explored via the timelining activity in the second research conversation where participants were invited to reflect on key influences over time on their understanding and practice of student wellbeing. This is discussed further in Chapters 6 and 7. Before moving on, let us pause once more to observe how all four stories are unfolding.

Coda: The evolving stories

My story: Analysis of this phase of the research enabled me to see that I share a narrative habitus (Frank, 2010) with many of the participants. That is, I share a repertoire of stories and experiences and see my own evolving story of understanding and practice of student wellbeing echoed in a range of the participants' responses. This becomes even more evident on moving into the further research activities discussed in Chapters 5 and 6.

The story of student wellbeing: Some participants characterised the story of student wellbeing as evolving and located their own understanding and practice within that story. The links between the evolving story of student wellbeing and participants' own personal and/or professional stories are the particular focus of Chapter 6.

The participants' stories: Especially in the more narrative or discursive responses, we have seen some glimpses into participants' stories of developing understanding and engagement with student wellbeing. In this stage of the interview process, it was the participants who chose to share such aspects of their personal/professional stories. In the two following interview stages, personal and professional stories of practice and learning/identity were more explicitly invited as the frames for discussion and are explored in Chapters 5 and 6.

The research story: In this chapter, I have recounted the story of the first activity within the research conversations. This includes the establishment of a

narrative relationship between the participants and myself as researcher and the beginning of the exploration of how educators talk about student wellbeing and its place in their practice. The latter is the particular focus of the next chapter in the research story.

Chapter 5: Locating student wellbeing in practice



...visual expressions act as helpers of dialogue – anchors of meaning
... They help transform abstract and complex feelings, opinions, experiences, concerns, attitudes and worries into tangible objects we can actually talk about, explain and expand.

Hee Pedersen, 2008, pp. 35–36)

The previous chapter outlined how the participants in this study responded to an initial invitation to share their conceptualisation of student wellbeing. In the telling of their concepts, participants adopted various perspectives and articulated their concepts in various forms. Participants conceptualised student wellbeing in four main ways: as a state of being; as a resource for learning, living and future life; as a field of practice; and as a component of professional identity. In this chapter, I explore what further may be learned about participants' understanding and practice of student wellbeing when the focus of inquiry is shifted from conceptualising to locating student wellbeing in practice (RQ1b).

Practice is a complex term that, like student wellbeing, is commonly used in everyday conversations in education and other professions, often without explicit definition. As discussed in Chapter 2, associated terms such as reflective practice, evidence-based practice, best practice, and communities of practice are often used in similarly taken-for-granted ways. The review of literature on practice in Chapter 2 acknowledged that practice is commonly considered as what people *do*. It is often perceived as actions or activities (Schatzki, 2005b) and as the opposite of theory

(Spillane, 2009; Wenger, 2008). The common elements or characteristics of practice from literature discussed in detail in Chapter 2 are particularly relevant to this chapter, suggesting that practice is:

- made up of specific *practices, actions* or *activities*;
- situated in *place* and *time*;
- embodied in *whole persons* and in *professional identity*;
- sometimes explicitly articulated but often *tacitly understood*;
- guided by affective *values* and teleological *purposes, dispositions* or *habitus*, and practice traditions or *rules* (consciously or unconsciously followed);
- embedded in social relations and collective enterprise as in a *field*; a *field of practices*, or a *community of practice*;
- expressions of knowledge, for example, *knowledge in action* or *personal practical knowledge*; and
- often expressed in *narrative* form.

The relational nature of practice emphasised by Kemmis and colleagues (2014) as sayings (shared language); doings (shared engagement in activities); and relatings (engagement with others and ideas characteristic of the practice) has helped to frame my analysis and interpretation of the participants' discussions with me about student wellbeing in their practice.

My study aligns with research designed to explore how teachers “make sense of” practice (McMeniman et al., 2000, p. 381), in this case specifically in relation to student wellbeing. The invitation to create visual representations of practice reported in this chapter was designed to enable participants to explore their understanding of student wellbeing within their professional practice, including making the tacit explicit where possible (Beattie et al., 2007). This is consistent with narrative inquiry approaches whereby the intent is not to test hypotheses but to let the process produce understanding of the phenomenon of interest.

In this chapter, I report and discuss the findings from analysis of the research conversations about the visual images produced by participants. I explore the ways that participants used the images in telling of student wellbeing in their practice; and how the process added to their accounts of student wellbeing in the previous activity.

I note the diversity of responses and discuss some images in detail as illustrations throughout the discussion. Once again, the chapter is structured around the telling (how participants used the process of drawing and dialogue to construct their accounts of practice) and the told (what the research conversations enable us to see and learn about practice(s) of student wellbeing).

Displaying both diversity of form and common features in accounts of practice, the responses build a picture of student wellbeing in practice as multilayered, dynamic and evolving. Drawing on practice theory, I represent this multilayered dynamism diagrammatically to depict interacting layers of practice contexts, purposes, and actions for student wellbeing. I note the value of making and discussing visual representations of student wellbeing in practice in enabling participants to reflect explicitly on their own models or theories of student wellbeing in practice; to depict the complexity and intertwining of elements of practice; to convey a sense of agency and professional judgement in determining practice actions in relation to student wellbeing; and to highlight the centrality of relationships to student wellbeing in practice.

In concluding the chapter, I explore how the telling and the told combine to shed light on student wellbeing in, and as, practice and observe that this activity calls for further exploration of teachers' and leaders' experiences of learning and practice of student wellbeing in teacher education and research. This becomes the focus of the subsequent storying activity discussed in Chapter 6, but let us begin with the telling of the experience of locating student wellbeing in practice.

The telling: Representing practice

Immediately following the verbal articulation of their understanding of student wellbeing, each participant was invited to create a visual representation of where they saw student wellbeing sitting within their current practice. The drawing activity was thus designed to provide participants with another way of telling their story of understanding and practice of student wellbeing, this time (re)considered through the frame of their own practice. As with Banks' use of photographs in interviews, this kind of activity was designed to aid thinking and dialogue and to enable participants to "think things they had forgotten, or to see things they had always known in a new way" (Banks, 2001, p. 95). In using this method of graphic or visual elicitation

(Varga-Atkins & O'Brien, 2009), I aimed to enable exploration of practice at somewhat of a distance from any preconceptions I might have about the participants' roles and practice. Further, asking the participants to take the lead in talking about the image created was designed to give them a measure of control of the direction of the conversation to them and create a more collaborative approach (Bagnoli, 2009; Banks, 2001; Kearney & Hyle, 2004; Phillipson & Forlin, 2011). Of course, my questions and prompts substantially shaped the conversations, and I acknowledge Packard's (2008) cautions against naively assuming that more collaborative conversations about interpreting visual images necessarily ensures levelling of power relationships between researcher and researched.

While I was interested in the form of the images chosen by participants, analysis was more focused on the conversations we had *about* the drawings (Kearney & Hyle, 2004; Mair & Kierans, 2007; Varga-Atkins & O'Brien, 2009). Guillemin (2004, p. 277) emphasises the importance of asking participants to describe their drawing, "including why they decided to draw that particular image as this necessitates reflection not only on the drawing but also on the ... significance of what they have drawn to their previous statements made during the interview". Analysis thus began during the dialogue.

I was interested in understanding how the drawings might help "make thinking visible" (Ritchart & Perkins, 2008, p. 58) by assisting participants to explore the place and meaning of student wellbeing in their practice. I was aware of the need to be cautious about knowledge claims from analysis, for example in interpreting visual images as unproblematic, mimetic representations of reality (Frank, 2010; Mair & Kierans, 2007; Piper & Frankham, 2007; see also Chapter 3). I was also conscious of not finalising conclusions about the participants' practice on the basis of these time-limited and context-bound images and narrations (Bakhtin, 1984/1999; Frank, 2005b, 2010; Josselson, 1996). Rather, I sought to identify from these conversations characteristics of student wellbeing in practice that might be of use in engaging educators across a range of roles and contexts in learning and research about student wellbeing.

Inviting a visual representation of student wellbeing in practice

The invitation to participants to make an image depicting the location of wellbeing in their practice was linked to the concept of wellbeing they had just articulated. I also emphasised that they could make any kind of image they thought appropriate:

If this piece of paper represented all your practice as a teacher how would you represent where student wellbeing sat within that? Now you can draw ... any kind of representation you like (Research conversation with George, classroom teacher and curriculum co-ordinator).

By framing the invitation from a position of curiosity, I was genuinely engaged in the conversations from my position as a practitioner within the field but also, as a researcher, had purposefully designed this process to enable participants to describe and explain concepts and processes involved in the image without feeling that they were being assessed. Although simple, the invitation did appear to be effective in engaging the participants.

In analysing the participants' responses, I first explored the variety of participants' approaches in responding to the invitation to draw (Guillemin, 2004; Rose, 2007). Like other researchers who have used similar open-ended drawing activities, for example, in exploring school staff's experiences of change (Kearney & Hyle, 2004) and graduating teachers' attitudes to inclusive schooling (Phillipson & Forlin, 2011), I found that there were differences in relation to the approach to making the image, the variety of images produced and the accounts given of their creation.

While Tia acknowledged that she "knew this was coming up" and she "had thought about it", other participants either accepted the task with little comment or indicated diffidence about drawing. Several participants explicitly expressed doubts about their artistic ability while others expressed this implicitly through facial expressions, body language or questions about what was expected. Where participants asked for more detail about the task, for example, about the kind of image I wanted them to make, I tried to avoid specific direction. However, guided by my sense of the participant's apparent comfort level and wanting to avoid participants feeling manipulated or frustrated if I appeared to be deliberately obtuse,

I did sometimes suggest that the image could be a diagram, object, picture, or anything at all. Interestingly, no one asked me to clarify what I meant by practice.

The participants' initial responses to being asked to draw accord with findings from other research on the use of drawing or other creative responses in interviews. Studying pre-service teachers' creative representations of their understanding of literacy learning, Cuero and Crim (2008, p. 138), found that many initially "underestimated their ability to create something artistic". Bagnoli (2009) found that the young people in her study of migration mostly enjoyed the drawing task she used for graphic elicitation, although some expressed initial resistance. Guillemin (2004, p. 276) also found in a study of women's experiences of illness that a usual response was "nervous laughter" and "I can't draw" but that "most participants drew an image, sometimes hesitatingly and at times with such intent and force that I and they were taken aback".

Despite the initial apprehension sometimes expressed, participants in my study all responded quite positively, some very enthusiastically, when it came to explaining their image. As I usually left the room while the participants made their images, I did not always observe their demeanour as they engaged with the task but relied on them telling me about the experience as well as about the content. It should be noted that these images were produced in a very short period of time (between ten and fifteen minutes) and thus were often more like sketches. Nevertheless, they provided the basis for subsequent engagement in often rich dialogue about the image, the experience of making it, and the practice and experiences represented. In the next section, I explore the dialogue about the images and participants' approaches to this.

A variety of images and perspectives

Participants produced a variety of representations including Venn diagrams, concept maps, pie graphs, flow charts, relational diagrams and metaphorical pictures. Selected images are reproduced to illustrate the discussion in this section. All of the images created by the participants are reproduced in Appendix I and demonstrate the diversity of the images sketched by participants. Consistent with advice to balance transparency with confidentiality (Josselson, 2007; Guillemin, 2004) and any changes to images to ensure confidentiality are explicitly noted on the images.

From analysis of the telling, it became clear that there were differences in “focalization” (Holley & Colyar, 2009, p. 681), or the viewpoint from which participants created the images and told of their practice. A key difference between participants’ responses lay in the extent to which they focused primarily on student wellbeing within their own practice or within the broader shared practice of a school or system. The images and dialogue about them thus included those focusing more on practice as *what I do*, those focusing more on practice as *what we do* (as teachers, leaders, wellbeing staff) and those spanning both perspectives. Unpacking these perspectives further through the lenses of Schwab’s (1973) four commonplaces of curriculum, here extended to student wellbeing, reveals how another difference in focalisation lay in the extent to which participants began their exploration of practice with a focus on the *teacher* (themselves as educators), *student*, *subject matter* (student wellbeing) or *milieu/context* (school/education system context or field of practice). In the next section, I discuss these different perspectives in approaching the task. While participants often began their exploration from a particular perspective, the common intertwining of consideration of milieu, teacher, student and subject matter in participants’ accounts demonstrates the complexity of educators’ practice (Freeman, 2002; Groundwater-Smith & Mockler, 2010; Opfer & Pedder, 2011; Palmer, 1998/2007), especially in relation to student wellbeing.

Beginning with the educator/practitioner role

Participants who began their accounts of the development of the image primarily from the perspective of their own roles represented a broad range of positions, including classroom teaching, and leadership within schools and systems. While starting from the perspective of their own roles, all of these participants explored a range of activities, relationships and settings that illustrated the place of student wellbeing in their practice, often developed over time. This approach can be seen in Diana’s response, depicted in *Figure 7*.

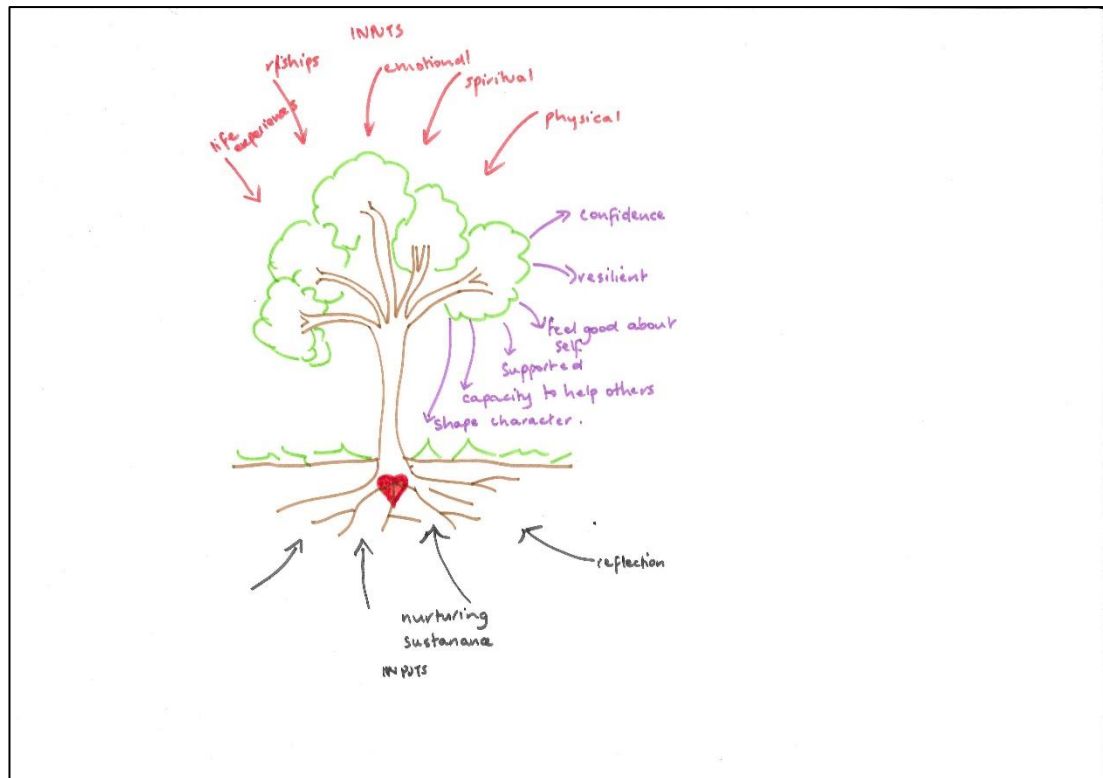


Figure 7. Diana's image

Diana encapsulated her image as demonstrating that in her current practice wellbeing was “the heart of what I do”. She described her current understanding of wellbeing practice as “nurturing” and explained that this, combined with other “inputs” such as reflection, life experiences, relationships and physical, spiritual and emotional supports and experiences, was necessary to enable wellbeing “outputs” for young people, such as “confidence, resilience, feeling good about yourself, even the capacity to be able to help others and all of those things shape who you are”. While her current role was as a student wellbeing leader at the education system level, she explained her choice of a tree as image as reflecting her early teaching background in geography and “having a real understanding of ecosystems”. The drawing thus integrated aspects of her practice over time. Diana emphasised that student wellbeing “wasn’t even on the radar” when she started teaching and she went on to tell a story of her own growth and development over a range of roles and contexts in education. Her account was therefore one of evolving practice in student wellbeing sitting within her evolving practice as an educator, from teacher to wellbeing professional learning leader. She recounted a shift from focusing on curriculum and teaching to a broader focus on “relationship ... dialogue and communication”. Diana later

reflected that “I surprised myself a little bit that I came up with that”. Importantly, the image alone would not have revealed this story of personal and professional growth but provided Diana with an opportunity to reflect on and articulate this experience.

Like Diana, Christie claimed student wellbeing as central to her work, as “part of a daily practice”. The focus of Christie’s image was on the centrality of relationships with students in her work as a drama and humanities teacher. The practice of working “mostly in a circle” was described as an “ongoing process” of communication represented by the bi-directional arrows between herself at the centre and her students around the circle, depicted in *Figure 8*. Christie emphasised the importance of these activities in sharing emotions and experiences and in building relationships and connections.

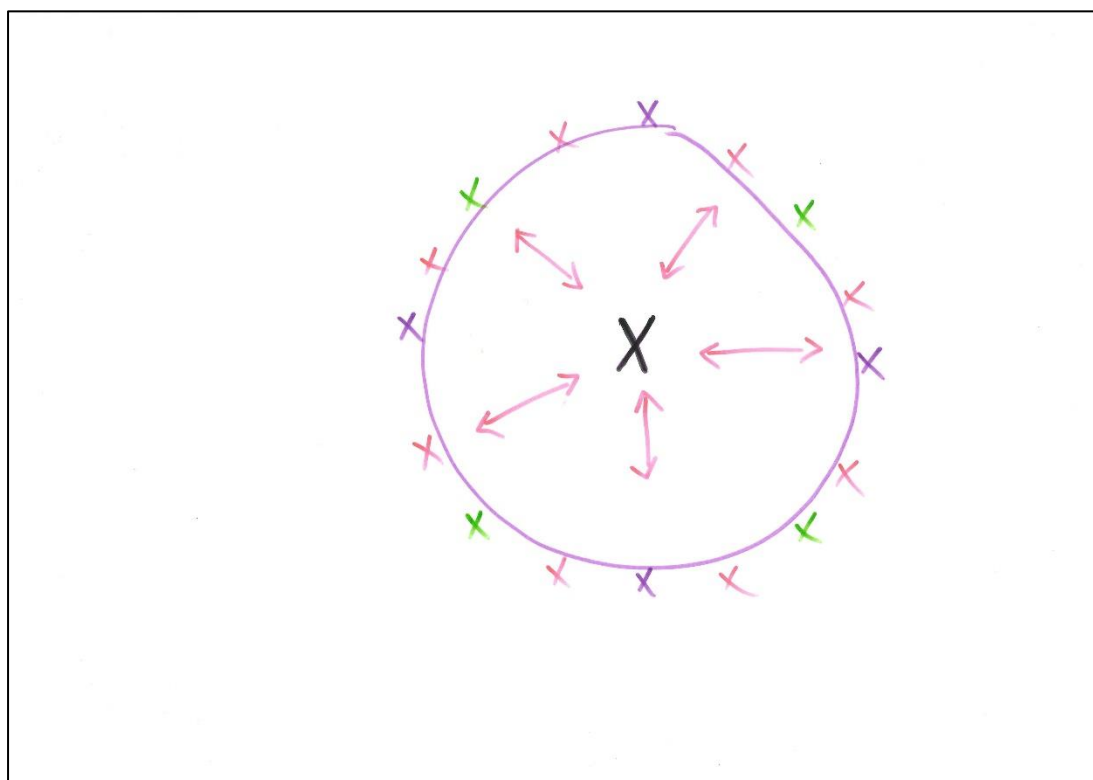


Figure 8. Christie's image

This text-free diagram and succinct explication of it built on her earlier explanation of student wellbeing as focused on “issues that happen inside and outside school” but was much more focused on her own sense of agency in building relationships in her classroom, rather than on the need to access welfare services that she had mentioned earlier. While the simple image by itself suggests relationships,

Christie's explanation of it clarified her understanding of the centrality of relationships to student wellbeing in her everyday practice.

Others also used the activity to reflect explicitly on their own roles. Libby began with herself because "I can't help anybody else if I'm not helping myself". Lachlan expressed some surprise at how making his "spidergram" had helped him to see his practice in a new light, explaining that "it kind of dawned on me" that "everything ... does kind of relate to student wellbeing, everything you do". Although he had prepared notes about student wellbeing, and earlier described student wellbeing as being about caring for and developing students in his classroom, both as a subject teacher and pastoral care teacher, it was clear that the drawing exercise helped crystallise the connections between promoting student wellbeing and his role, aims and practice(s) as a teacher.

Acknowledging that the task itself invited an "egocentric" approach, Sharon used a flow chart to explore how she promoted student wellbeing indirectly via colleagues and teachers through professional learning and creating an "atmosphere of wellbeing" in her current role as a curriculum leader at the system level. Erica, a school-based student wellbeing leader, produced a Venn diagram depicting areas of activity within her practice and identifying what sat completely within her wellbeing role and what overlapped with the roles of others within the school or in outside agencies. In discussion, she recounted stories of practice to illustrate the complexity of her role, emphasising the tensions between her health-based experience and her current educational context, between prevention and intervention approaches, between wellbeing and welfare, and between the roles and goals of other school staff.

These responses that focused first and foremost on the practitioner's role illustrate student wellbeing as the complex, often tacit, integration in practice and personal professional knowledge of an array of practice activities, many of them embedded in relationships. They also illustrate how the making of visual and oral texts can work together to explore these explicitly.

Beginning with students at the centre of practice

While working with students was clearly integral to those who had approached the task initially by focusing on their own role, other participants in a range of roles

spoke of approaching the drawing task by immediately placing students at the centre of their practice.

Louisa explained how she had started with the wellbeing of students and the figures in the centre of the diagram (*Figure 9*), saying “what leapt at me straight away and what I kept coming back to was that it is about relationships”.

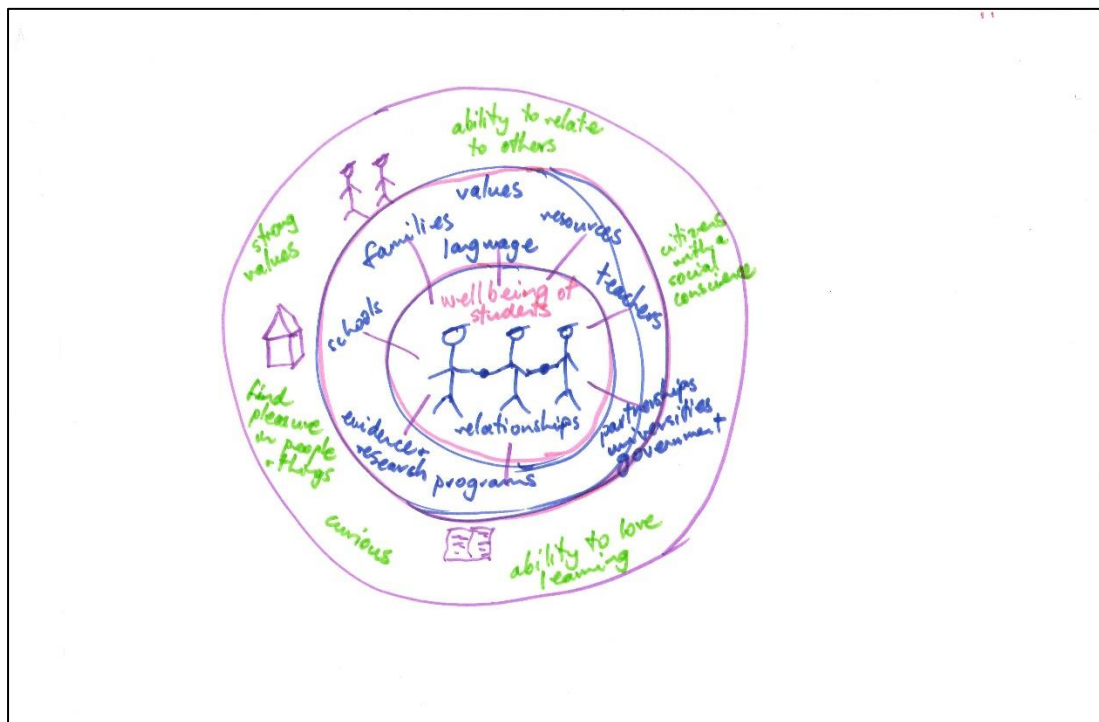


Figure 9. Louisa's image

Louisa had earlier reflected that knowing students and building relationships with them had been a key component of her practice in school-based roles in “supporting [students] ... to be the best they can be ... both personally and academically.” From the perspective of her current practice as a leader of student wellbeing at a system level, she emphasised the importance of relationships to promote the wellbeing of students, including relationships within her own team, with school teachers and leaders, and with partners such as universities, government departments and health and community organisations. Louisa noted that the aims of her practice (depicted in the outer ring) were educational, social, emotional and personal outcomes for students, reflecting a broad conceptualising of wellbeing.

Others whose images placed the child at the centre included Tia, Courtney, Melissa and Stephanie. A school leader, Tia was adamant that she needed to start

with “a student in the centre” as a whole person. Courtney, a classroom teacher in her second year of teaching, described how she had approached her “concept map”, by putting the child at the centre and linking them to aspects of their wellbeing as a “whole person” and “environments” impacting on their wellbeing. She described her practice as a classroom teacher as needing to “work out” which environment was influencing the child’s wellbeing at any given time, illustrating this with a story about managing students’ needs that morning. Courtney’s drawing and dialogue illustrated a beginning teacher making sense of where wellbeing sat within her developing personal practical knowledge.

Melissa, a school-based student wellbeing leader, depicted a child surrounded by elements supporting wellbeing, including relationships, self-esteem, and success, and skills and learning necessary for these. She related this to her practice by explaining that whenever she was working with a child, she was listening to their story to find out what they needed to support positive outcomes. This discussion of an apparently simple image pointed to the complex array of practices and relationships required to achieve the aim of the “happy child” with “good wellbeing”. Stephanie, a school leader, also emphasised the complex needs of the whole child, placing the multiple dimensions of wellbeing of “the whole person” in the centre of her image. Like other participants, she reiterated the importance of attending to wellbeing across contexts of school, family, peer and community groups, and of schools working across these contexts to build skills and relationships for student wellbeing.

Common features of these approaches were therefore a determined focus on the development of the whole child, and the need to work with families and professionals inside and outside schools to create and maintain environments, programs and services to achieve this.

Beginning with subject matter: Teaching and learning

The two participants who began with a focus on curriculum were both classroom teachers, although one was also a curriculum leader. They took slightly different approaches to this focus but both represented teaching and learning as more than just delivering content.

Building on her earlier conceptualisation of student wellbeing as “making sure that every child is able to work to the optimum of their ability”, Patricia focused on teaching and learning in developing her image (*Figure 10*).

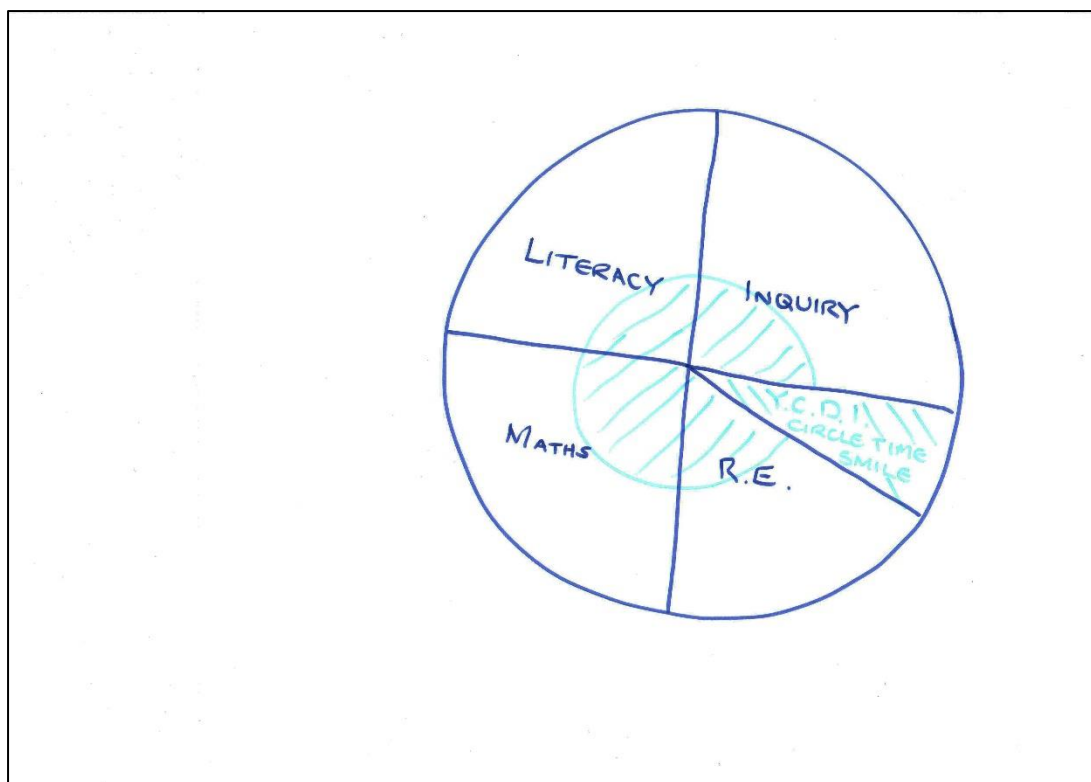


Figure 10. Patricia's image

Demonstrating a strong sense of professional agency as she described the purposes and activities within her practice, Patricia chose a pie graph as a familiar tool and began by explaining how she had divided it into the subject areas with literacy, maths, inquiry learning, and religious education all having roughly equal time. While each curriculum area included a proportion shaded as student wellbeing, a specific wedge of the religious education segment was shaded and labelled with named student wellbeing programs. Patricia explained that the diagram showed “that’s where you teach about it [pointing to the wedge in RE], but this is where you practise it [pointing to the circle across curriculum areas] ... [because] you can’t just teach it, you’ve got to practise it as well, it’s got to be actually in place.” She explained that the practising could be seen in the way children worked together, helped each other, demonstrated resilience, and learnt how to be independent. This highlights the complexity of learning how to embed student wellbeing both in

explicit curriculum programs and in relationships and school culture, echoed in other participants' accounts.

George, a classroom teacher and curriculum leader, began by placing “engaging” curriculum in the centre along with the teacher, explaining that if the curriculum was “engaging and exciting for students then everything else will come along”. He emphasised that concentric interconnected rings surrounding curriculum and teacher demonstrated his perspective that everything the school did was connected to student wellbeing, including engaging with students through extra-curricular activities, the importance of staff wellbeing, and connecting with community beyond the school.

Patricia's and George's focus on teaching and curriculum demonstrated a view of practice whereby student wellbeing could be seen as an outcome of good teaching and classroom practice and relationships even when not focused specifically on student wellbeing content or skills. In the course of dialogue about their images, most participants discussed, to some extent, the embedding of student wellbeing in curriculum and teaching

Beginning with milieu: Schools and systems as contexts for student wellbeing practice

One of the striking commonalities of the participants' descriptions of their drawings was the impetus to show how aspects of practice, including student wellbeing, were overlapping and interrelated. A number of the images demonstrated this but it was particularly the case when participants began by taking a more systemic perspective of student wellbeing within the milieu or context of the school or education system. Perhaps not surprisingly, these participants were in leadership roles in schools or the system, sometimes particularly responsible for student wellbeing. Their images and associated dialogue highlighted the complexity of practice and partnerships within and beyond the school in order to foster student wellbeing.

In focusing on the dynamic complexity of practice from her perspective as a school leader who had recently moved into a system-based curriculum leadership position, Mykaela (*Figure 11*) depicted overlapping spheres (student wellbeing, home, external social life, curriculum, and meta-curriculum or “how we do things”).

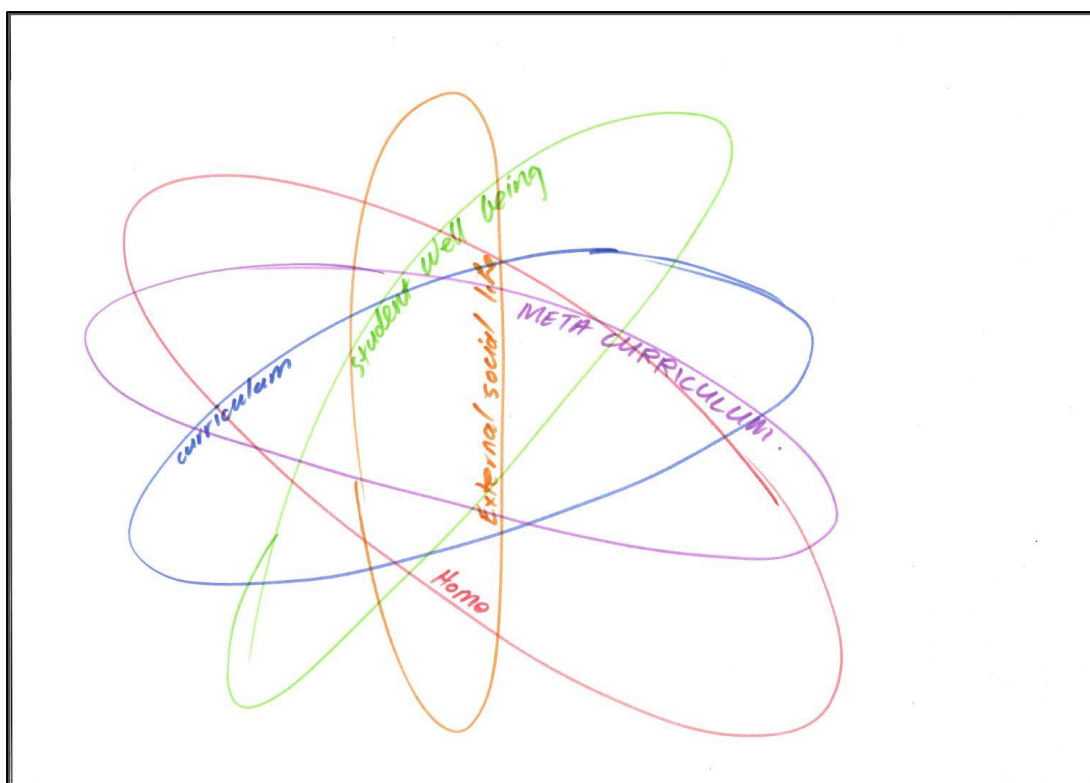


Figure 11. Mykaela's image

Mykaela strongly emphasised that it was really “three-dimensional” and “complex” and stressed that she did not think “you can necessarily separate any of them out”. She described the “skill” and “craft” of teachers individually and collectively in understanding and working with these dimensions simultaneously within their practice. Mykaela gave examples of how all aspects of the school’s policies, programs and practices could support students’ wellbeing, and of the importance of connectedness: between teachers/leaders and students, teachers /leaders and parents, and between teachers as learners. Her exposition of the diagram was both conceptual and narrative as she illustrated her theorising of the interconnected elements of practice of teachers with stories from her own practice as a school leader, a leader of professional learning in curriculum development, and as a parent. Mykaela’s image and discussion highlighted the challenge for educators and researchers in capturing and working with the complexity of practice in student wellbeing.

Like Mykaela, Amanda, a primary school leader, emphasised how “intertwined” student wellbeing was with other aspects of school activities, depicting student wellbeing as one of three interlocking spheres along with religious education

and curriculum. Her discussion was focused more conceptually on integrating programs, relationships, values, and teaching and learning, and on the practice of the whole school rather than particularly on her own practice. Francis, a student wellbeing leader in a secondary school, similarly talked of student wellbeing as being “intertwined” with teaching and learning and as a partnership between school, parents and community in “nurturing the whole student”.

Amanda’s contention that “student wellbeing underpins everything that we do” was echoed by other participants, especially those leaders who described the array of student wellbeing practices and programs as foundational, underpinning or overarching. Warren, a primary school leader/wellbeing leader, depicted student wellbeing as an overarching umbrella “which everything fits into” including family, academic support, spiritual support, social and emotional support. He asserted that the “foundation of that had to be on the whole school staff” and depicted and described practice elements of that foundation: policy, support, relationships, planning, practice and explicit teaching of social skills. Renee, a secondary school leader/wellbeing leader, also represented wellbeing as a band across the whole page, describing it as “an overarching kind of thing ... at the beginning and the end of everything we do”. Within this, Renee placed the student and school in the centre, surrounded by others representing important relationships, including family and friends, other teachers, acquaintances, and community. Renee described how the diagram represented the way wellbeing work was broad-reaching, as her leadership work dealt both with the individual student but also relationships extending beyond them.

A system-based student wellbeing leader, Erin highlighted student wellbeing as a field influenced by political policy and wellbeing priorities. Using the metaphor of a school bus journey, she identified agencies and organisations as fellow travellers, and her own team as the student wellbeing bus, picking up and dropping off people and issues as priorities changed, but always with a focus on “happier, healthier students” as the “endpoint of the journey”. Recognition of the political influences on student wellbeing as a field of practice was developed in more detail by Tess, from a position of leadership in student wellbeing in the education system. She used concentric rings to demonstrate connections between education, wellbeing, and “life chances”. Building on her earlier conceptualisation of student wellbeing as

multidimensional and enabling successful negotiation of the world and relationships for good life and learning outcomes, Tess stressed the importance of “a social justice perspective”, arguing that systems needed to support schools and teachers to include all students. This demonstrated a political and sociological approach to student wellbeing practice, and showed student wellbeing as influenced by the multiple discourses and fields, as discussed in Chapter 2. Above all, however, Tess, like all of the other participants, grappled with student wellbeing as *educational* practice. This is a key finding that will be explored further in ensuing chapters.

Summing up the images: Diversity and commonalities

These introductions to the participants’ images and the dialogue about them demonstrate the diversity of responses generated by an open-ended invitation to depict student wellbeing in practice. In addition to the variety of images produced, there was diversity in the extent to which participants focused on identifying specific practices or took a more theoretical and philosophical approach to representation. Yet the drawing and dialogue also demonstrate some commonalities, for example the common focus on practice(s) as centred on the whole child and as relational and intertwined with other aspects of educational practice. Importantly, the introductions to the drawings and dialogue highlight the usefulness of considering the *process* of the drawing *and* telling in enabling learning about practice, both for participants and researcher, by making thinking visible and thus available for deeper exploration. In the next section, I explore in more detail what was learnt from the drawings and dialogue.

What does the telling enable us to see?

While the drawing task explicitly invited participants to explore their own practice, this was clearly interpreted in many different ways, captured in both the varied images and the stories told of developing them. Like Bagnoli (2009, p. 566), I found that the open-ended invitation to draw an image enabled participants to “structure the tasks in their own ways” and allowed me to see how differently people “made sense of the same instructions”. The minimal use, or even absence of, written text labels, underscores the need to pay attention to the narratives accompanying visual images when using these as research tools.

The images and process did prompt rich discussion and enabled, to a greater or lesser extent for different participants, reflexivity and a more participatory role (Bagnoli, 2009; Banks, 2001; Kearney & Hyle, 2004). This supports the aim of much qualitative, and especially narrative, interviewing to be a dialogical rather than interrogative process (Beattie et al., 2007; Frank, 2005b; Merrill & West, 2009; Mishler, 1986; Riessman, 2008b). Reflexivity was assisted by explicitly inviting the participants to “take me through” their image. All participants responded warmly to this invitation, in storied, conceptual, analytical, discursive, and/or reflective ways.

Analysing the transcripts from a narrative inquiry perspective was informed by Frank’s exhortation to consider what stories *do* or *enable* in the telling of them (Frank in Eldershaw et al., 2007; Frank, 2010; McCormack 2004). Participants’ accounts showed that the activity enabled them to articulate their understanding of the place of student wellbeing in their practice through *describing* and *explaining* their images; *exploring thinking* about practice; *discovering insights* into practice; *storying* practice; and *theorising* practice. While not every participant used the activity in all of these ways, the following discussion gathers together examples of these processes to illustrate how the activity might be used by teacher educators or researchers to engage educators in reflection and learning. For those participants who had roles that were more directly focused on student wellbeing, reflecting on student wellbeing in practice appeared to be a more familiar process. For others less used to focusing on student wellbeing so explicitly, the process often prompted different ways of reflecting on practice.

Describing and explaining

Some participants began by explaining how they had chosen a form of image appropriate for the task. Lachlan explained that he chose a spidergram because he was familiar with it as a brainstorming and planning tool in his discipline area. Erica explained that she was reflecting on her wellbeing leadership role, using her diagram to identify and compare aspects of this role within and outside the school context. Patricia explained choosing a pie graph because it enabled her to depict the areas where student wellbeing was addressed in her classroom. These approaches illustrate the way that participants often managed the task by referring to familiar, personalised modes of representation or thinking about student wellbeing that might

not be afforded if they were only asked to respond to set questions in a questionnaire or highly structured interview (Bagnoli, 2009).

As described in the previous section of this chapter, participants commonly described how the choice of image was driven by key concepts or activities central to their student wellbeing practice, such as students at the centre of wellbeing practice, a focus on the whole child, relationships, student wellbeing as intertwined with other aspects of their practice, and student wellbeing as an overarching or umbrella concept. Participants' explanations of choosing an image and beginning its construction enable us to see how educators personalise and prioritise particular concepts of student wellbeing, and how particular aspects of the concept of student wellbeing might provide different entry points for engagement with this field of practice, and still lead to shared understanding and discussion of common theory and practices across the field (Butler et al., 2011; Jourdan, 2011).

Exploring thinking about practice

In varying detail, all participants described/explained how the image and the relationship of its elements reflected their thinking about and practice of student wellbeing. Participants often used the image-making process to analyse, refine, clarify, explore or add to the conceptualisation of student wellbeing they had articulated in the previous activity. From a focus on students in her class in conceptualising student wellbeing, the drawing exercise led Libby to explore wellbeing on a much broader canvas, beginning with her own wellbeing and moving onto the broader school and faith communities. As a system-based curriculum leader, Sharon explored how student wellbeing could be part of her practice now that she did not work directly with students and concluded that it now occurred through her work with teachers and curriculum. Adding to her earlier conceptualisation of student wellbeing from the different perspectives of health and education, Erica explored the ways these sometimes competing perspectives played out in her work and in the way student wellbeing roles and activities were operationalised in the school.

Such exploration of practice afforded by the drawing activity accords with findings by other researchers of the usefulness of drawing or visualisation of ideas in enabling participants "to consider their existing understanding and experiences"

(Phillipson & Forlin, 2011, p. 4) and to “bring something more clearly into consciousness” (Brooks, 2009). As with the experience of other researchers using visual methodologies, making the images thus appeared to assist participants to quite succinctly represent elements of their experience and practice of student wellbeing and, through dialogue, explain how these elements fit together (Guillemin & Drew, 2010; Kearney & Hyle, 2004; Phillipson & Forlin, 2011). Indeed, the process of drawing produced the moments of discovery or identification of connections described by other researchers (Bagnoli, 2009; Bourdieu, 1980/1990a; Kearney & Hyle, 2004).

Discovering insights into practice

Some participants explained how the process of choosing an image in itself afforded insights into student wellbeing. Libby (*Figure 12*) described her realisation that her original intention to divide the page into wellbeing practice and “other” practice was inappropriate as nothing could operate without wellbeing anyway.

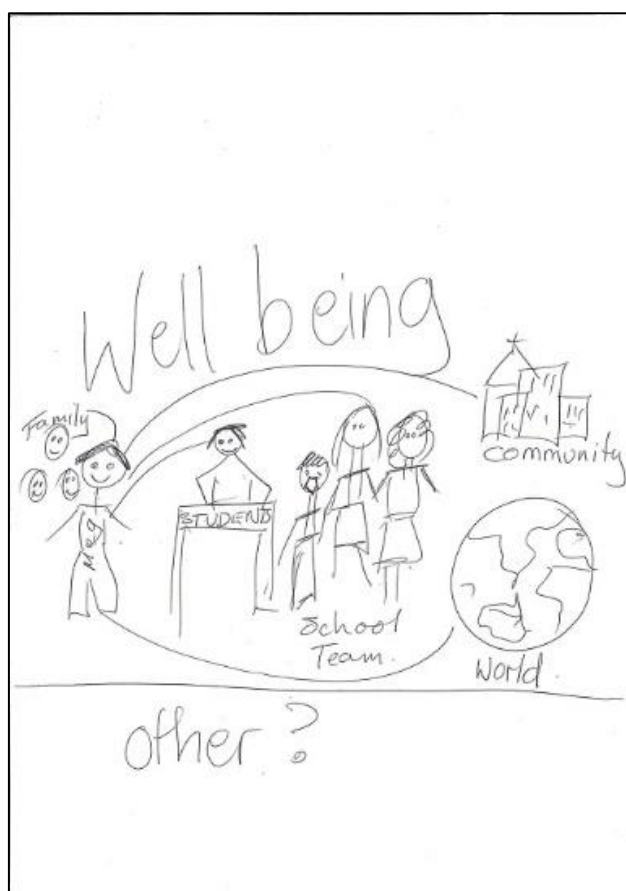


Figure 12. Libby's image

Sharon described how choosing her flow chart diagram to reflect on her practice in promoting wellbeing in past and current roles enabled her to see how her areas of influence on student wellbeing had changed. Despite having come prepared with notes on student wellbeing, Lachlan repeatedly expressed surprise at how the use of a familiar mapping tool showed him connections to student wellbeing in his practice that he had not really thought about before.

Such moments of discovery illustrate how the drawing exercise can assist reflection as an active process in developing or enriching participants' understanding of their own practice (Guillemin, 2004; Phillipson & Forlin, 2011). In narrating the making of their images, participants sometimes added further thoughts that occurred to them. For example, Tia added further layers of relationships and Melissa added elements to her discussion of student achievement as part of student wellbeing. These additions were sometimes prompted by clarifying questions I asked in dialogue with the participant. This again confirms the oft-repeated advice of researchers using visual methods that questioning and the dialogue about the drawing is crucial in enabling rich exploration and realisation of the thinking involved (Guillemin, 2004; Kearney & Hyle, 2004; White & Drew, 2010).

Storying practice

All participants used stories to some extent in describing and explaining their images. Stories were used in a range of ways. Participants such as Lachlan, Libby, Louisa, Patricia, George and Francis began their responses by storying the process, narrating step-by-step what they were thinking about in relation to student wellbeing as they worked through the process of making their images. Participants' own stories of personal and professional development were often included within these stories of thinking and making. Those who moved straight into analytical or conceptual explorations of how the image represented student wellbeing and its place in their practice (Amanda, Stephanie, Warren, Erica, Tia, Renee, Sharon, Mykaela, Tess, Christie, Melissa and Courtney), also usually included illustrative stories of personal experiences and practice. The evolving story of student wellbeing as a field of practice was reflected in the accounts of Erin, Diana, and Louisa, all of whom had significant experience in roles clearly focused on student wellbeing leadership.

These different ways of storying practice accord with researchers' claims of the pervasiveness and usefulness of stories for educators in reflecting on and making sense of their work, discussed in Chapter 3. The drawing exercise appears to have elicited storytelling about student wellbeing practice, even though the language of the invitation to make an image did not explicitly invite stories. While some participants had already begun to narrate their own stories of developing understanding and practice of student wellbeing in conceptualising and visually representing practice, all participants were explicitly invited to do so in the subsequent research, discussed in Chapter 6.

Theorising practice

In describing, explaining, exploring, and storying their images, all participants could be considered to be theorising student wellbeing and its place within their practice, or indeed their own place within the field of practice of student wellbeing. Patricia, for example, articulated a theory of the critical relationship between teaching skills for student wellbeing and providing opportunities to practise these. She did not use the term *theory*. Rather, the theory was implicit in her explanation and storying of her own practice. Argyris & Schön (1974, pp. 6–7) long ago characterised this process as practitioners' "theories-in-use". Johnson and Golombek (2002, p. 7) note a similar theorising process when teachers are engaged in narrative inquiry:

teachers theorize about their work as they organize, articulate, and communicate what they have come to understand about themselves and the activity of teaching. This is critically important, for teachers often view theory ... as a finished product about which they have no room to negotiate ... teachers tend to frame their inquiry within their experiences, often interweaving their understandings of theory and research throughout.

In making first person statements about the beliefs or ideas underpinning their visual representation, participants were in effect articulating their own theories. Melissa's opening statement, "well I think a happy child is usually an indicator of wellbeing", and Tess's opening statement, "I see that student wellbeing and community and parent engagement is the schema from which the place of schooling

as part of community can only be fully realised”, are two quite different examples of personalised theorising articulated in this activity.

Some participants explicitly talked about models of individual or systemic practice. Tess’s image and explanation of it articulated a systemic “model of ... a provision of education ... posited on life chances from a social justice perspective”. Tia spoke of her image of the student at the centre surrounded by all the relationships that could support their wellbeing as being “my model of wellbeing”. The depiction and articulation of integrated models of student wellbeing was not always described so explicitly. Erica, for example, drew and discussed an image that drew heavily on whole school models of health promotion, prevention and intervention from health and education that she had earlier discussed in conceptualising student wellbeing. Stephanie, Warren and Louisa also created images that implicitly drew on their experience as student wellbeing leaders and exposure to theoretical and conceptual frameworks. Both Warren’s (*Figure 13*) and Stephanie’s (*Figure 14*) images and discussion reflected the CEOM’s whole of school/whole of system integrated model of student wellbeing. Warren talked about seeing student wellbeing as “the umbrella which everything fits into so we have the family, ... academic support, the spiritual support and the social and emotional support, ... the foundation of that has to be on the whole school staff”.

The similarity between Warren’s and Stephanie’s use of an umbrella metaphor may be coincidental. However, I recalled from earlier collaboration with the CEOM that two diagrams were developed in the late 1990s and early 2000s using similar umbrella images to represent dimensions of pastoral care. The CEOM pastoral care team had developed a diagram of an umbrella with the panels representing dimensions of pastoral care (CEOM, 2000), quite like Warren’s image. This was later turned into a schematic diagram of a whole school approach to pastoral care (Begg & Massarany, 2003), similar to Stephanie’s image. These diagrams were the foundation for the system’s student wellbeing documents and frameworks at the time of my research. Although I did not ask either Stephanie or Warren about this, the similarities may suggest that theoretical models and metaphors can be quite durable, becoming tacitly embedded over time, both within the sayings of a field (Kemmis et al., 2014), and within the habitus and actions of educators, even when the original representations are no longer used.



Figure 13. Warren's image

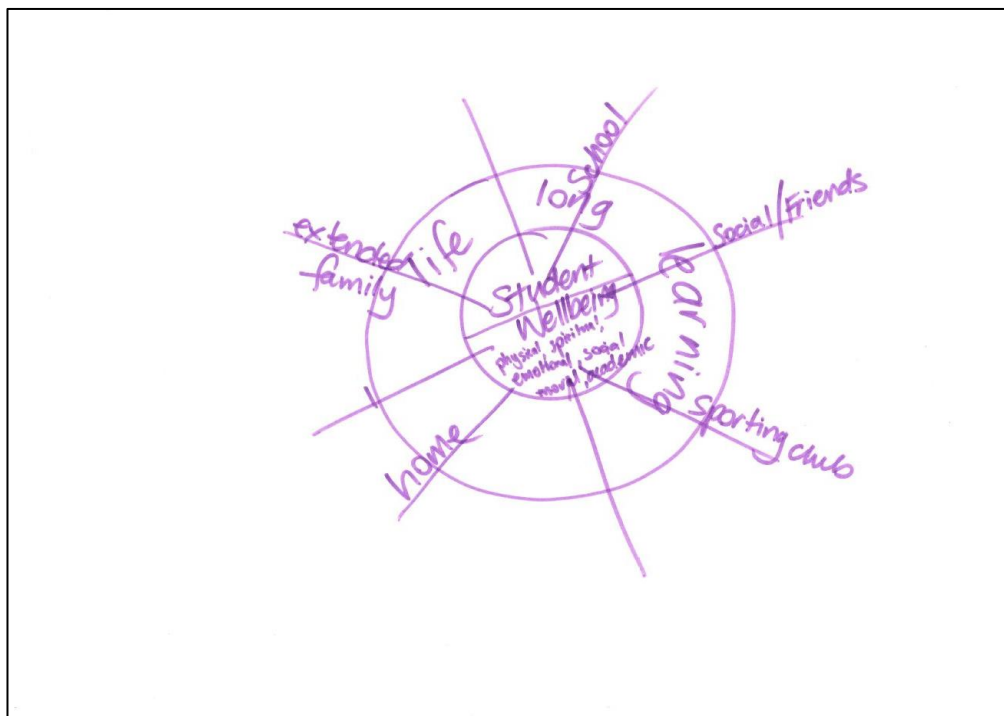


Figure 14. Stephanie's image

Many studies of teachers' identities, beliefs and thinking have explored the use of metaphors as theorising and reflection by teachers, including studies where participants were explicitly directed to produce a metaphor (Martinez, Sauleda & Huber, 2001; Thomas & Beauchamp, 2011), or others where the metaphors were

identified and analysed in data from more open-ended research processes (Bagnoli, 2009; Connelly et al., 1997; Munby & Russell, 1990; Phillipson & Forlin, 2011). Researchers using visual elicitation methods have noted that participants' drawings may act as metaphors even when the participants were not explicitly directed to the idea of metaphor (Guillemin, 2004). This was the case in this study where, along with Warren and Stephanie, Diana and Erin used metaphors in theorising practice in their drawing and dialogue.

It can be seen, then, that the activity facilitated theorising that could be used productively in professional learning or research contexts. The often implicit nature of the theorising illustrates how a range of theory combined with experience can underpin individual and collective understanding and practice of student wellbeing in a way that echoes Bourdieu's connected concepts of field and habitus. This theorising process has been well-described by Johnson & Golombek (2002 p. 7):

teachers' theorising is not linear but, rather, reflects a dynamic interplay between description, reflection, dialogue with self and others, and the implementation of alternative teaching practices.

The drawing activity enabled participants to explore some of this dynamic complexity.

In summary: Drawing and telling as process

Analysis of the processes of making and discussing images affirms the usefulness of visual expressions as “helpers of dialogue” and “anchors of meaning” (Hee Pedersen, 2008, p. 35). The analysis illustrates the way educators can integrate complex combinations of concepts, learning, experience and evidence within their understanding and practice of student wellbeing. The one-off drawing activity certainly enabled exploration of student wellbeing as a component of professional identity as participants discussed how their images reflected not just what they did but who they were as teachers and what they valued. In representing themselves and their practice in relation to student wellbeing, all participants implicitly or explicitly recognised that this was an important part of their professional role, identity and/or beliefs. This is not so surprising given the strong message within Australian education, and particularly Catholic education in Victoria, that every teacher is responsible for student wellbeing (CEOM, 2008a). However, researchers elsewhere

have also have found that teachers commonly consider promoting emotional health and wellbeing as “part and parcel” of teaching (Kidger et al., 2010, p. 925).

The drawing activity in this study, while limited in time and scope, provides one way of facilitating professional conversations that critically explore practice and professional judgement (Elbaz-Luwisch & Orland-Barak, 2013). The capacity for drawing to be a valuable professional learning activity lies in its qualities as a generative process as noted by Guillemin (2004, p. 274):

through the process of producing a drawing, the drawer is simultaneously constructing knowledge about the drawing. The word drawing is both a noun and a verb; it is both a product and a process.

Further, as Bourdieu suggests (1980/1990a, p. 10), the drawing process can be seen as both an “act of construction” and “an act of interpretation”. Construction and interpretation are both evident in the ways participants used images for describing, explaining, exploring, discovering, storying, and theorising student wellbeing and its place in professional practice. The process can thus be a useful tool in teacher education, as well as adding to the growing body of research on teacher practice and identity that emphasises the interconnectedness of the personal and professional, the theoretical and the practical (Beattie, 2000, 2009a; Chant, Heafner & Bennett, 2004; Clandinin & Connelly, 1991, 1998; Clandinin et al., 2006; Day & Kington, 2008; Elbaz, 1991; Goodson et al., 2010; O’Connor & Scanlon, 2005). As well as learning from the process of drawing and telling, further insights about student wellbeing in educators’ practice can be gained from analysis of the content conveyed, to which we now turn.

The told: Student wellbeing in practice

As demonstrated in the preceding discussion of the images and the participants’ expositions of them in relation to their previous conceptualisations of student wellbeing, the process of depicting the place of student wellbeing in their practice could enable participants to confirm/affirm, deepen, and/or amend those conceptualisations. The following section is focussed on learning more from what participants’ told about student wellbeing in their practice. A model is proposed for understanding the complex and dynamic interactions between the purposes or goals of practice, practice actions or activities, and contexts for practice.

In conceptualising student wellbeing, most participants had explicitly or implicitly recognised student wellbeing as a complex, multidimensional, concept/term (see Chapter 4). It became increasingly clear in discussion of the images that it was no simple matter for participants to locate student wellbeing neatly within their practice. Participants' responses appeared consistent with the view that student wellbeing, and wellbeing more generally within the school community, are important areas of practice. For example, Diana talked of student wellbeing as at the heart of her practice, and Christie talked of student wellbeing as a daily practice. Some participants focused particularly on their teaching including curriculum (Patricia, George, and Lachlan), and teaching relationships (Louisa, Christie, Courtney, Renee). Staff wellbeing was explicitly included in images and/or discussion by George, Diana, Libby, Sharon. It was common for participants to focus on wellbeing more generally rather than student wellbeing specifically and to locate this in life broadly rather than simply in professional practice. Indeed, there was considerable slippage between talking about student wellbeing and talking about wellbeing, teaching and life. At its broadest, student wellbeing was extended to include wellbeing of, and relationships with, family and community (Courtney, Francis, Amanda, Warren, Louisa, Diana, Tess, Libby). Indeed, Libby included consideration of her own wellbeing and her concern for the wellbeing of students, staff, community and the whole world in her extrapolation of what student wellbeing looked like in practice.

This broadening of the boundaries of the concept and place of student wellbeing again suggests that those seeking tighter definitions of student wellbeing (ACU & Erebus International. 2008a, 2008b; Fraillon, 2004; Pollard & Lee, 2003; Street, 2013) need to take account of the way the concept is perceived and embedded in *educational* practice. Indeed, we have seen that several participants explicitly emphasised how key elements of their images and of educators' practice were "intertwined" (e.g. Amanda and Francis) and "hard to separate out" (Mykaela).

Just as the concept of student wellbeing was commonly articulated as complex, dynamic and evolving (see Chapter 4), conversations about the images built a similarly complex, dynamic and evolving picture of student wellbeing in and as practice. As depicted in *Figure 15*, student wellbeing practice might be represented as encompassing interacting layers of:

- *contexts*: physical places and conceptual spaces for practice;
- *purposes*: what participants aimed to achieve through their practice; and
- *actions*: the array of actions or practices contributing to student wellbeing.

Layers of practice: Contexts, purposes and actions

Making sense of the content of the dialogue about the images involved close reading of the empirical evidence from transcripts, with consideration of practice theory, as well as aspects of ecological and complexity theories. From this analysis, classrooms, school communities and education systems can be considered as complex and dynamic contexts or *places* and *spaces* for educators' practice and learning (Bullough, 2014; Figgis et al., 2000; Hargreaves & Fink, 2006; Rowan, Mayer, Kline, Kostogriz & Walker-Gibbs, 2015), particularly in relation to promoting health and wellbeing (Colquhoun, 2005; Hawe et al., 2009; Soutter, Gilmore & O'Steen, 2011; Young et al., 2013). Within these contexts, educators undertake activities or *practice actions* that practice theorists suggest are guided by teleological goals or *purposes* (Kemmis et al., 2014; Schatzki, 1997, 2005b).

These layers of practice are represented in *Figure 15*, in which practice actions, identified from participants' accounts, interconnect with identified purposes and contexts for practice. Participants' accounts suggest that these influence, and are influenced by, values, dispositions, and professional identities, making up habitus. This will be explored further in Chapter 6. The emphasis on relationships in participants' accounts suggests that this figure might be considered as a field of student wellbeing practice. In the next section each of the layers is discussed with reference to the empirical underpinnings from analysis of the participants' accounts of their images, beginning with contexts for practice.

Contexts for practice: Places and spaces

In articulating a concept of student wellbeing (Chapter 4), many participants had already begun to explore student wellbeing as situated in social and professional contexts including school, family, community, and education systems. The drawing activity facilitated further representation and exploration of these. It is important to note that there is considerable overlap between the contexts of participants' practice represented in the outer ring of *Figure 15*.

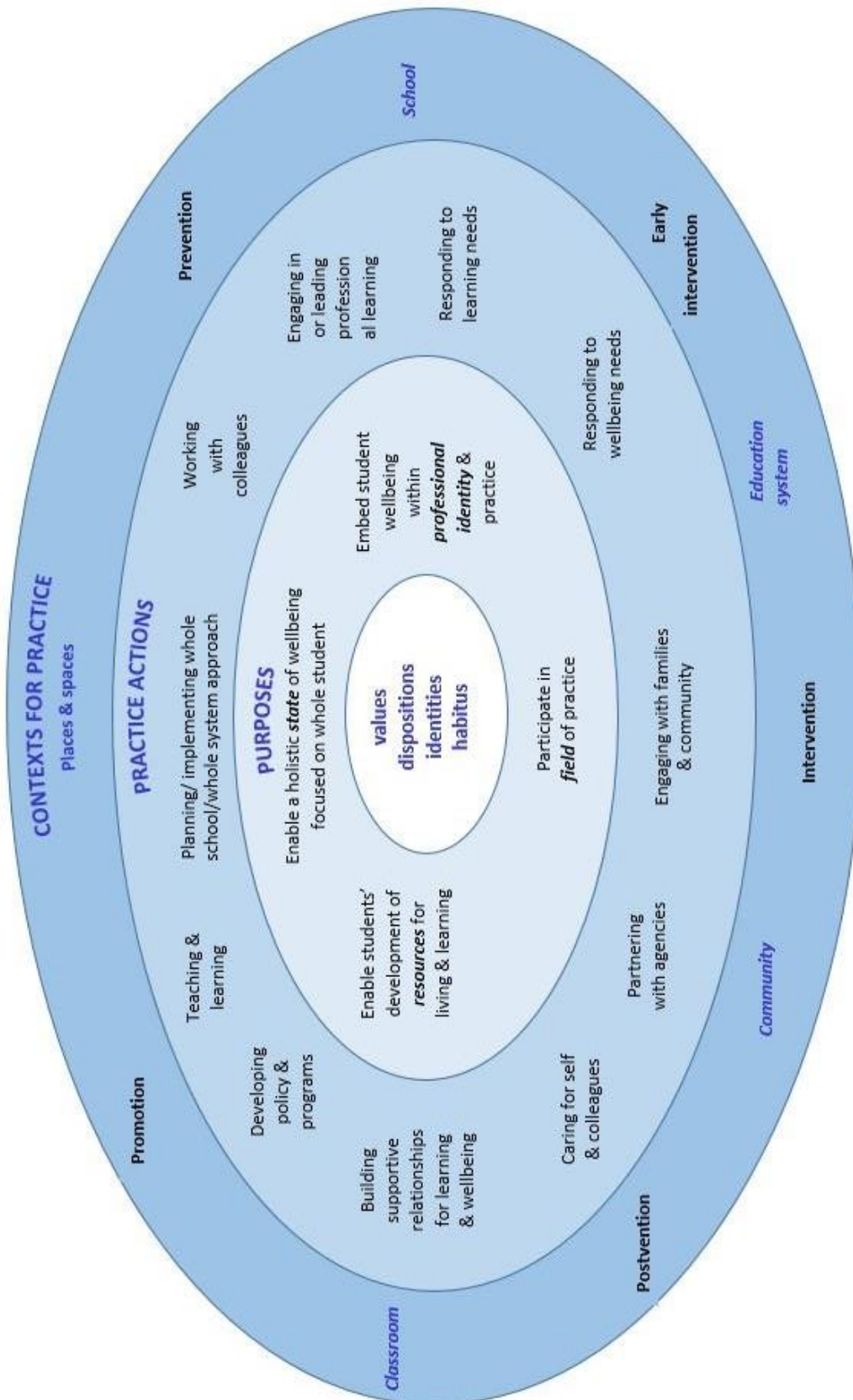


Figure 15. Layers of practice

Participants not surprisingly tended to focus on the primary place in which they enacted their current role, for example classroom, school or system. Those who had more experience, and/or had moved into and through different roles, often reflected on what further they had learned about student wellbeing in different contexts. Across a range of roles, however, participants emphasised the importance of strong partnerships across school, family and community contexts for student wellbeing (for example, Louisa, Diana, Tia, Lachlan, Mykaela, Amanda, Warren, Renee, Francis, George, Tess, Stephanie, Melissa, Libby and Courtney).

Family–school–community partnerships were a particular area of activity for the clusters of schools from which the participants were recruited, as they were part of the CEOM’s Schools as Core Social Centres initiative (CEOM, 2009b; CEOM, 2011b). The initiative, building on work of the Organisation for Economic Cooperation and Development (OECD, 2001) and a range of national and international evidence (CEOM, 2011b), involved participating schools in a range of supported professional learning and school change activities. Only one participant, Erica, a student wellbeing leader, specifically depicted and discussed participating in this initiative as part of her role. I did not ask others specifically about this at this time as I did not want to prejudice the free identification of key influences in the next research activity.

More broadly, the focus on partnerships across contexts echoes discourses in Australian education at the time prompted by the *Melbourne Declaration* and other policy initiatives promoting school–family–community partnerships. It also echoes key theoretical perspectives influencing education and health promotion in Australia, for example Bronfenbrenner’s (1979) ecological theory of human development highlighting the positive (and negative) potential for influencing development and wellbeing inherent in the relationships between key institutions/contexts for development.

Beyond physical location, context can also be considered as spaces for practice actions within a public health model of a continuum of promotion, prevention, early intervention, intervention and postvention (or restoring wellbeing) practices. Such a model was used for many years as a student wellbeing framework in Victorian education (DoEV, 1998b). These spaces are also represented in the outer encircling

ring of *Figure 15*. As has been noted in the discussion of concepts and images, some participants explicitly noted the change of emphasis from welfare to wellbeing, with a corresponding shift from a focus on reaction and intervention to a focus on promotion, prevention and early intervention, both in language and approach to practice. Consistent with the approach to student wellbeing outlined by the CEOM in policy documents (CEOM, 2008a, 2009b), Erin, for example, saw herself working mainly in promotion and prevention within a whole school approach. However, in their descriptions of practice, most participants included activities spanning the continuum, from strength-based promotion and prevention activities to identifying and responding to challenges faced by students. Often these activities are happening simultaneously, hence it seems more appropriate to represent this as a dynamic, interconnecting space rather than a linear continuum.

The contexts, purposes and actions depicted in *Figure 15* represent the aggregate of practice identified by different participants, and thus the whole figure can be considered as a space for communal practice in relation to student wellbeing, as in a field of practice (Bourdieu, 1980/1990a; Bourdieu & Wacquant, 1992/2007), a field of practices (Schatzki, 2005a) or a community of practice (Wenger, 2008; Shulman, 1998). Moreover, considered as a subfield of educational practice more broadly (Grenfell, 2007), the complex interaction of contexts represented in *Figure 15* could be seen as sitting within the broader educational field. Further layers of purpose and actions might thus be included for other aspects of educators' work. Indeed, participants (for example, Erica, Louisa, and Erin) sometimes identified tensions when purposes and actions might be viewed differently from a student wellbeing, school management or standardised student testing perspective.

These different perspectives on contexts for practice illustrate the challenges for educators in working across practice contexts and navigating and integrating relationships within and between contexts. Further, as will be discussed subsequently, this illustrates the challenges for teacher educators in preparing teachers for these contexts and educational/wellbeing researchers in capturing the complexity of the interactions.

Purposes

Although not explicitly asked to identify the purpose or goal of their practice in student wellbeing, participants generally conveyed a strong sense of purpose in describing/portraying where student wellbeing sat within their practice. Louisa explicitly described the outcomes section of her image as representing “what I want as an outcome for why I have that practice”. For most participants expression of purpose was implicit, flowing from the earlier articulated key ways of conceptualising student wellbeing (as a state of holistic health or development; as a resource for learning; participating in a field of practice; and as a component of their own professional identity and practice). Thus, a sense of purpose was generally conveyed as one or more of *enabling* the achievement of a holistic state of wellbeing; *enabling* students’ development of resources for living and learning; *participating* in student wellbeing as field of practice; and *integrating* student wellbeing in professional practice and identity. In this section, each of these will be briefly explored and illustrated with examples from participants’ accounts.

Enabling/achieving a holistic state of student wellbeing

As with the conceptualisations discussed in Chapter 4, it was common for participants to describe their practice as focused on the wellbeing of the whole person. Sometimes this was a fairly broadly described purpose such as aiming for happy, healthy students who could manage daily life (Erin, Courtney, Melissa). Diana and Sharon both spoke of enabling students to feel “comfortable in their own skin”. Some spoke of enabling students to achieve or fulfil their “potential” (Louisa, Sharon), facilitating equal “life chances for all” (Tess) or of “bringing out the best” ... of each individual student” (Lachlan). Francis, Tia and Stephanie explicitly alluded to the notion of student wellbeing practice as aimed at enabling wellbeing of the whole student. Tia, a school leader, expressed it most vehemently, reiterating several times the centrality of this in her image and practice (*Figure 16*).

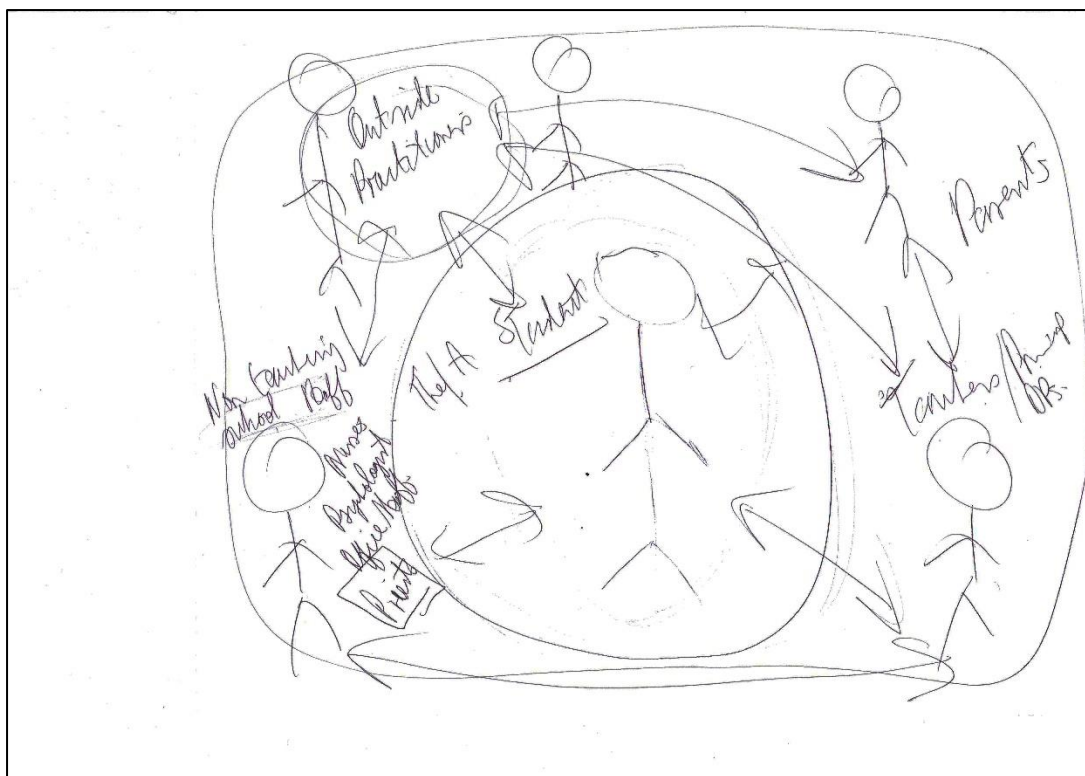


Figure 16. Tia's image

Tia began describing her image by saying:

I start off with the student in the centre ... because the student is central for this and it's about an individual ... it's not about students as a number or a label or a group... The circle here represents the whole person ... that notion of the whole person and that we're all attentive to that understanding of the holistic thing, it's not about just looking at one ... aspect of a person.

Later in the conversation, she returned to this:

It's not about you come to me for academic learning and that's all there is, you come to me as a whole person and I have to ... deal with you as a whole person. So it's not just about academic learning. Academic learning's really important and it's a key focus of our school but it has to be in the context of understanding that notion of the wellbeing of the whole person.

Tia emphasised that she saw herself and other leaders as part of the support surrounding the student. She explained the need for relationships between teachers, school leaders, parents, office staff, priests, internal psychologists, external

professionals and indeed anyone who came into the school and contributed to students' wellbeing and sense of being cared for by adults. Tia described this depiction of practice with the student at the centre as the "model" for her practice that had been there for her "whole teaching career". She thus conveyed a strongly held view of the purpose of practice as a teacher and leader as all about focusing on the wellbeing of the whole child.

Drawing enabled participants to portray and discuss how aspects of their practice contributed to achieving this holistic purpose. It was evident that for many participants addressing this purpose was a complex juggling of a huge array of practice actions in multiple roles and contexts. The juggling of purposes and practices can also be seen in the tensions between student wellbeing and welfare practices, continuing a theme from the conceptualisations of student wellbeing. Erica, Warren and Amanda acknowledged tensions in schools where teachers sometimes felt that the challenging issues faced by some students impeded their teaching practice.

It was common across participants' accounts for promoting holistic wellbeing to be discussed as involving both the promotion of positive wellbeing (prevention) and addressing issues that might jeopardise wellbeing and learning (intervention and postvention/restoring wellbeing). These approaches reflect the public health spectrum as a dynamic practice space discussed above and depicted in the outer ring of *Figure 15*. The broad purpose of enabling a holistic state of wellbeing might also be considered part of a more specific purpose related to the concept of student wellbeing as enabling students' development of resources for learning and living.

Enabling students' development of resources for learning and living/ preparing for life

It is not surprising that preparing students to be well-equipped for learning and life was central to depiction and discussion of practice by educators. In Chapter 4, I noted that in conceptualising student wellbeing, participants had talked of practice aimed at preparing students for life and to be good citizens (Louisa, Lachlan and Amanda, for example), as well as preparing students to be independent learners (Patricia) who want to learn and be challenged by learning (Libby). These purposes for practice were continued into the drawing activity by these participants and introduced by others. This included focusing on assisting students to acquire specific

knowledge and skills for wellbeing; nurturing learning in and beyond school to support life-long learning and therefore life-long wellbeing; and promoting wellbeing to enable learning to occur. Stephanie depicted life-long learning as wrapped around student wellbeing to “interact with everything else that happens in their life”. Tess depicted and talked about student wellbeing and family–school–partnerships as central to the achievement of “life chances for all”. Practice actions related to these purposes are discussed in the next section of the chapter.

The common emphasis on wellbeing as essential for learning in so many of the participants’ responses strongly echoed the language and principles of the CEOM’s student wellbeing policy documents released in preceding years (CEOM, 2007b, 2008a, 2008b, 2009b). For example, the seminal research document providing an overview of student wellbeing (CEOM, 2008a, p. 1) states that wellbeing “refers to students’ physical, social and emotional wellbeing and development” and that evidence “suggests that these elements are integral rather than incidental to learning”.

Beyond immediate work with students, participants working in school/system leadership positions and facilitating professional learning highlighted the importance of helping teachers to see and to understand the impact of their teaching in building students’ resources for wellbeing and life outcomes (Louisa, Erin, Erica, Sharon, Mykaela, Stephanie). Both Mykaela and Sharon, as leaders in curriculum development and professional learning, alluded to the CEOM’s Learning Centred Schools policy framework as an example of curriculum and teaching contributing to the wellbeing of the whole person (CEOM, 2009b). This discourse again suggests participation in student wellbeing as a field of practice intersecting with other fields of practice. Actively participating in such a space can be seen as a further purpose or goal of practice.

Participating in student wellbeing as a field of practice

For some classroom-based participants, purposes of student wellbeing practice were generally linked to the broad field of educational practice. For others, especially those who were leaders or student wellbeing leaders at either school or system level, there was much more of a sense of purposeful participation in a

community or field of student wellbeing practice. Participants told of such participation in ways that implicitly echoed a range of practice theorists' notions of practice as occurring in social spaces.

Participants' descriptions of engaging in student wellbeing practice in schools and systems often brought to mind Bourdieu's concept of fields and subfields as relational spaces that shape and are shaped by those within them (Bourdieu & Wacquant, 1992/2007) and might be large or small, or part of larger fields (Grenfell, 2007). Shulman's (1998, p. 518) description of a field of practice as "where professionals do their work" and where knowledge claims are tested is apt in considering the emerging field of student wellbeing, particularly in Catholic education in Melbourne.

Theory relating to communities of practice is also relevant here. Shulman's (1998, p. 516) description of a profession as "a form of highly complex and skilled practice", including a "professional community to monitor and aggregate knowledge", relates to the participants' descriptions of their work within the profession of teaching and within the community of practice around student wellbeing fostered by the CEOM. Wenger's (2008, p. 5) description of communities of practice as "social configurations in which our enterprises are defined as worth pursuing and our participation is recognisable as competence" also resonates with participants' responses as does his description of "dimensions of practice as the property of a community", involving "mutual engagement", "joint enterprise", and "shared repertoire" (Wenger, 2008, p. 73).

A sense of purposeful participation and mutual engagement in a field or community of practice was expressed in ways that correspond to the sayings (shared language), doings (shared engagement in activities); and relatings (engagement with others and ideas characteristic of the practice) identified as key features of practice by Kemmis and colleagues (2014). Some participants emphasised the importance of developing shared professional language (Diana, Louisa, Erin). For example, Diana noted the need for "a common language around wellbeing" in secondary schools and Louisa emphasised the importance of avoiding "jargon" and considering "the ordinary language of relationships" as well as "a professional language".

Shared engagement in activities (doings) could be seen in the implementation of common programs (Louisa, Patricia, Erin, Lachlan). It was also evident in participants' use of the collective *we* in acknowledging participation as a member or leader of a school community (Amanda, Tia, Lachlan, Renee, George, Stephanie); a team within a school (Erica, Melissa, Libby); or a team within a system (Louisa, Erin, Diana, Tess). Engagement with others and ideas characteristic of the practice of student wellbeing (relatings) can be seen in the sharing of professional knowledge (Louisa, Stephanie, Amanda, Diana, Tess); identifying networks and partnerships linking educators, families and communities (Erica, Erin, Louisa, Tia, Tess); and acknowledgement of leading and mentoring roles in student wellbeing, whether at the school or system level (Erin, Louisa, Stephanie, Tess, Tia, Amanda, Mykaela). Relatings may also be seen in participants' articulation of shared values, for example, in relation to the importance of student wellbeing itself; valuing the whole child, caring and nurturing practices; and social justice. Importantly, for many of the participants, purposeful participation in the field of student wellbeing often explicitly included membership of a faith community (for example, Amanda, Libby, Lachlan).

It should be noted again that purposeful participation was not always without tensions. Recognition of the emergent and sometimes contested nature of practice within the field (Erica, Erin, Louisa, Diana, Tess) echoes Bourdieu's notion of fields as sites of struggle and/or moves in a game, and as shaped by and shaping the individual and collective habitus of those within (Bourdieu, 1984/1993; Bourdieu & Wacquant, 1992/2007; Grenfell, 2007). Tess's image and dialogue in particular explored the socio-political tensions of working in this field and the challenges sometimes experienced in staying in "this game", as she called it. The notion of habitus leads to another purpose: the integration of the complex practice of student wellbeing within professional (and personal) identity and practice more broadly.

Integrating student wellbeing in a sense of professional agency and identity

In exploring their practice, and/or locating themselves in the field, it was common for participants to convey a strong sense of professional (and personal) identity as educators. While professional (and personal) agency may be constrained by habitus, conventions of the field, imposed directives and prevailing circumstances, it was striking that participants conveyed a strong sense of who they were as teachers/leaders and of some agency in determining practice actions.

Wellbeing practice was therefore represented and discussed as part of *educational practice* for all participants except Erica (who had come to education as a health professional). This is consistent with literature on practice and identity as a sense of personal/professional self (Beattie, 2000, 2009a; Palmer, 1998/2007; Schultz & Ravitch, 2012; Watson, 2006; Wenger, 2008). Wenger (2008, p. 150), for example, talks of the “profound connection between identity and practice”, further asserting that practice:

entails the negotiation of ways of being a person in that context ... Practice as negotiation of meaning becomes identity as negotiated experience of self.

Practice as community becomes identity as community membership. Practice as shared history of learning becomes identity as learning trajectory – we define who we are by where we have been and where we are going.

While “identity as learning trajectory”, was explored more explicitly in the subsequent research activity and is a key focus of Chapter 6, in the drawing activity participants talked about practice actions in ways that reflected a sense of purpose (albeit often tacit) in integrating student wellbeing practice in professional identity and agency. These included representation and discussion of practices aimed at performing different roles (Morrison, 2013; O’Connor & Scanlon, 2005). While discussing her practice as a school leader, Tia emphasised that she was first and foremost a teacher, while also a leader. Libby, whose primary role was a classroom teacher, spoke of another role as a mentor to graduate teachers in the school. Erica spoke of wearing her “health hat” while working as a leader in an educational setting.

Some participants began to consider issues of *personal/professional development* and growth in discussing the drawing activity. It has been noted in much research on teacher identity and practice that teachers’ professional identity formation is an ongoing process (Akkerman & Meijer, 2011; Morrison, 2013; O’Connor & Scanlon, 2005) or “constant becoming” (Wenger, 2008, p. 154). Practice aimed at being a teacher/leader with a focus on student wellbeing was evident in the images and dialogues of all participants, as the task required. Practice with the more specific purpose of being/becoming a student wellbeing leader was

particularly evident in the images and dialogues of Louisa, Renee, Diana, Francis, Erin, and Stephanie.

Implicit in the accounts of participants was the purpose of *constructing a narrative representing personal/professional identity* to self and others (Clandinin et al., 2006; Elbaz-Luwisch & Orland Barak, 2013). It has been suggested that teachers use biographical stories to “make sense of themselves and their actions” (MacLure, 1993, p. 320). More specifically, Gee (2000, p. 99) suggests that identity has to do with being recognised as a particular “kind of person”. The drawing activity can be seen as addressing the purpose of creating a representation or narrative of their identity, or what sort of educator they saw themselves as, in relation to student wellbeing.

This reflexivity and subjectivity of participants’ representations of themselves can be open to criticism (Mair & Kierans, 2007). Acknowledging and responding to criticism of the use of visual research methodologies related to subjective interpretation of images and issues of validity, Guillemin (2004) has countered that the drawings expand the range of *interpretations* of the issue under study. While her work focused on illness, the observation holds for this study where drawing indeed generated a range of interpretations of student wellbeing in practice. It also enabled the participants and me to reflect together on practice in ways that differ from standard interview processes (Guillemin & Drew, 2010; Mannay, 2010).

As reflected in the preceding discussion about purposeful participation in the field of student wellbeing, such narrative representation of identity may reflect shared habitus/field or community of practice. In relation to education, and specifically student wellbeing, this can be seen particularly in addressing moral purpose (Day, 2012; Hargreaves, 2009; Palmer, 1998/2007), seen here in participants’ images and stories related to social justice, shared ethical and faith values, and pastoral relationships (for example, Louisa, Amanda, Tess, Melissa, Mykaela, Diana, Warren, Stephanie, Tia, Lachlan, Francis, Libby).

These and further notions of identity were explored in relation to the storying activity in the second research conversation, which is discussed in the next chapter. The areas of complex, often implicit, practice purposes identified and discussed here can be seen as key drivers of practice actions discussed in the following section.

Practice actions

Participants identified an extensive array of specific practice actions, indeed too many to depict individually in *Figure 15*. I have clustered them together under broader practice areas, each of which might be broken down into more discrete practice actions summarised in *Table 2*. I have not engaged in the common debate about which particular areas of student wellbeing evidence and practice *should* be included in the work of educators as that is not the purpose of this study. Rather, I am concerned to emphasise that educators themselves perceive student wellbeing as encompassing a multitude of actions within their educational practice.

Table 2. Areas of practice and examples of actions

Broad area of practice	Examples of practices/actions noted by participants
Learning and teaching	<p>Delivering engaging curriculum and teaching across the whole school program (Mykaela, Sharon, Louisa, Lachlan, George, Tess, Stephanie, Patricia, Melissa)</p> <p>Connecting with students through extra-curricular activities and everyday relationships (George, Mykaela, Warren, Lachlan, Christie)</p> <p>Explicitly teaching specific skills and knowledge for wellbeing e.g. SEL, restorative practices, values education, citizenship, help seeking, problem solving, health education, positive behaviours, managing social relationships, managing challenges (Courtney, Warren, Melissa, Amanda, Erin, Louisa, Lachlan, Christie, Stephanie, Francis, Libby)</p> <p>Implementing wellbeing programs such as, KidsMatter, You Can Do It! and Circle Time (Erica, Patricia, Amanda, Stephanie, Erin)</p> <p>Implicit and explicit teaching through programmed pastoral care (Lachlan), and religious education classes (Amanda, Patricia)</p> <p>Fostering exploration of faith and/or spirituality (e.g. Amanda, Sharon, Diana, Libby, Patricia) or a sense of meaning and purpose (Diana, Louisa, Mykaela, Tess)</p>
Identifying and responding to	Assessing students' learning and wellbeing needs, linking to and working with in-schools and external supports such

learning and wellbeing needs	<p>as psychologists, counsellors, learning specialists, other professionals (Tia, Erica, Amanda, Warren, Melissa, Lachlan)</p> <p>Developing and implementing individual behaviour plans (Erica)</p> <p>Addressing issues such as transition in, out of, and between schools; challenging behaviours; English as an additional language (EAL); bullying; cyber safety; violence; drug and alcohol use; disadvantage; diversity and discrimination; neglect and abuse; illness; and disability (Amanda, Tess, Louisa, Erin, Lachlan, Patricia, Warren, George, Stephanie, Melissa)</p>
Building supportive relationships for learning and wellbeing	<p>Fostering student connectedness and/or feeling valued and cared for, demonstrated through a range of actions/practices at the level of individual staff, school, and educational system (Louisa, Tess, Tia, Diana, Lachlan, Melissa, George, Mykaela, Melissa, Christie)</p> <p>Pastoral care, listening to students, modelling forgiveness, demonstrating caring, planning for fairness and inclusion (Louisa, Tess, Francis, Lachlan, Diana, Libby, George, Mykaela, Christie, Melissa)</p> <p>Creating safe and supportive classroom and school environments (all participants)</p> <p>Implementing restorative practices or other school-wide approaches to behaviour management and relationships (Erica, Louisa, Erin, Lachlan)</p>
Planning student wellbeing policies and programs at whole school or whole system level	<p>Leading or participating in planning of policies, programs, services and strategies (Erin, Renee, Tia, Amanda, Louisa, Francis, Stephanie)</p> <p>Planning and networking with other staff across education, health and/or community sectors (Erica, Stephanie, Louisa, Erin)</p>
Engaging with families and community	<p>Connecting, partnering, planning with, informing, consulting, supporting parents in wellbeing, learning and social activities (Lachlan, Tess, Amanda, Louisa, Renee, Courtney, Libby, Tia, Melissa, Stephanie; Erica)</p>

	Partnering with agencies and organisations providing services and learning programs (Amanda, Louisa, Tia, Warren, Stephanie)
Engaging in professional learning	<p>Working with teachers and schools to translate research evidence into student wellbeing practice (Erin, Diana, Louisa, Stephanie)</p> <p>Delivering professional learning related to student wellbeing (Louisa, Erin, Erica, Mykaela, Stephanie)</p> <p>Including in professional learning across curriculum areas the contribution to wellbeing of really engaging students in learning (Sharon, Mykaela, George, Louisa)</p> <p>Reflecting, theorising, integrating learning, theory and practice (all participants)</p>
Working with colleagues and other staff	Working with in-school and external services in order to be able to cater for the wellbeing needs of the whole child (Amanda, Tia, Warren, Erica, Louisa, Erin, Renee)
Caring for self and for colleagues	More experienced staff mentoring less experienced staff (Libby, Louisa, Stephanie); leaders putting supports in for staff (George); staff actively practising self-care (Libby)

In considering the extensive but not exhaustive array of actions depicted/described by participants and presented in *Figure 15* and *Table 2*, it is striking that most participants had really grappled with my invitation to represent student wellbeing within the context of the whole of their practice and had represented this with specific actions or areas of practice given as illustrative examples. Making a visual representation of the place of student wellbeing in their practice enabled many participants to depict and discuss the complex overlapping of practices. It is important to note again that educators in various roles may be undertaking multiple activities at the same time. A school or student wellbeing leader might be engaging students, engaging parents, working with colleagues, engaging service providers and identifying needs (for example, Tia, Amanda, Warren). Similarly, all teachers' responses demonstrated daily navigation of such complex combinations of practices. As noted by Kidger and colleagues (2010, p. 922) teachers' wellbeing work requires:

a vast array of activities that require a multitude of skills ... to educate about mental health and emotional well-being within the classroom, identify and refer on pupils with mental or emotional problems, provide support to pupils themselves through the pastoral care system and act as role models in the fostering of positive mental and emotional health.

Of course, this complex multi-tasking has long been recognised in literature on teaching more broadly (Aspland & McPherson, 2012; Beattie, 2000; Fox, 1985; Sim, 2006; Schwab, 1971).

Navigating the field of student wellbeing practice with its vast array of potential actions can appear overwhelming. Yet, in their drawings and conversations, participants often positioned themselves as working purposefully to promote student wellbeing within this complexity. Participants often conveyed a sense of themselves as “professionals capable of directing and participating meaningfully in their own development” (Connelly & Clandinin in Beattie et al., 2007) rather than being an “instructional-technician who unquestioningly implements the policies and programs of others” (White & Moss, 2003, p. 4).

While acknowledging that teachers may present preferred or idealised accounts of themselves and their work (Convery, 1999; Juzwik, 2010), such accounts inform future practice. They are built on previous practice and learning histories, and it could be argued that no image could adequately capture such temporal dimensions of practice. Exploring visual representation of student wellbeing in educators’ practice and identities over time would enable more nuanced exploration of this as evolving rather than static (Beijaard et al., 2000; Sachs, 2005). Nevertheless, the drawing and dialogue activity enables us to see and understand some important aspects of student wellbeing in practice.

What does the told enable us to see?

Participants’ accounts enable us to see that acquiring understanding of the purposes of student wellbeing, navigating the field of practice, and deciding on practice actions are unlikely to be neat or linear processes. Decisions may be explicitly or implicitly driven by purposes as previously described and by consideration of the contexts for action. For example, the focus might be driven by an aim to build the social and emotional resources of students in the context of the

promotion and prevention in the classroom. This might lead to the selection of teaching and learning strategies, such as SEL, and creation of opportunities to practise skills across the curriculum as depicted and described by Patricia. The same purpose and promotion/prevention context might drive selection of actions related to professional learning at a systems level as depicted and described by Louisa and Erin. Government, systems and school legislation and policy might provide some guidance to actions chosen, as described by Erin, Francis and Amanda, and indeed in some cases might impose recommended or mandated actions. Research evidence from health and education may be influential, as described by Louisa and Stephanie. Nevertheless, navigating the field appears complex.

Such complex practice requires the exercising of considerable professional judgement (Bullough, 2014; Shulman, 1998; Sim, 2006) that is unlikely to be adequately served by “front-loading” curriculum content in initial teacher education (Freeman, 2002, p. 11) or one-off, even multiple, professional learning workshops around specific issues. In relation to professional judgement, a number of educational researchers have drawn on Aristotle’s notion of *phronesis*, sometimes characterised as practical wisdom (Aspland & McPherson, 2012) or knowing how to act in particular situations (Korthagen et al., 2006). Kinsella and Pitman (2012, p. 2) emphasise ethical and situated aspects of *phronesis* as the exercise of professional judgement:

It involves deliberation that is based on values, concerned with practical judgement and informed by reflection. It is pragmatic, variable, context-dependent, and oriented toward action.

A view of professional learning based on *phronesis* through deep and critical reflection seems appropriate for the complex professional judgements often required in relation to student wellbeing. As curriculum leader Mykaela observed, the “skill” and “craft” of individual teachers or groups of teachers consists of understanding and working with the multiple and intersecting “dimensions” of educational practice, including student wellbeing. It is also important for researchers to try to capture this in attempts to explore and understand educators’ practice in relation to student wellbeing.

In my study, the process of drawing, and dialogue about the understandings of practice represented, enabled such exploration of practice, although it occurred once and in a relatively short period of time. The extent to which the images and reflections on them could be developed in depth may well have been limited for participants and their chosen representation might have been different on another day. As a professional learning activity, it would be productive to engage in such conversations over time, as has been done by some researchers (Bagnoli, 2009). Moreover, while in this study the process was conducted with individuals, it could be useful to use the individually produced images in professional learning activities as the basis of more critical discourse in group learning and reflection about student wellbeing practice as has been done elsewhere, for example in inclusive education (Phillipson & Forlin, 2011).

The activity could enhance Loughran's (2010, p. 589) recommended process of "inviting students of teaching to look into the tacit aspects of teaching" including:

thinking aloud to articulate problems, issues, and concerns of practice; ...
[sharing] insights into a teacher educator's thinking about teaching episodes and events ... openly challenging one's existing practices whereby taken-for-granted approaches to teaching and behaviours of teaching ... are confronted, deconstructed and reconstructed.

Participants' responses confirm that, as with teaching more broadly, the often tacit personal and professional values, beliefs, experiences and dispositions or habitus (Blackmore, 2010; Bourdieu, 1980/1990a; Grenfell, 2007) are as important as evidence-based policy and programs in embedding a commitment to student wellbeing within professional practice and identity (Jourdan, Simar, Deasy, Carvalho, & Mannix McNamara, 2016). Educators' stories of experience and of the influences on their development of understanding and practice in student wellbeing therefore offer a way to work with both the tacit and explicit influences on engagement with and commitment to the promotion of student wellbeing. This will be explored further in Chapter 6.

Concluding remarks: Student wellbeing in, and as, educational practice

The findings from this phase of the research suggest the importance of understanding student wellbeing practice for teachers and leaders as evolving and complex educational practice, embedded in personal, professional, social, and temporal contexts. Visually representing and then discussing the location of student wellbeing within their practice (RQ1b) enabled participants to build on, and often add considerable depth to, their earlier conceptualisations of student wellbeing. It enabled both simple and complex practice stories to be told, models of practice to be theorised or expressed, and the tacit to be made explicit. The responses reflected the range of elements of practice theory discussed in Chapter 2 and summarised at the beginning of this chapter.

In particular, in enabling connections to be made between aspects of practice, the activity demonstrated the relational nature of practice emphasised by Kemmis and colleagues (2014) as *sayings* (shared language); *doings* (shared engagement in activities); and *relatings* (engagement with others and ideas characteristic of the practice). As student wellbeing can be considered an emerging and evolving field of practice, so too its shared sayings, doings and relatings might be seen as emergent and dynamic. The same might be said for individuals: as they participate in the student wellbeing field, they *learn* the shared language (sayings); *engage* in characteristic activities (doings) and *enter* relationships with others in the work (relatings).

This phase of the study suggests the importance of researchers and teacher educators understanding that learning to navigate the complex layers of student wellbeing practice depicted in *Figure 15* is likely to be an iterative process requiring ongoing opportunities for reflection on practice. The findings suggest the importance of taking personal and professional experiences into account when engaging teachers in professional learning or research, especially when seeking to engage teachers with strategies generated in other fields such as health and psychology. This will be discussed further in the concluding chapter.

The drawing activity used here appears to offer one useful opportunity for engaging teachers in reflection and dialogue for exploring and learning about theory

and practice in student wellbeing. While some participants gave indications about how they engaged in this process, acquiring their understanding of student wellbeing practice over time, the final research activity with the participants explicitly invited storytelling. This is the focus of the next chapter. Before moving on to this next chapter in the research story, let us pause once more to observe how all the stories in this study are unfolding.

Coda: The evolving stories

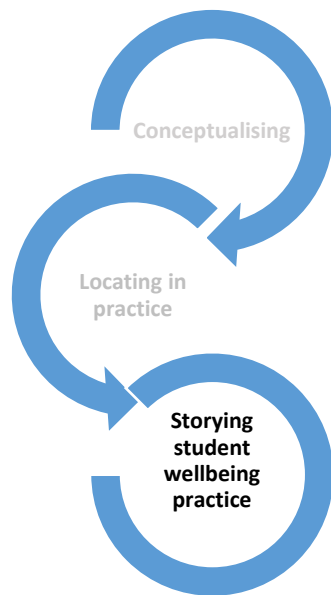
My story: This phase of the research strengthened my sense of shared narrative habitus with many of the participants as I recognised that I often share similar experiences and also common purposes, practice activities and places and spaces as depicted in *Figure 15*. My own evolving story in student wellbeing practice has been shaped by and contributes to the shaping of the emergent sayings, doings, and relating of the evolving, complex field of practice.

The story of student wellbeing: The notion of the story of student wellbeing as the story of an evolving field of practice, with its own sayings, doings and relating, was further developed as participants located their practice in time and place.

The participants' stories: Participants' sense of personal identity as educators and the place of student wellbeing practice within those identities emerged more strongly as further layers of experience, values, purposes and practice were explored via the visual representations. The extent to which participants located their images of practice within personal/professional storylines varied.

The research story: The visual representations and accompanying dialogues have added depth and breadth to the conceptualisations of student wellbeing explored in the first chapter of the research story (Chapter 4). Together these phases have begun to build more detailed understanding of how educators talk about student wellbeing and its place in their work and hence where connections might be made for further professional learning and research. They also provide a foundation from which to explore the development of professional identities in relation to student wellbeing. In the next chapter of the research story, I take a more explicitly narrative turn. I discuss findings from the second research conversation, in which participants were invited to use a timeline to trace the key influences on their understanding of student wellbeing and the location of it within their practice.

Chapter 6: Storying student wellbeing practice



How might stories be used to inquire into our professional practice as educators? In the first instance, we might think about the stories that we continually tell ourselves about who we are and the values and beliefs we hold. This is the starting point from which all our inquiries into our work as educators should begin.

(Doecke, 2013, p. 13)

The unfolding of the research story so far has shown that inviting participants' articulation of a concept of student wellbeing and subsequent visual representation of student wellbeing within their practice elicited both individual differences and commonalities. Participants expressed clear understandings of the concept of student wellbeing in use, representing it as a complex, dynamic concept enacted through a complex array of practices in a range of contexts, underpinned by personal and professional knowledge, skills, beliefs and values. For some participants, student wellbeing was represented as the main focus of their roles and practice, while for others it was represented as one element of practice, although often described as intertwined with other aspects of practice.

The complexity of student wellbeing practice as expressed by participants was depicted in *Figure 15* in Chapter 5. Layers of practice were represented, including contexts for practice (spaces and places), purposes for practice; and practice actions. However, this representation lacked a temporal dimension. It therefore does not capture how these layers of practice might be changing and reconfiguring over time and how individuals might navigate such complexity over time. Further, while relationships with students, colleagues and families were key features in this figure,

the static nature of the figure does not capture the dynamic interplay of such relationships over time.

The timelining or storying activity described in this chapter enabled participants to focus on student wellbeing practice as situated simultaneously in time, relationships and contexts (Bruner, 1987; Clandinin, 2012). Participants' frequent use of stories of personal and/or professional experiences to illustrate either the particularity or the complexity of student wellbeing as concept and practice has been noted in Chapters 4 and 5. The third way of asking participants about student wellbeing more explicitly prompted such storytelling as participants were invited to reflect on how they came to their current understanding and practice of student wellbeing (RQ1c). Just as construction of an image of student wellbeing in practice was used to generate dialogue in the previous interview, a timeline or storyline was used to generate dialogue and storytelling in this activity.

In this chapter, I explore participants' responses to the invitation to reflect on their experiences and learning, thus explicitly taking up Landvot's (2000) challenge to learn from the stories that teachers construct about their practice (see Chapter 3). As with the previous two chapters, this one is organised around the telling and the told. In this chapter, the telling is of particular significance as narrative comes into even sharper focus as *phenomenon* as well as method of inquiry (Beattie, 2009b; Clandinin & Connelly, 2000; Pinnegar & Daynes, 2007). In exploring how participants describe their use of the activity to compose stories of often complex learning journeys, I thus consider the implications of the ways stories function and are used by educators.

The told is explored in terms of what the stories enable us to *see* and *understand* about the key influences on student wellbeing practice (RQ1c). Drawing on theory positioning learning as rhizomatic assemblage rather than linear transmission, I model the way participants' stories trace learning about student wellbeing through different spaces, interactions and relationships, clustered around nodes that might represent formal or informal, personal or professional learning experiences. I conclude the chapter by arguing for the usefulness of educators' stories in facilitating systematic, scaffolded, critical reflection as part of professional learning and/or research conversations about student wellbeing as educational

practice. Let us begin with a brief return to the use of storylines as prompts for storying and dialogue, discussed in detail in Chapter 3.

Timelines as prompts for storying and dialogue

In this study, I used timelines in combination with other research activities, as have other researchers (Bagnoli, 2009; Berends, 2011). Building on the drawing activity, this was designed to engage participants in active dialogue about their experiences (Adriansen, 2012; Jackson, 2012; Sheridan et al., 2011). As discussed in Chapter 3, the timeline is used to enable the participants to externalise their development of understanding and practice in student wellbeing (Goodson & Gill, 2011; Josselson, 2011a); see their experiences from different perspectives (Sheridan et al., 2011); and identify turning points and influences on their understanding and practice (Dart & Davies, 2003; Denzin, 1989; Goodson, 2008).

As suggested by Goodson and Gill (2011, p. 126), the timeline is useful for scaffolding reflection and storying as it creates “a space for narration ... an opportunity for the [participant] to reflect on his/her life stories before the narration”. The timelines have not been published in this report as the level of personal and professional detail would compromise participants’ anonymity, but more importantly because the richness of the findings are in the dialogue with participants about the experiences prompted by timelining (Adriansen, 2012). Indeed, during dialogue about the timelines, participants generated considerable additional information and reflection, and contributed to the dialogical analytical approach (Jackson, 2012).

In keeping with a dialogical and interpretive analytical approach as discussed in Chapter 3, in this chapter I report and discuss findings using both analysis of narratives and narrative analysis (McCormack, 2004; Polkinghorne, 1995. See also Chapter 3). That is, I have used analysis of narratives to identify common themes as well as narrative analysis to produce a story, in this case a further chapter in the research story. This process has been informed by the three narrative commonplaces of temporality (location in time); spatiality (location in specific contexts); and sociality (location in relationships) (Clandinin & Connelly, 2000; Connelly & Clandinin, 2006; Clandinin et al., 2007). Further, I have drawn on Bakhtin’s notion of chronotope (time and space as inseparable) and expressed in motifs such as *roads/pathways/journeys*; *meetings/encounters*; and *crossing thresholds* (Bakhtin,

1981/2008; Rice & Coulter, 2012). I have therefore approached analysis by thinking narratively, dialogically and chronotopically (Brown & Renshaw, 2006).

The analysis discussed here began with interpretations of key influences during dialogue with participants, thus at a particular point in time and in a particular place (Frank, 2000, 2010; Josselson, 2007, 2011a; Riessman, 2008a, 2008b). I have conducted further analysis and interpretation over a period of years, influenced by extensive reading of theory. This process has taken me from the initial dialogue and negotiating meaning with participants towards the “implications of these meanings to the academy” (Josselson, 2007, p. 549), and importantly, to professionals, policy makers and researchers in education and health. Perhaps the most challenging aspect of writing up this analysis is that of representing the participants’ stories in ways that are ethical and do not “finalise” or reify participants’ utterances as “finished off” (Bakhtin, 1984/1999, p. 58. See also Elbaz-Luwisch & Orlando, 2013; Frank, 2005b; 2010; Josselson, 2011a).

In meeting this challenge, I draw on Arthur Frank’s work on dialogical narrative research that is itself heavily influenced by Bakhtin. Frank (2010, p. 99) argues that such research is:

no one-way transmission of information about lives; rather it is an ongoing dialogue between participants’ meanings; the meanings that researchers attribute to their words, their actions, their lives, and their stories; and how participants change in response to researchers’ responses. No one’s meaning is final and no one meaning is final.

This highlights the importance of reporting the processes involved in the telling of stories prompted by the timelines, constructed in dialogue with me.

The telling: Storying experiences of student wellbeing in practice

The invitation to construct a timeline followed discussion with each participant about the transcript of the earlier research conversation that had been sent back to them for review. A few participants had made notes to clarify aspects of their transcript. Participants were asked if they had any further comments to make on the previous conversation. Such comments accorded with findings of other researchers and included concise acknowledgement that the transcript reflected what they

wanted to say; additional explanation of what they had said (MacLure, 1993; Merrill & West, 2009); surprise at what they had produced in the image and/or conversation (Bagnoli, 2009; Bruner, 1990; Callary, 2013); and/or some concern at the disjointedness or seeming incoherence of the transcribed conversation, which I reassured them was quite normal (Goodson et al., 2010).

These discussions served as preamble to the timelining activity. Given the diversity of content and varying durations of these discussions, the transition into the next research activity was customised to each participant. I aimed to follow the practice of giving broad instructions for completing the timeline to enable a greater measure of freedom for the participant to direct the activity and discussion (Adriansen, 2012; Bagnoli, 2009; Goodson et al., 2010; Gramling & Carr, 2004; Jackson, 2012). I gave the participant an A3 sheet of paper with a line drawn on it in landscape view, marked *Beginning teaching* at the left-hand end and with the present year at the other end. The invitation to complete the timeline focused on identifying the influences that had shaped the concept and practice of student wellbeing articulated previously. While the wording differed as I connected the invitation with the preceding discussion about the first research conversation, essentially I asked each participant:

What has influenced your development and growth and understanding and practice in regard to student wellbeing? And I'm really happy for you to divide it up any way you like, it might be decades, it might be phases, whatever works for you. (Research conversation 2 with Erin).

How participants responded

As with the articulation of a concept of wellbeing, participants approached the making of the timeline in a variety of ways. This included the way they oriented the page; how they divided and labelled the timeline into segments; whether they extended the limits of the timeline; whether they included personal as well as professional experiences; identification of key turning points; and indication of constant threads running across the timeline. The choices participants made enabled them to engage personally with the activity and are summarised in *Table 3*.

Table 3. Making the timeline: A variety of approaches

Use of timeline	Examples of use
Orientation of page	<p>Turning to the vertical (Diana, Louisa, Francis, George, Libby)</p> <p>Using vertical labelling to denote time periods, and horizontal to make commentary (Courtney, Stephanie)</p> <p>Retaining the horizontal position as presented (all of the other participants)</p>
Division of timeline chronologically and/or thematically (Goodson et al., 2010)	<p>Writing only on one side of the line to create sequences of experience (Tia, Patricia, Warren)</p> <p>Using both sides of the line in order to fit in the detailed information they wished to convey or to contrast personal and private or positive and negative experiences (Erica, George, Renee)</p> <p>Using the line as a divider with brackets of years or phases of career on one side and influences, themes or locations on the other (Diana, Lachlan, Sharon, Mykaela, Renee, Francis, Christie, Stephanie, Tess, Melissa, Libby)</p> <p>Using key years or time periods to highlight key influences (Lachlan, Sharon, Tia, Amanda, Warren)</p> <p>Identifying phases of development, locations, roles or themes of influence without years attached (Louisa, Erin, Courtney, Mykaela, Francis, Patricia)</p>
Extending the timeline	<p>Including family and/or school experiences before beginning career (Francis, Louisa, Melissa, Libby, Tess, Erica, Diana, Lachlan, Sharon, Mykaela, Warren, Renee, Francis, Christie, Courtney)</p>

	Indicating future career directions in relation to student wellbeing in their careers (Diana, Christie) by extending the timeline to ponder where they might be headed next
Including personal as well as professional influences (Goodson et al., 2010)	<p>Focusing purely on professional experiences (Erin, Tia, Amanda, George, Courtney)</p> <p>Including annotations about child rearing phases but little else about their personal lives (Erica, Patricia, Stephanie)</p> <p>Representing both the personal and the professional (Lachlan, Sharon, Warren, Renee, Francis, Christie, Tess, Melissa, Libby, *It should be noted that personal experiences were often explored during the conversation about the timelines even when there had been little indicated in annotations.</p>
Identifying critical incidents/turning points (Bagnoli, 2009; Sheridan et al., 2012, p. 562)	<p>Identifying critical turning points including career moves; family events; illness or other personal experience; death/illness of parent; time out of teaching; and travel (Courtney, Diana, Erin, Lachlan, Sharon, Mykaela, Warren, George, Tess, Stephanie, Melissa, Libby)</p> <p>*The impact of these as turning points was often only apparent in the dialogue about them as will be discussed further below.</p>
Creating threads running across the whole timeline	Emphasising constant foundational beliefs, values or influences running across the whole of the timeline (Amanda – Catholic principles and values constant throughout her long career; Courtney – constant influence of professional learning teams throughout her two years of teaching; Mykaela – noting underpinning concepts of fallibility, fragility and forgiveness, also her children growing up across her whole teaching career; Sharon – constant threads, including another culture into which she had married, family situations, positive feedback from colleagues, interactions

	with friends, and stories across all relationships; Stephanie – simply the word “Experience” underscoring the whole timeline)
--	---

The variety of approaches to completing and annotating the timeline suggests that, if given the opportunity, participants can and do exercise choice in creating such material as a basis for dialogue. Different ways of adapting the activity were often attempts to capture complexity and problematise the chronological linearity seemingly imposed by a timeline. As with discussion of student wellbeing as concept and as practice in the earlier activities, participants often emphasised the complexity of capturing the influences on their learning and practice. Mykaela argued that “life is incredibly complex especially when you’re operating you know at all the levels that we do operate ... so I did find it very hard to look back at something in a linear way”.

This response was consistent with findings of other researchers using timelines (Bagnoli, 2009; Jackson, 2012). However, Adriansen (2013, p. 49) has argued that timelines actually can enable less linear stories to be told because “we can make room for different lives, for the different stories and their context along the timeline ... it is possible – both for the researcher and for the interviewee – to ‘jump’ in the story/interview”. This *jumping* was also true in the interviews in my study, as participants moved back and forth across the timeline in discussion. Indeed, the timeline was a very effective prompt for active dialogue “as a conversation during which the parties engage in ongoing negotiation of meaning” (Mishler, 1986, as cited in Riessman, 2008a, p. 153).

The timeline as scaffold for narrative processes and dialogue

The timeline scaffolded dialogue without the need for a structured list of questions, providing “a point of entry into narrative about past experience” (Sheridan et al., 2011, p. 557). In order to initiate the conversation about the timeline, I simply asked, “Can you take me through this?” Indeed, Renee even pre-empted me, asking “so I’ll take you through it?” To enhance understanding, pursue areas of interest or extend explanations, I could just point to the timeline and ask about particular annotations (Sheridan et al., 2011). The dialogue unfolded as participants explained

what they had depicted, and added more annotations as we talked (Jackson, 2012). McCormack (2004, p. 223), calls this “augmentation”, adding it to other “narrative processes” including “stories, description, argumentation and theorizing” used by participants in storytelling.

Christie annotated the beginning of her timeline with a diagram and summary of her younger self aged 14, 16, 17 and 18, indicating being disconnected at first and later engaged and inspired by teachers in senior school. She drew a smaller version of her connected circle image from the previous activity to demonstrate how these experiences had been taken into her own teaching theory and practice. Thus, the timeline enabled her to consider a temporal dimension to her understanding of her own practice in student wellbeing.

The annotations George and Francis made on their timelines were more about theorising their evolving attitudes and philosophy of teaching in relation to student wellbeing rather than lists of roles or experiences. As in the previous interview activities, theorising understanding and practice of student wellbeing was common amongst participants. While this usually happened during dialogue about the timeline, the timeline itself was used by some as a site for theorising. Diana listed events and people but also annotated how these connected to her learning, for example, about the language of student wellbeing and student wellbeing in practice. Libby similarly listed influential events, people and experiences but annotated the timeline with “the power of stories”, later explaining:

I started going through things and I kept thinking of something else, and something else ... and then I'm automatically trying to organise it ... and then at the end I just had this thing with the stories. This is what really hits home to me.

Libby's theorising about stories demonstrates how the timeline activity actually went beyond simply creating “a space for narration” (Goodson & Gill, 2011, p. 126), as it also enabled me and the participants to position ourselves as *co-inquirers*. As with the drawing activity, the timeline activity enabled the creation of rapport and positioning of the participant as more than *simply* a subject of inquiry (Frank, 2010; Liu & Xu, 2013; Mishler, 1999; Riessman, 2008b).

The activity usually generated a collaborative approach to inquiry as it physically positioned me alongside the participant as we jointly focused on the timeline. This resonates with the experience of Sheridan and colleagues (2012, p. 557) who observed of their own research that the “timeline became a bridge between two strangers”. Similarly, Adriansen (2012, p. 46) suggests that while the bridging can become very personal, it can also provide a “safe space” for researcher and participant to explore together. Importantly, in the few cases where I already knew participants, the timeline acted as a bridge for crossing beyond the existing relationship to focus on new insights into the participant’s experiences. While taking a position of curious inquiry was common, a few participants explicitly positioned themselves as researchers of student wellbeing and teacher learning, particularly those located in positions of leadership in student wellbeing in either schools or the system. Diana, Louisa, Tess, Tia and Stephanie all noted links to research they had undertaken, usually as part of formal postgraduate study.

The dialogical approach facilitated by the timeline thus included a degree of shared ownership of interpretation and analysis. There was generally reciprocity in referring to, reflecting on, and posing questions about the events, experiences, and spaces and places depicted. In cases where the annotation of the timeline itself began interpretation of experience by the participants, continuing this through dialogue was relatively easy to manage through asking questions such as, “Can you tell me more about that?” For those whose timelines were more like logs of events, people and experiences, the process of interpretation usually emerged as they took me through the timeline. This process handed a measure of control to the participants, as noted in a study of multiracial identity in which Jackson (2012, p. 427) observed that the use of timelines provided a more “participant-centered and empowering platform” than purely verbal interviews. My experience also accords with Adriansen’s claim (2012, p. 49) that by using timelines, “the analytical power is shared, although not equally”.

The more collaborative approach to inquiry and interpretation might be seen from some research perspectives as compromising the validity of the research, but in narrative inquiry, this is central to the ethics of the research (Merrill & West, 2009). However, it is important to note Adriansen’s caution that in preparing for, finalising analysis, and writing reports on the research, “it is still the researcher who holds the analytical power”. Of course, my questions and prompts directed the conversation to

areas of interest in this study. Ultimately, I was directing the process. Nevertheless, it enabled participants to share reflections on the important influences on their learning and practice of student wellbeing.

The telling as reflective learning

My invitation to participants to reflect and comment on the storying process prompted responses exploring storying as reflective learning; as affirming knowledge and competency; and as enabling future-focused thinking about student wellbeing in their professional journey. It was somewhat surprising to me to discover that this was described as a rare experience for many of the participants. On being invited to reflect on the experience, participants' responses largely accorded with findings from other research on the use of timelines and storying. Most participants expressed a sense of enjoyment of the process or at least satisfaction or comfort with it (Adriansen, 2012; Gramling & Carr, 2004; Jackson, 2012). Tess expressed surprise that such "a simple activity" could keep the whole conversation going (Adriansen, 2012; Bagnoli, 2009; Sheridan, et al., 2011). There were only a few less positive responses. Mykaela's mild frustration with the linearity of the exercise has been noted (Bagnoli, 2009; Jackson, 2012) and Courtney would have liked more information prior to the activity in order to be better prepared.

Acknowledging new insights into learning and experience

It was often noted that the links between personal/professional experiences and learning about student wellbeing were more easily discerned now that participants were looking back on them. George and Diana spoke of being able to see "connections" retrospectively. Lachlan reiterated that completing the activity reaffirmed his realisation in the drawing activity that student wellbeing was "everything" and that looking back made him see that the "important things to me or important people to me still influence me now".

Melissa gave several examples of how hindsight had caused her to revise earlier interpretations of experiences. She talked of understanding now that the teaching nuns had been compassionate in trying to help her study and finish school when she had seen them as judgemental and interfering at the time. She also reflected on how she now realised that her own family experience had given her insight into wellbeing issues children faced:

But then also in my secondary schooling my mum got quite sick ... I didn't realise at the time it had an impact but looking back over the years now I can see ... And I had my own feelings of worrying about mum, being angry ... how dare she get sick, wanting to be there for everyone but wanting to be a teenager, so there was quite a mixture of emotion there. So as an adult I can reflect back on that and I think that's given me an insight into how some children, what they need to deal with and how they cope, why they cope that way ... it's just a very small incident but I remember it and my recollection has changed in recent years.

Louisa also highlighted the intertwining of personal and professional experiences, indicating the timeline and saying, “as you go through all of this, you develop as a person as well”. Mykaela similarly noted of her career in education, “it is always formed or underpinned by your own background”.

Participants’ responses here underscore the benefit of scaffolded reflection through storying, for gaining insights into their learning and practice over time. This accords with Kostogriz and colleagues’ use of storying to assist pre-service teachers to reflect on their understanding of literacy learning (Kostogriz, 2007) and Palmer’s (1998/2007, p. 150), use of timelines for mapping and reflecting on “critical moments” in learning journeys. This has implications for professional learning, as will be discussed further in the thesis.

Affirming knowledge and competency in student wellbeing

In looking back on experiences, some participants noted that the storying and conversations had been helpful in enabling clearer articulation of their understanding of student wellbeing and its place in their practice. Tia, an experienced teacher and school leader said that she had enjoyed the conversations as “they’ve been really helpful in just allowing me to formulate and identify things a bit more clearly”. Others in positions of leadership in student wellbeing also talked of how timelining and storying their learning journeys enabled them to affirm their (often tacit) knowledge and competency in relation to student wellbeing. Melissa, for example, reflected:

I suppose when I first started last week, I felt very inadequate, ‘I don't really know what I'm talking about’. As we've gone through the process we've

unpacked it and a lot of this stuff I'd forgotten, it's just ... part of me ... I suppose today after being through this with you again, I'm feeling like oh yeah, it's okay, I'm ... not doing such a bad job.

Similarly, Stephanie said that it was good to talk about student wellbeing:

because it has been such a part of my life and particularly for the last two years. And you start to think oh I do know a little bit about this stuff and I do have the commitment and passion for it

These comments highlight the way that reflection on experience and practice of student wellbeing through storying can constitute learning for both the participants and researcher (and their readers). It also reminds us that even capable and experienced practitioners need opportunities to have their practice and experience affirmed, especially in an environment of constant accountability assessment.

Further, as participants so often explicitly or implicitly suggested, student wellbeing was intertwined with, or embedded in, their professional practice and identity (or *habitus*). The externalising function of timelining enabled reflection and learning about this (Josselson, 2007). As Erica observed of her journey as a student wellbeing leader:

just even having to tell your journey helps you to sometimes surface things that have just been bubbling away there, that you [think] ... actually that made a difference to me.

Participants' articulation of the sense of affirmation of their knowledge and competency in the area of student wellbeing resonates with other researchers' findings that teachers valued the opportunity afforded by narrative research "to be acknowledged as competent in the professional world" (Richert, 2002, p. 61). This sense of being valued has much to do with the researcher-participant relationship, and the interest that the listener shows in the participant's reflections (Goodson et al., 2010). As Erica reflected at the end of the interview process:

It's been interesting ... not everybody wants to know about my journey.

Appreciating storying life and learning as a rare experience

A striking finding was the common observation by participants that the experience of telling their story of development of understanding and practice in teaching and student wellbeing was a rare one, also noted by Schultz and Ravitch (2012). As Tess put it, “it’s been really good, Helen. I mean it’s sort of amazing that I look back on 30 years plus and I’ve never had a chance to share it as a storytelling like this”. Similarly, Louisa, another experienced system-based wellbeing leader reflected:

you don’t have a lot of opportunity ... to do it in one go ... I mean I suppose you talk about snippets of it in conversations don’t you? Or you reflect on part of it every so often but it’s been great to do the whole thing.

Several participants reflected on how the storying was an opportunity to realise their understanding and practice of student wellbeing as a process. Renee, a secondary school leader/wellbeing leader, reflected that this was helpful:

it’s good to reflect on your own practice and to reflect on your own development, I think that’s really helpful ... it’s been a long time since I looked back at ...my teaching in 1995, to go wow, how much have I developed!

On being asked if she thought teachers had the opportunity to reflect about how the “connections” of life and teaching come together, Diana, an experienced wellbeing leader said, “Well I can only speak from my experience, to say I’ve done it very rarely”. It was particularly surprising that educators with many years of experience reported this as such a rare occurrence.

The sense of wonder and sometimes excitement at what participants discovered about their development, learning and practice in looking back is a common feature reported in narrative research (Bagnoli, 2009; Bruner, 1990; Callary, 2013; Clandinin & Connelly, 2000; Goodson et al., 2010). Providing opportunities to reflect on learning about student wellbeing in practice can also provide opportunities for looking forward to future practice.

New stories: The journey ahead

Reporting on a narrative study of a US primary teacher’s stories of practice and implications for changing practice, Sengupta-Irving and colleagues (2013, p. 10)

express their surprise at “how consequential these stories would prove for what she saw as possible for her future practice”, while acknowledging that this did not guarantee changes in practice. Similarly, in the current study, Christie, a relatively newly graduated secondary teacher, reflected on how telling her story enabled her to see connections between past and present experiences and future career paths, including an evolving focus on student wellbeing:

this has shaped me, who ... I am ... where I was at school, I guess it leads me to where I am now, here, but also ... that I'm doing the right thing and that I do want to move into wellbeing for my future.

Erica also reflected on how people’s stories “are powerful in the way they shape people's sense of purpose” and how telling her own story enabled her to see how she had developed resolve and confidence in her own student wellbeing practice to take into the future.

While a future focus was not actively pursued in my research, this could be an interesting next step in such research. As Bruner (1987, p. 31) suggests:

the ways of telling and the ways of conceptualizing that go with them become so habitual that they finally become recipes for structuring experience itself, for laying down routes into memory, for not only guiding the life narrative up to the present but directing it into the future.

Given that some participants talked of influences before they started teaching, in retrospect, it may have been better to leave the timeline more open at both ends to allow a greater sense of continuity. Moreover, while not the focus of this study, a greater focus on stories of change would also be useful. Frank (in Eldershaw et al., 2007, p. 129) suggests the transformative power of stories that “on the one hand, do reproduce habitus, on the other hand are also the best means of altering habitus”.

A focus on the telling prompts researchers to ask how participants’ stories functioned for the participants and researcher (Clandinin, 2012; Frank, 2010; Goodson et al., 2010; McCormack, 2004). The preceding exploration demonstrates some ways that they functioned for participants as reflective learning experiences. As Goodson and colleagues put it (2010, p. 127), such learning “is not solely learning *from the narrative*, it is also the learning that goes on *in the act of*

narration”. Thus, research itself can be considered as an opportunity for professional learning (Santoro & Allard, 2006). Having explored the act of narration, turning to a focus on the narrative or told prompts us to ask what was learnt from the stories about influences on understanding and practice in student wellbeing. What do the stories enable participants and researcher to see and understand?

The told: How we became *who we are*

Separating the telling and the told is somewhat artificial. As Frank (2010, p. 72), drawing on Bakhtin, reminds us, “the relation between the events being narrated and the event of narration” or between narrative “content and effects” is one of “mutual dependence”. Further, he suggests (2010, p. 83), a key question in dialogical analysis of this mutual dependence is: “How does a story help people, individually and collectively, to remember who they are?” Drawing on a range of researchers on memory, Frank suggests that both “individual and collective memory exist in a process of constant reassembly” and is “as much about change as continuity”. Thus, in the epigraph for this chapter, Doecke’s (2013, p. 13) exhortation that in inquiring into professional practice in education, we “might think about the stories we continually tell ourselves about who we are and the values and beliefs we hold”, the term “continually” is key but potentially ambiguous. It can suggest continually reinforcing a view of who we are and our values and beliefs, but also suggests continually telling new or revised stories of who we are becoming.

Participants in this study told of multiple influences on who they were and who they were becoming in relation to the practice of student wellbeing. These influences can be seen as being situated, often simultaneously, in:

- *learning pathways* (personal and professional, formal and informal);
- *people and relationships* (family, friends, colleagues, students, and teaching, learning and life relationships); and
- *spaces and places* (home, community, schools and other formal educational places and spaces, other workplaces, other countries).

These narrative themes resonate with concepts of narrative commonplaces – sociality, spatiality and temporality (Clandinin & Connelly, 2000; Connelly & Clandinin, 2006; Clandinin et al., 2007). Relational and spatial themes have already been identified in relation to exploring practice as discussed in Chapter 5 and

depicted in *Figure 15*. The more temporal focus provided by timelining and storying helps us to see how participants navigated the complex relational and practice spaces over time.

The inseparability of space and time is encapsulated in Bakhtin's notion of chronotopes (Bakhtin, 1981/2008). While developed by Bakhtin in relation to literary texts, this view of time/space has been applied in education (Brown & Renshaw, 2006; Matusov, 2015; Rice & Coulter, 2012). For example, in using chronotopic analysis to explore classroom learning spaces, Brown & Renshaw (2006, p. 249) argue:

The chronotope provides a way of viewing a student's participation in the classroom as being a situated, dynamic process constituted through the interaction of past experience, ongoing involvement, and yet-to-be-accomplished goals. Neither the product of learning, as coming to know, nor the process of learning, as ways of coming to know, is viewed as fixed or stable.

In relation to the current study, *educator* might be exchanged for "student" and *student wellbeing practice* for "classroom".

In exploring teacher educator identity, Rice and Coulter (2012, p. 100) have used Bakhtin's notion of chronotopic motifs, such as "road, path, or trail" (p. 85); "unexpected encounters" (p. 92); or "crossing thresholds" (p. 93) to encapsulate the interweaving of the social, spatial and temporal commonplaces or threads of narrative reflection on experience, learning and practice. Matusov (2015, p. A67) suggests that in applying chronotope to exploring educational practices, the notion should be broadened beyond time and space to encompass axiology (values), participation (forced versus voluntary), relations, and agency.

In the following discussion, I draw on the commonplaces of narrative as well as chronotopic thinking (particularly in Matusov's (2015) expanded sense of it) to explore what was told about key influences on understanding and practice of student wellbeing. The told is therefore discussed through motifs of learning pathways, people and relationships, and learning places and spaces identified by participants as key influences on their understanding and practice of student wellbeing.

Complex and multiple journeys: Stories of identity

Not surprisingly, the stories participants told were usually much more complex and less linear than the annotated timeline might suggest. As with Mykaela, cited already, several participants noted the difficulty of a linear representation of their learning and practice in relation to student wellbeing. Louisa powerfully articulated this complex process of interaction between theory and practice:

With wellbeing it's not something that you learn about in theory and then put into practice, it happens at the same time I think, the theory and the practice and then the practice is strengthened by the research and the evidence that you're reading and that you're involved in at the same time.

Researchers on professional knowledge, theory and practice have long noted a dialectical interplay between theory and practice, and between professionals and their actions in specific contexts (Argyris & Schön, 1974; Usher & Bryant, 1987). Louisa's timeline and story challenges dichotomies by repeatedly tracing the constant interplay between personal and professional life, formal and informal learning, continuity of beliefs and values across life and work, and past, present and future. Louisa used the storying process dialogically, making sense and meaning of her life experiences in relation to student wellbeing and projecting continuity into the future.

To a greater or lesser extent, other participants traced similarly complex journeys of how they had come to understand and practice student wellbeing. Melissa's story captured the layering of learning through personal and professional experiences over 15 years at an inner-city school, noting that she had "developed on many levels, personally, as a teacher, in a number of roles and of course there's all this stuff happening [indicating personal issues on timeline]". Often, the process of developing understanding of student wellbeing was described as happening gradually, as if coalescing through life and professional experiences, and being mostly tacit until a particular formal or informal learning experience made it more explicit. This resonates with the notion of *phronesis* as practical wisdom, articulated through stories of practice (Frank, 2012. See also Chapter 5).

Such early awareness raising experiences were often described as critical turning points in creating the impetus to explore student wellbeing further, although

perhaps not being seen as that at the time. For some this meant actively seeking out roles and/or further study that afforded opportunities for practice and deeper learning in student wellbeing. Tia undertook a Master of Education course focused on student welfare (in the days before it became known as student wellbeing) and pursued leadership opportunities; Amanda sought out postgraduate study in human relationships and also undertook leadership roles; Diana undertook a youth-focused community leadership program and moved into leadership roles. After being sent to an inner-city school not of her choosing (having been sponsored by government as a studentship holder), Tess was so “transformed” by the experience that she pursued further study in special education, and criminology and jobs “along that line”, subsequently moving into student wellbeing leadership at a system level:

I had a passion for kids so-called *at risk* who taught me more than any qualification I ever did and there was a job going at a tech. school and so I went to that role. As I got to know those kids more and saw how often the system fails kids I started delving into criminology and did that for five years and then jobs just came along that fitted the brief.

Renee similarly described how running a course for disengaged young people overseas “sparked [her] interest in student wellbeing” and on returning to teaching in Australia, motivated her to work her way through level coordination into a student wellbeing leadership position. These stories position teachers as active agents in their own professional learning and career development (Beijaard et al., 2004); in the “continuing reinvention of self and reflection and reframing of perspectives, beliefs and practices” (Beattie et al., 2007, p. 121).

For some participants, embracing a stronger focus on student wellbeing was a result of tensions or dissonance between perceived role expectations by others and personal/professional dispositions. In using a complexity theory framework to review literature on professional learning of teachers, Opfer and Pedder (2011) suggest that dissonance or disequilibrium is important for change or transformation to occur for individuals or organisations. Regarding dissonance as enabling change for individuals, Frank (in Eldershaw et al., 2007, p. 129) talks of how narrative therapy uses stories to:

make people aware of the habitus that's informing their story and the way in which that just really isn't working out for them and then finding ways of telling stories that are themselves the instruments of creating a habitus that's conducive to the life that they want to live.

While participants' stories of dissonance in the current study were not told in a therapeutic context, their potential in altering or at least reflecting on habitus might be taken up in teacher education. Several participants identified change driven by dissonance between their values/dispositions and what was expected of them in their roles or school setting. Often this was to do with punitive rather than restorative approaches to student behaviour management, and between harshness and forgiveness, as discussed by Louisa, Warren, George, Francis, Lachlan and Mykaela. Diana observed that she had learned much about compassion from dissonance between staff expectations of her to be a tough disciplinarian as a school leader and her own focus on forgiveness. Patricia told of moving from the state to the Catholic system because of dissonance between her experiences in the school she was in and her own faith values, explaining that in the state system "there was something missing".

Stories enabled some participants to identify less deliberately chosen pathways. Sometimes individuals told of finding themselves in a role that had a particular focus on student wellbeing and the learning came later. Stephanie described how she became "involved with [student wellbeing] very much at the beginning of my career without even putting my hand up for it ... I think I fell into it". Melissa reflected that she would "never ever have seen myself in this [wellbeing] role" but that she was predisposed to be open to opportunities:

You know when I was offered this position here, I could've said no thanks ... but I went well why not, I've got nothing to lose. And I tend to do that ... I go into it and give it a go.

Timelining and storying enabled participants to trace the evolution of their understanding and practice of student wellbeing over time, as they took on new roles and responsibilities; changed schools or contexts; negotiated critical incidents with students or in their own lives; became part of professional learning or leadership teams, sometimes in response to particular issues; and integrated their student

wellbeing knowledge and practice with other disciplinary and pedagogical knowledge and practice. As well as these professional threads to role and identities, stories of life outside education were interwoven with understanding, practice and identity in student wellbeing. Several participants had worked outside teaching for a time or had taken time out to travel, citing these experiences as contributing to their broader understanding of people, relationships and wellbeing.

The learning pathways traced through the timelining and storying add depth to the portrayals of practice explored in Chapter 5. The learning journeys also resonate with research on teacher identities and learning as a continuous process of becoming (Akkerman & Meijer, 2011; Beattie, 2009b; Clandinin, 2012; Morrison, 2013; O'Connor & Scanlon, 2005). As described in Chapters 4 and 5, some participants had begun tracing this process in the first interview but the timelining activity more explicitly encouraged this. Participants' stories thus also enabled exploration of role and identity.

Role and identity in relation to student wellbeing

While participants did not explicitly use the term, identity, they engaged in exploration of identities in relation to student wellbeing in their current role or past roles in education, through timelining and storying. The narrative/story I invited was specifically in relation to their student wellbeing role, identity and practice, but the stories inevitably included other aspects of their personal and professional lives and roles. Indeed, as with the images of practice, the stories enabled the portrayal of student wellbeing as intertwined with other threads of understanding, practice and identity, including personal ones.

As already noted, some participants explicitly, and others more implicitly, described how the experience enabled them to see what had shaped them as teachers and leaders. Warren referred particularly to this in relation to student wellbeing:

I've actually found it really quite exciting to look back on it and to reflect on it. I mean I'm incredibly passionate about student wellbeing ... and for me to actually have an understanding of what shaped me gives me an understanding of what can shape the kids.

Teacher identity has been much researched (see Chapter 2), and is now generally understood to be complex and dynamic; continually shaped by both work

and personal experiences, beliefs and values; negotiated in relation to contexts, power relations and changing roles; constructed both by teachers themselves and others with whom they work and live. This complex dynamism and context specificity has led to the notion of teacher identities whereby different identities might be constructed in different contexts and for different roles (Gee, 2000; O'Connor & Scanlon, 2005; Rogers, 2003; Rowan et al., 2015). The stories of participants in my study accord with this research.

Building on their visual representations of student wellbeing in practice, participants' timelines and stories of influences on understanding and practice demonstrate the complex relationship between educators' (often multiple) roles, student wellbeing, learning and identities. The learning pathways identified by participants explored in more detail aspects of student wellbeing in professional identity already identified by some participants in the drawing activity and dialogue. This provided a temporal perspective on how participants learnt to perform a role/s; be/become a teacher/leader with a focus on student wellbeing; and how they were constructing a narrative representing personal/professional identity to self and others.

As *classroom teachers*, Libby, Patricia, Courtney, Lachlan and George talked of having learned the importance of relationships and the teaching of social and emotional skills with which students could negotiate learning and life. It should be noted that each of these teachers also currently or previously undertook other student wellbeing related roles in schools, for example, leading pastoral care groups, leading curriculum areas in the school, mentoring other staff, leading extracurricular activities, and faith leadership.

Identifying as *drama teachers*, Christie and Erin both explicitly described student wellbeing as central to teaching, through a focus on relationships, social skills and exploration of personal and universal human issues. Erin traced this through her journey in drama teaching and school leadership roles to a systems-based student wellbeing leadership role. As a relatively newly graduated teacher of drama and performing arts, Christie articulated a desire to pursue further study and leadership in student wellbeing.

In *school leadership* roles, Tia, Stephanie, Warren, and Amanda talked in various ways of having learned how to take a whole school approach to ensuring the

wellbeing and learning outcomes of all students, including through curriculum; management of student behaviour; staff professional learning opportunities; family and community partnerships; policies, structures and processes. School leaders clearly had myriad threads to their roles, including accountability for learning outcomes; management of staff, facilities, and funds; and relationships with parents and the community.

For participants in specifically *student wellbeing leadership* roles in schools, sometimes concurrent with classroom teaching or school leadership, student wellbeing was clearly a dominant thread and all had undertaken specialist postgraduate study in this area. Nevertheless, they sometimes talked of negotiating different roles and identities. For example, Francis told of how he had learned to negotiate different roles, presenting himself somewhat differently as a teacher and student wellbeing leader with the same groups of students. Warren and Erica talked of juggling roles in prevention and intervention.

In *education system leadership* roles in curriculum or student wellbeing, Louisa, Diana, Erin, Sharon, and Mykaela talked of their combined roles of working with teachers in schools and also being the representative of system or governmental policies and programs. Each of these participants, however, emphasised continuing influences of past roles and learning, values and philosophies that were still important to them in their current practice.

Participants' stories located their becoming as teachers, and the becoming of their understanding and practice in student wellbeing, in and between social spaces, including teacher education institutions, schools, and communities. In his work on communities of practice Wenger (2008, p. 4) characterises identity as "learning as becoming" and community as "learning as belonging". Participants' stories can therefore be seen as enabling further exploration of particular sayings (language), doings (activities), and relatings (relationships) that contribute to becoming and belonging within a professional field/community of practice (Kemmis et al., 2014, explored in Chapter 3), in this case student wellbeing. The stories also affirm the influence on student wellbeing understanding and practice of values, beliefs and dispositions situated in personal experience and in relationships outside education.

Foundational values, dispositions, philosophy: Stories of habitus

Participants often used their storying to identify, theorise, or affirm the core values that were relevant to their understanding and practice of student wellbeing. This process had often begun in conceptualising student wellbeing (Chapter 4) and locating it within practice (Chapter 5), but was discussed in more detail in relation to the timelines. Storying enabled exploration of specific examples underpinning their approach to student wellbeing, including those imbued by their families, colleagues and school communities, with social justice often emphasised as a key component of student wellbeing. Amanda spoke of her family taking in and caring for a troubled community member for many years, and the social justice programs, grounded in Catholic Social Teaching, with which she had been involved. Louisa spoke of the importance of shared values with family and friends. Mykaela and Francis talked of formative family values, and of the need for forgiveness, and Sharon talked of having a “predisposition” to social justice and interaction with family and friends within Catholic social teaching programs. Tess told a story of an influential colleague who “lived her life around social justice principles” and “affirmed in me that I could do it too”. She noted that this colleague “still stands out to me over 30 years later”.

In Bourdieu’s terms (1984/1993), it could be seen that the stories thus worked to affirm habitus, particularly dispositions towards pastoral care, forgiveness, social justice, and caring for the whole child, perceived as fundamental to a commitment to student wellbeing. Stories affirming habitus have already been seen in cases where participants (Warren, Patricia, Erin, Louisa) talked of making moves in their lives and careers when there was dissonance between their values/ dispositions (habitus) in relation to student wellbeing and the particular context or field in which they found themselves. Less frequently, stories illustrated the adaptation of habitus, as when Diana and Stephanie reflected on having to revise their earlier beliefs about teaching and relating to students, families and communities. In the final chapter, I further explore the potential of using storying more systematically to engage teachers in such critically reflective practice in student wellbeing-focused professional learning and research.

Further to a focus on identity, values and beliefs in relation to student wellbeing, timelining and storying also enabled the participants to reflect on

questions of agency and opportunity. In developing this study, I was interested in the ways educators encountered and engaged with student wellbeing learning and practice. Tracing their learning pathways through timelining and storying often enabled participants to see how various experiences and encounters, especially early in their teaching, were critical in making them aware of the importance of student wellbeing. Warren, Libby, Tess, Lachlan, Erin, Melissa and Patricia all recollected individual students who taught them needs highlighted their own need to develop strategies for responding appropriately.

Sometimes, participants noted how intense experiences of working in particularly challenging communities shaped further career moves to pursue a student wellbeing focus (Tess, Erin, Diana, Tia, Renee, Warren, Lachlan). Student wellbeing pathways taken as a result of serendipity (Stephanie, Melissa) or tensions in perceived role expectations (Patricia, Diana, Warren) demonstrate other ways that learning and career pathways might be influenced by dispositions or habitus. Drawing on Bourdieu, Frank (in Eldershaw et al., 2007, p. 129) refers to the “tension of habitus between the un-chosen choice and the chosen choice in the telling of the story” that is, the choices driven by who we are and all that made us so, compared with those where a more active choice is made to tell a different story and claim a different identity. While suggestions that teachers often tell stories that retrospectively justify professional choices remind us that stories are constructed rather than mimetic (Atkinson, 2008; Convery, 1999; Loughran, 2010), the opportunity to reflect on experiences through storying can enable teachers to gain insight into their understanding and practice of student wellbeing.

The storying process enabled exploration of the ways that identities (and practice) are socially situated and formed in dialogue with others (Akkerman & Meijer, 2011; Elbaz-Luwisch & Orlando-Barak, 2013; Johnston & Merrill, 2009; Rogers, 2003). Drawing on identity theory and his own research and teaching in adult learning contexts, Rogers (2003, p. 50) suggests that we live within:

a web of social relationships which make up our ‘community’ and we adopt a set of identities that are carried forward within these networks ... We are ... socially constructed from networks of conversations; it is dialogue that promotes and shares our understandings of identities and the roles associated

with each identity. None of us is discursively monolithic but pluralistic and polyphonic.

Participants' stories were similarly social, carrying other voices, values, spaces and places within them.

People and relationships

Participants' stories can be seen as polyphonic (Bakhtin, 1981/2008; Frank in Eldershaw et al., 2007; Frank, 2010; Kraus, 2007), carrying the voices, values and experiences of people who had influenced them in relation to student wellbeing (and life and teaching). Indeed, a striking theme of the stories of influence was critical encounters with others. Bakhtin (1981/2008, p. 98) suggests that the motif of meeting is "one of the most universal motifs, not only in literature ... but also in other areas of culture and in various spheres of public and everyday life". Understood chronotopically, influential meetings or relationships with others are not only situated in a particular place and time but, as already suggested in this chapter, may continue to have influence well beyond that place and time, indeed becoming embedded in habitus and professional identity. As Akkerman and Meijer (2011, p. 314) note, also drawing on Bakhtin:

others literally become part of the way we speak and act ... When others become a more structured part of our thinking and reasoning, they may also become part of 'who I am'.

This was indeed seen in the stories told by participants, often beginning with family even before beginning teaching, and then including students, role models/mentors and colleagues, and school communities.

While it should be noted that not all participants talked of family, the two main ways that family was described as an influence was the formative influence of participants' own parents/families and the experience of becoming a parent themselves. The formative influence was generally seen to be foundational and ongoing. This influence was very often reported as due to family values and beliefs, such as faith, social justice and helping others (Amanda, Tess, Libby), or modelling of behaviours such as forgiveness, acceptance or firmness and fairness (Francis, Christie, Mykaela). High family expectations of education and achievement were sometimes seen as a pressure (George) but generally as positive (Mykaela, Louisa,

Libby). Where challenging family circumstances were discussed (Warren, Melissa), the influence was described as raising awareness of the needs of children, and of the importance of caring professionals, including teachers, in helping them to navigate these difficulties. The formative influence of family described by participants can be seen as embedded in habitus, sometimes remaining implicit unless externalised by storying.

Some participants described the experience of becoming a parent as deepening their understanding of student wellbeing (Louisa, Melissa, Stephanie, Libby, Francis, Warren, Patricia, Sharon, Erica and Tia). Tia described this as particularly influencing her practice:

Becoming a parent has a huge impact on how you see the world and a huge impact on how you understand the welfare of young people ... becoming a parent has enhanced my ability to be an effective teacher in terms of developing ... the student as a whole person.

It is important to emphasise that there is no suggestion in this thesis that parenthood is a prerequisite for having an understanding of student wellbeing. However, the data does suggest that for some of the participants in this study, becoming a parent has impacted on the way they see the world and on their understanding of children and young people.

Participants often noted the powerful and enduring influence of individual, and groups of, students on their understanding of student wellbeing. Warren, Erin, Renee, Stephanie, Libby, Diana, Tia, Lachlan, Christie and Patricia each told stories of students in their early teaching who strikingly demonstrated the need for teachers to have a focus on student wellbeing. Often these students were remembered by name, such was their influence on learning and practice. In concluding her story, Tess emphasised that in her role as a key leader of student wellbeing within the Catholic education system, she still carries the “faces of the kids [she] first met back here [pointing to the timeline]” emphasising that this keeps her constantly focused on student wellbeing and social justice. The vividness of these recollections, often from some time ago, suggests that the voices and experiences of these students were carried forward in the educators’ own stories, influencing understanding and practice. Of course, given the complex interactions of memory, reflection, learning

and practice, it is hard to quantify but important to recognise the impact of these on practice and therefore student outcomes.

A significant theme of relational influence was that of role models who were key in making participants aware of the importance of student wellbeing. These relationships occurred both within and outside formal learning. Libby and Louisa discussed the influence of strong women in their families, teaching and friendship circles as role models for life, values, learning and teaching. Diana's story carries the voices of wisdom of the elders, principal and other workers in the outback school community where she first taught who changed her "perception of what teaching was about, that it wasn't so much about the content and the knowledge, that that would come if you actually formed the relationships".

Where teachers or university lecturers were cited as role models/mentors, the influence was most often described in terms of demonstrating how to relate to students in a way that promoted wellbeing. Warren, for example, described an influential lecturer at University who "took a personal interest in the students" within a "professional relationship", reflecting that this was "probably the biggest aspect of wellbeing". Moreover, he noted that the learning was "in the role modelling that he did as opposed to any of the courses". Interestingly, given the burgeoning of student wellbeing *experts* leading professional learning sessions for teachers, no one mentioned particular examples of these as significant influences, although formal professional learning experiences were noted, as discussed in a following section in this chapter.

In addition to general role modelling, the influence of colleagues and leaders as mentors was often described as direct encouragement and empowerment to take on student wellbeing roles, or to be involved in student wellbeing programs and teams. Erica described how leaders actively supported her role in student wellbeing leadership as they "empowered me to go ahead and do it [implement welfare practices and lead a wellbeing team]".

Stephanie, Melissa and Renee also acknowledged the personal support and encouragement of the principal and student wellbeing colleagues in their schools in encouraging them to take on student wellbeing leadership and professional learning roles, and to build their capacity through further formal postgraduate learning. The

influence of leaders could also be less positive. Patricia reflected on seeking support for a student regarding suspected sexual abuse in her first year of teaching, 25 years ago, and how the leader she consulted “always jumps out at me but not in a good way” as she “told me that was a taboo subject”. She noted that this was still something she thought about with regret.

Beyond the influence of particular individuals, colleagues and leaders could be influential through contributing to school culture or ethos. Patricia noted that on coming to her current school after being dissatisfied with the focus on student wellbeing/welfare in a previous school and system, she found that “wellbeing was well and truly embedded in pretty much everything we did ... and everybody had all the answers”. Courtney similarly described how on coming to her current school as a newly graduated teacher she found that the principal and student wellbeing leaders had “just made wellbeing such a big part of our school here”, immersing staff in professional development, professional learning teams, and a focus on their own wellbeing.

Courtney’s observation highlights the role of leaders in providing/supporting a whole school approach to wellbeing including specific programs, teacher professional learning in student wellbeing, and wellbeing of staff. This is perhaps not surprising as the schools and educational system from which participants were recruited had a strong policy and professional learning focus on student wellbeing (Butler et al., 2014). Indeed, the influence of the systemic approach to student wellbeing was cited by both school-based and system-based participants, and included credentialled learning of school staff/leaders, professional learning programs on particular issues, designated student wellbeing leaders, and school-based and cluster-based student wellbeing teams. Participants also noted influential colleagues and leaders from previous schools and other education systems, as seen in the stories of Diana, Tess, Erin, Erica, Lachlan, and Warren.

The importance of a collective culture of promoting student wellbeing sometimes included influences from the community surrounding the school. Several participants (for example, Diana, Tess, Libby, Warren, Mykaela, Amanda and Melissa) talked of being immersed in and learning from the broader community culture of nurturing and support, often in multicultural, indigenous or inner-city

communities. Tess's story of over thirty years in education carries the vivid images and powerful stories of the families and children in her first inner-city school, and the wisdom of the "whole spectrum of people at that place ... who challenged me and nurtured me".

Beyond the specific stories and voices identified as key influences in individual participants' accounts, some voices echoed across and between participants' stories. While participants did not all identify the links, stories enabled them to speak the sayings of systemic policy and practice on student wellbeing. Of course, such policy is also informed by research, Catholic social teaching, social justice, educational theory, and health promotion, often intersecting with the voices of all those who have been influential in participants' lives. This demonstrates the overlapping of personal and professional voices within participants' accounts of "who I am" (Akkerman & Meijer, 2011; Bakhtin, 1981/2008). It also can be seen as an example of what Bourdieu (1990b, pp. 107–108) called the "complicity" of habitus and field, in this case in regard to student wellbeing. It therefore highlights the way that relational influences are located in spaces and places, which is discussed next.

Spaces and places: Stories of formal and informal learning

In their timelines and stories, participants identified key spaces and places in which their understanding and practice of student wellbeing was influenced. These included physical and geographical places, educational and professional spaces, and key relational spaces in which participants interacted with family and friends, colleagues, students and their families, and significant communities in which they lived and worked. The importance of these spaces and places can already be seen in the preceding discussion in relation to tracing complex trajectories and directions taken; exploring identity; identifying foundational values and dispositions; and identifying key people and relationships. The following discussion focuses on what participants told of the formal and informal, often coterminous, learning spaces that influenced their understanding and practice of student wellbeing.

Informal learning spaces

As explored in some detail already, participants often recounted how they had learnt much about student wellbeing practice from their life experiences with their

families and communities, and professional experiences with students, in communities and from colleagues. Research has confirmed that teachers often turn to colleagues rather than academic journals and research evidence for information and advice about their practice (Figgis et al., 2000). Most of the participants in this study echoed this. As Lachlan put it:

on-the-job training as you know is far better than going to seminars so I found a lot about students and areas of where they come from ... probably learning more from colleagues and my experiences, really.

Often, participants' learning about student wellbeing was a result of finding themselves in challenging spaces that contrasted with what their own habitus had led them to expect. Erin described the steep learning curve she experienced as a "country private schoolgirl" in a low socioeconomic suburban government school where many students were considered "at risk". The rich informal learning of other participants in challenging contexts has been discussed earlier.

Of course, it is not an either/or situation: formal learning was often seen as critically important to enhanced practice. But even those who valued and participated in formal study noted the power of informal learning experiences, as demonstrated by Diana:

The formal certainly has a place because it does give you a really strong structure, it gives you the background, it gives you the theory, but I think I've learnt more through informal experiences than what I ever have through formal and, for me, it's really about the relationships and the friendships that I've made over what I would consider my professional journey since I left Uni.

The stories of the participants in my study suggest that learning about the importance of, and how to promote, student wellbeing, particularly with regard to relationships, was developed in and between a range of spaces, not just formal teacher education ones. This accords with research reported by Kostogriz (2007) on a study of literacy learning with pre-service teachers. Kostogriz (p. 20) noted how the narratives written about early literacy experiences enabled recognition of "differential spaces of learning" as they became:

more than reconstructing moments from the past, but, as Deleuze and Guattari ... put it ... resembled a process of ‘surveying’ and ‘mapping’ in which students conceptualized literacy learning by choosing certain spatial domains to tell stories about their early literacy experiences (p. 29).

Further, Kostogriz observed that in student teachers’ narratives about their early literacy learning we “can see how bits of literacy can be found in different spaces” (Kostogriz, 2007, p. 20). It might similarly be said that the narratives of the participants in my study enabled recognition that “bits” of learning about student wellbeing could be found in different spaces at different times in each of their lives. Storying and dialogue therefore enabled the participants to explore and articulate how they became *who they are* in relation to student wellbeing; how influences on learning about student wellbeing were experienced and influenced over time, in different spaces/places and in relationship with different people.

Formal learning spaces

Not all participants mentioned pre-service teacher education in relation to their understanding and practice of student wellbeing. Of those who did, most, including the most experienced teachers and leaders, and the most newly graduated teachers, reflected that there was little or no focus on student wellbeing in their pre-service courses. Tia, a very experienced teacher and school leader reflected that there was “nothing in my pre-service education at all that dealt with that [student wellbeing] at all”. Similarly, Diana a very experienced teacher and school/system leader, recalled that her pre-service education was “very much content and process driven” with “very little emphasis on relationships, communication, dealing with parents and so on”, or on “nurturing your own wellbeing”. Somewhat surprisingly, Courtney, a newly-graduated teacher also reflected that there was not “a big emphasis at Uni”.

Sometimes participants described student wellbeing as learnt via disciplinary or subject units, for example drama teaching (Christie and Erin) or physical education (Warren). A few participants identified university or teacher’s college as an influential learning space for student wellbeing. Sometimes this was about the philosophy behind what was taught, as in Libby’s comment:

The whole [Catholic Teachers College] experience for me, I just think it was the best teaching ... I loved the way that philosophy was at that place. It was all about this sort of thing [student wellbeing].

For others like Lachlan and Warren, as previously discussed, it was more about realising the influence their teachers or lecturers had as role models for student wellbeing. Several participants suggested that a more structured focus on student wellbeing in initial teacher education would be useful. This is supported in literature on teacher education in student health and wellbeing (Askell-Williams & Lawson, 2013; Jourdan, 2011; McCallum & Price, 2010; Mazzer & Rickwood, 2015; Taylor et al., 2008). Indeed, some participants described how they subsequently sought formal postgraduate study that would better equip them to work with students, both in prevention and intervention areas of student wellbeing.

As already noted, Amanda, Tess, and Tia told of undertaking postgraduate courses to inform their wellbeing-focused work with students. Tia spoke of undertaking a Master of Education in Student Welfare “to formalise my understanding and put it within a theoretical construct”. Diana, Erin, Warren, Renee, Francis, Stephanie and Melissa availed themselves of the opportunity to undertake a sponsored Master of Education in Student Wellbeing, afforded by the system’s strategic accredited learning program for student wellbeing leaders in Catholic schools (Butler et al., 2014).

Postgraduate study was universally reported as very influential for participants’ knowledge and practice in student wellbeing. The particular impact of learning experiences in formal postgraduate learning spaces was articulated variously as formalising (Tia), clarifying (Warren), validating and adding authority of evidence to prior learning from other experiences (Stephanie, Melissa), or providing new perspectives, skills and knowledge (Renee, Amanda, Tess). There was a sense in which these experiences connected postgraduate students in the student wellbeing space. Renee told of how, as well as providing learning of much that was new and useful, the postgraduate space created a sense of community of practice with the other students. Several told of the authority such study afforded them back in the school student wellbeing space at their school.

Given the plethora of wellbeing-focused programs on offer to schools, including from government initiatives, university and health sector research projects, and programs provided by commercial/not-for-profit consultants and organisations, these were not a key focus in participants' accounts. Perhaps this is a case of taking such programs for granted, or that some of these had already been mentioned in the previous research conversation about their practice. Some participants mentioned particular programs being used in their school for welfare service delivery, or for teaching students about student wellbeing. Sometimes they were identified in response to my probing: Erica responded with "Gosh, there have been so many... different PDs!"

Reflecting the concept of a whole school, strength-based approach to student wellbeing promoted by the Catholic Education Office Melbourne (2008a; 2009b; 2010), several participants discussed the pros and cons of using programs/projects to engage teachers in student wellbeing. Stephanie, for example, talked about using programs such as SEL to give teachers a shared language and enable explicit teaching of wellbeing skills and knowledge to students. She emphasised that programs could be an entry point for a whole school approach to wellbeing based on culture and ethos:

we've worked very strongly, both myself and the members of the wellbeing team, to establish a culture of the way that we do things here at this school. So you know we were really pleased when Restorative Justice came along and we heard about that and thought that really fits with the philosophy of what we're trying to do.

This is an example of the school being perceived as a student wellbeing learning space for teachers, students and parents, beyond skills and competencies to relationships and "the way we do things". It represents a shift from simply implementing externally driven programs and projects to using such projects to support an ongoing whole school focus on wellbeing in educational practice spaces.

Participants told of influences on their understanding of the difference that teachers could make by focusing on their own behaviour and practice within learning and teaching spaces, rather than just on teaching content. Examples of such learning have been discussed previously. Mykaela, a system-based curriculum leader and

former principal, approved of the (then new) Catholic education curriculum framework including a focus on:

the spaces and the places that we work in ... because ... that's part of that metacurriculum and it's no use focusing on curriculum and not being aware of the learnings from researchers, academics about ... how we go about doing our work influences students ... it places student wellbeing right there as one of the key elements of being a learning-centred school."

School-based learning can thus harness the learning afforded by formal learning spaces and processes as well as being a space for the incidental, informal learning such as that from colleagues and role models discussed earlier or that described by some participants as on-the-job learning.

Learning from the told: Student wellbeing located in journeys, spaces and relationships

Earlier in this chapter, I noted that *Figure 15* in Chapter 5 lacked a temporal dimension to layers of student wellbeing practice. Examining what participants told via their timelines and stories has provided some insight into how such a dimension might be mapped. The activity enabled participants to identify and reflect on the temporal, spatial and social aspects of their learning about student wellbeing, through accounts of learning pathways, people and relationships, and spaces and places. Stories enabled these dimensions to be considered simultaneously (Connelly & Clandinin, 2006; Pinnegar & Hamilton, 2012). So, for example, Tess recounted experiences in an inner-city school (spatial), in the 1970s in her early teaching career (temporal), where she was learning from relationships with the refugee families in the housing estate, inspirational colleagues, and students who touched her heart (social). She went on to trace her learning about student wellbeing across a range of academic and practice spaces and places, and relationships within them. Melissa recounted both her schooling and early teaching experiences in her rural home town (spatial and temporal), and learning from nuns who taught her, and from particular students and families in the community (social), contrasting this experience with later teaching for 15 years (temporal) in an inner-city school (spatial), learning from colleagues and multicultural families (social). Diana told the story of influential experiences in an outback Australian school (temporal and spatial), where she was learning from the Principal, and from the wisdom of Aboriginal elders and workers

(social) and taking these learnings with her into her future teaching (temporal). These three participants recounted other influential, formal and informal, learning experiences and relationships located in space and time. Each of the participants' stories could be mapped in this way, and this creates a challenge for thinking about how learning, practice and identity evolve in relation to student wellbeing.

Teacher learning, practice and identity might be seen as occurring via a process of growth or development. Indeed, it has already been noted that some participants explicitly reflected on how much they had developed or learnt over time, and how using a timeline as prompt encouraged that reflection. Louisa, for example discussed how her understanding of student wellbeing grew through the stages of her personal and professional life experiences. This seems congruent with notions of *life-long*, *life-wide* and *life-deep* learning. Although definitions of these concepts may be contested (Aspin & Chapman, 2007), it is useful to consider participants' learning via the characterisation of life-long learning as learning acquired formally and informally across the lifespan, including attitudes to learning; life-wide learning as involving learning from different sources, and in different places or spaces, simultaneously; and life-deep learning involving the values, ideologies, beliefs, and language that guides actions and behaviour (Banks et al., pp. 12–13). Participants' stories highlighted the need to acknowledge the multifaceted nature of learning, and the multiple settings in which it is often simultaneously situated, as the notion of growth and development can suggest quite simplistic linear trajectories.

Mapping temporal, spatial and relational influences and thinking chronotopically reminds us that at any point in a participant's learning journey, including at the time of the research conversations, personal histories, experiences and values were in dialogical interplay with spaces and relationships, whether within a field of practice, or a physical and social setting such as a school community. Mykaela's discomfort with the linearity of a timeline has been mentioned. In Tess's story, while there was an overall chronological narrative of phases and roles, the focus was more on learning from different spaces/fields and relationships, often simultaneously. As noted earlier in this chapter, it was common for participants to represent a number of threads or themes running alongside the timeline, or to tell stories of detours away from teaching.

Despite the use of the timeline, then, stories of learning and identity in relation to student wellbeing were not always articulated as a linear progression of learning and practice. This finding resonates with other studies of teacher/adult learning. In examining “how learning identities [of working class adult learners] are constructed in relation to different educational biographies”, Johnston and Merrill (2009, p. 133) found that “learning identities are complex and do not develop in any predictable or linear way ... they can be affected by a number of key personal, interactional and institutional factors”.

In relation to teacher understanding and practice of student wellbeing, participants’ stories in this study can be seen as stories of the composition of a learning/teaching/leading identity that incorporates, to a greater or lesser extent, student wellbeing understanding and practice. Adding the storying activity to the previous visual activity of representing practice further supports the suggestion made in Chapter 5 that developing understanding and practice in student wellbeing practice might be considered as a rhizomatic process of assemblage of layers of practice. This suggestion is informed by the work of Strom (2015) on the learning of pre-service teachers, and its enactment in practice, that in turn drew on the work of Deleuze and Guattari (1980/2016) on rhizomatics and assemblage.

Rhizomes and nodes

Educational researchers have increasingly identified rhizomatic thinking as a promising alternative to linear thinking about learning, pedagogy and teacher identity and practice (for example, Elbaz-Luwisch & Orland-Barak, 2013; Goodley, 2007; Keyte-Hartland, 2015; Strom, 2015; Watson et al., 2012). This thinking has largely been informed by the proposal of Deleuze and Guattari (1980/2016) of the rhizome as an alternative metaphor to that of the hierarchical, branched tree that they claimed “has dominated ... all of Western thought” (p. 18). By contrast, they suggested that thinking operates more like a rhizome, such as a tuber, by offshoots and multiple points of connection. Deleuze and Guattari (1980/2016, p. 21) proposed that the rhizome pertains to a modifiable map that must be constructed with “multiple entryways and exits and its own lines of flight”.

This metaphor is helpful in enabling the consideration of teaching practice as emergent. Using this metaphor, Strom (2015, p. 322) describes teaching practice as

“emergent productions arising from multiple, ongoing interactions between the teacher, her work, and the environment”. Drawing further on the work of Deleuze and Guattari, Strom (p. 330) suggests the usefulness of a rhizomatic concept of “assemblage” to consider teaching as made up of a multiplicity of elements, including the teacher, classroom, and students. Importantly, she suggests that the teacher is also “an assemblage ... [who] brings to teaching a combination of specific beliefs, knowledge, experiences, intentions and other elements”. Narrative inquirers, of course, might speak of *composition* rather than *assemblage* to describe the narrative construction of experience and identity are narratively constructed (see for example Clandinin, 2013, p. 38).

The layers of practice depicted in *Figure 15* in Chapter 5 might then be reconsidered as navigated both chronologically and rhizomatically to better represent how educators might enter the field of student wellbeing practice from multiple portals, bringing with them particular dispositions and experiences (*habitus*), and navigating learning and practice spaces or *nodes*, via multiple pathways and connections with people and ideas over time. These interactions can be considered as both *individual*, as in educators entering and navigating the field and assembling identity and practice, and *collective*, as in multiple individuals entering and transforming the field. Such dynamic complexity is inevitably challenging to represent, and I grappled with this for a long time. In doing so, I was struck by how in my own garden, one iris tuber I planted years ago, has spread along the length and breadth of the garden bed to become a field of irises with the growth of connected tubers largely invisible and subterranean (*Figure 17*). So might much educator learning and practice be invisible until opportunities are given to bring it to the surface.



Figure 17. Rhizomes in nature, photograph by Helen Butler (2016)

As I was writing up the thesis, I came across discussion and graphic representations of rhizomatic learning of children and adults by Debi Keyte-Hartland (2015), also drawing on the work of Deleuze and Guattarri. Utilising the particularly rhizomatic learning and communication medium of a blog, she argued that rhizomes represented learning as:

akin to how the internet works – a way of jumping and landing on different pads or nodules before leaping off to another that connects. The spaces in between are not separators of knowledge but rather nutrient rich connectors of learning that for me signify the act of the journey of learning. I like the metaphor of the rhizome because it is in movement in many directions with no specific entry or exit points, or particular progressive pathways.

Keyte-Hartland drew on rhizomatic patterns she had found in textiles in Africa (personal communication, 2017). After personal communication with Keyte-Hartland, my daughter and I have adapted these concepts to produce the following representation of a rhizomatic understanding of how educators might navigate learning and practice in the field of student wellbeing (*Figure 18*).

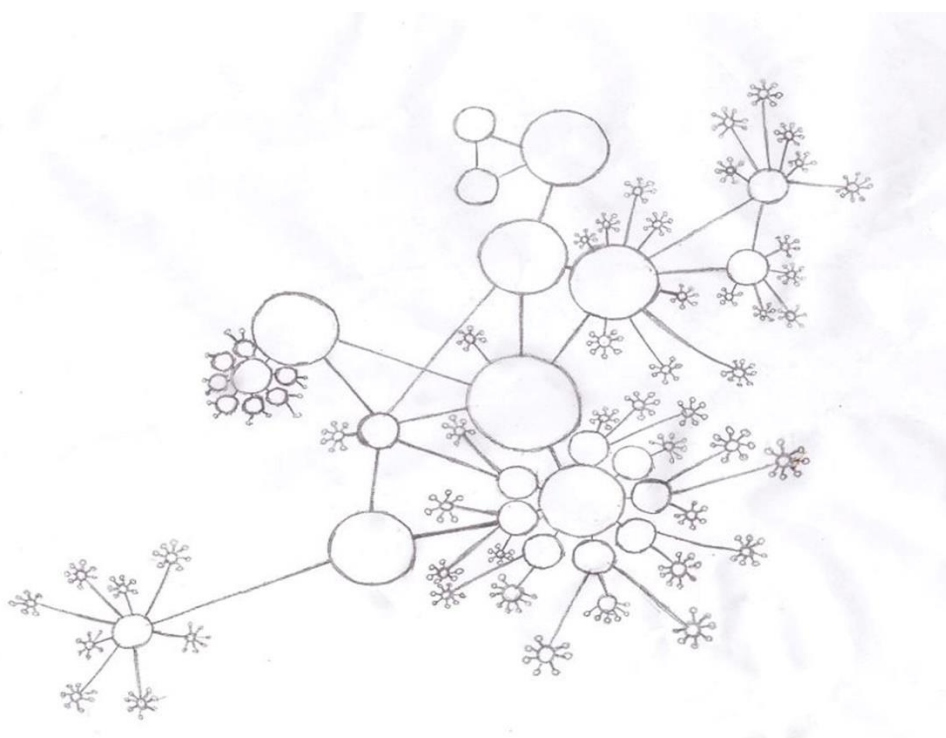


Figure 18. Rhizomatic learning and practice journeys in student wellbeing, image created by Helen Butler and Sarah McDonald (2017)

This figure is also informed by research on the methodology of social network mapping (Hawe, Webster & Shiell, 2004). Further, it is worth noting that such representations call to mind Australian Aboriginal and Torres Strait Islander visual representations of relationships between people, and between people and country, which are considered crucial to cultural learning (Fagan, Brandenburg & Crothers, 2013).

The diagram might represent participants' stories of learning about student wellbeing through different spaces, interactions and relationships, clustered around nodes (represented by circles) that might represent formal and/or informal, personal and/or professional learning experiences, as described in this and previous chapters. Larger nodes might represent planned, systematic learning spaces such as university courses, conferences, workshops, seminars, journals, network meetings, and so on. Smaller nodes might represent individual or small group encounters, meetings, or conversations. In considering participants' stories of student wellbeing, I would argue that in addition to multiple entry points and rhizomatic learning, "progressive pathways" (Keyte-Hartland, 2015) exist and indeed can be deliberately cultivated. This would result in the thickening or deepening of particular pathways to understanding and practice of student wellbeing over time. In my study, this was particularly true for those who were pursuing pathways specialising in student wellbeing practice, as school leaders, wellbeing leaders, or leaders in the education system.

The diagram could also be used to chronotopically represent space and time. The inclusion of a temporal dimension by storying the pathways between nodes acknowledges identity, practice, and learning as processes of becoming. Participants' stories suggest that nodes could be serendipitously encountered or purposefully constructed by teacher educators and researchers who invite educators into these spaces to scaffold sharing of student wellbeing learning and practice. Continuing my iris metaphor, as well as acknowledging the multidirectional spread of tubers, it is thus also possible to plant neat rows of iris tubers deliberately to create a much more formal, planned garden.

The diagram might also represent the field of student wellbeing, with educators entering via various nodes and connecting with each other and with evidence and

debate around these (Figgis et al., 2000). Thus, an educator might enter a student wellbeing field of practice through a clearly designated student wellbeing entry point and planned learning pathway, or via a node that was more about another area of practice, for example, year level leadership, curriculum development, or subject-based teaching. Regardless of the entry point, participants' stories are likely to intersect with or "bump against" (Clandinin, 2013, p. 77) other educators' stories of learning and practice of student wellbeing, creating opportunities for further learning. Indeed, learning can occur in and between the nodes. If we think of the multiple discourses surrounding the concept of student wellbeing portrayed in *Figure 3* in Chapter 2, rhizomatic thinking enables these to be seen as nodes with learning and practice occurring in and between them.

Importantly, individual educators might tell different stories of pathways through such rhizomatic learning, depending on the context of the storytelling: inviting stories of student wellbeing means that stories of other aspects of learning and practice might remain untold. Nevertheless, as Doecke (2013, p.13) suggests, engaging with the stories of the participants in this study has indeed been useful in inquiring into who they are and their "professional practice as educators" with a focus on student wellbeing. The implications of this for educators, teacher educators, researchers and policymakers will be considered in the concluding chapter.

Concluding remarks

While their designated roles and daily practice varied in the extent to which they were primarily student wellbeing roles, all participants conveyed a sense of student wellbeing as central to their identity and practice as educators. The stories, like the images of student wellbeing in practice, suggest that the development of understanding and practice about student wellbeing was intertwined with participants' development and understanding of teaching, leadership, and life. As suggested in the Margaret Atwood quote at the beginning of the Prologue, participants' experiences became stories in the telling of them. Storying provided an opportunity to consider the place of student wellbeing in their roles and identities, and how they had learnt or were learning about practice in student wellbeing. This variously included enhancing the state of wellbeing of their students; building the resources of their students for future wellbeing; or building their own role and identity within the field of student wellbeing practice.

Timelines and stories provided the catalyst for professional conversations as reflective practice in student wellbeing. mapping backwards from current practice to prior learning and experiences, and examining the telling and the told, illustrated how some participants had addressed student wellbeing “consciously and systematically” but others had done so relatively “unconsciously and unsystematically” (Ward, 1981, p. 2, discussed in Chapter 1). Just as the drawing activity helped to make thinking and practice visible, so did the storying activity help make explicit the influences on participants’ understanding and practice of student wellbeing (RQ1c). The rhizomatic learning pathways and nodes in and between which understanding and practice of student wellbeing might be composed, or assembled, offer some possibilities for disciplinary and interdisciplinary learning across the discourses that contribute to the field of student wellbeing. It was not the purpose of these conversations to challenge the beliefs, attitudes or practices of the participants. Rather, the focus was on understanding learning and practice. As with student learning, the translation of learning into action is not guaranteed, particularly in practice contexts fraught with competing demands, as demonstrated in participants’ accounts. Nevertheless, understanding what teachers/leaders bring to their current practice is likely to be useful in teacher education, research, and the implementation of policy.

Exploring the telling and the told of participants’ stories illuminates how storying might facilitate systematic, scaffolded, and critical reflection as part of professional learning or research conversations about understanding and practice of student wellbeing. Researchers in other areas of education have suggested the value of using stories individually and collectively to engage educators in systematic critical exploration of and reflection on their understanding and practice (for example, Beattie et al., 2007; Beauchamp & Thomas, 2009; Connelly & Clandinin, 2006; Doecke, 2013; Watson, 2006). It seems particularly useful for exploring teacher understanding and practice of student wellbeing.

This will be explored in detail in the concluding chapter, bringing together learnings from the three research activities in this study. The discussion particularly addresses Research Question 2, considering the implications of this study for educators, teacher educators, policymakers and researchers focused on the promotion

of wellbeing in schools. Before moving on to the next chapter, let us return again to reflection on the four unfolding stories in this study.

Coda: The evolving stories

My story: Engaging with the stories of the participants in the study enabled me to see anew my own story as a story of becoming. This includes becoming an historian; a teacher and colleague; a partner, parent and grandparent; a health promotion practitioner–researcher; a critical friend to school change initiatives focused on student wellbeing; a teacher educator; and researcher of educational practice. This has been far from a smooth linear progression from undergraduate to postgraduate study: like many women, I came to doctoral study later in life and there has been a whole, sometimes messy, life in between. My story has been an ongoing rhizomatic process, journeying between multiple interdisciplinary nodes, with many entry and exit points and varied ways of connecting, reflecting, and building phronesis. This thesis in many ways reflects this journeying.

The story of student wellbeing: The participants' stories can be seen as both influenced by, and part of, the evolving story of student wellbeing, particularly within Catholic education in Victoria. Indeed, far from being passively carried along in this story, many of the participants were actively shaping it, again demonstrating the complicity of habitus and field. The potential of stories in the systematic creation of nodes and pathways for learning about and sharing practice of student wellbeing will be discussed further in the final chapter.

The participants' stories: The participants' stories enabled me to see how the twists and turns in the professional and personal journeys of teachers and leaders were initiated sometimes by active choice and sometimes by circumstance and serendipity. For some, greater engagement in the field of student wellbeing came serendipitously through opportunities to take on leadership roles, or through experiences in their lives outside teaching, including within families and communities. Others actively sought student wellbeing-focussed pathways. For many, the development of understanding and practice evolved with in their stories of experience, sometimes remaining mostly tacit.

The research story: Alongside the conceptualisations and visual representations explored in Chapters 4 and 5, the timelining and stories added

another perspective on the research questions about how educators talk about student wellbeing and its place in their practice and identity and what has influenced this. This stage of the research story, then, particularly addressed Landvogt's (2000) and Doecke's (2013) challenges to examine teachers' stories and make the tacit explicit, in order to learn from them. Once again, learning from the telling was as illuminating as learning from what was told.

In the final chapter, I explore how these stories can be used explicitly and productively in teacher education and research to enhance teacher understanding and practice of student wellbeing, and ultimately, wellbeing outcomes for children and young people.

Chapter 7: Learning from stories of student wellbeing as educational practice

In a fractured age, when cynicism is god, here is a possibly heresy: we live by stories, we also live in them. One way or another we are living the stories planted in us early or along the way, or we are also living the stories we planted – knowingly or unknowingly – in ourselves. We live stories that either give our lives meaning or negate it with meaninglessness. If we change the stories we live by, quite possibly we change our lives (Okri, 1997/2014, p. 37).

Okri's words are relevant to the many stories within this thesis, connecting with the stories of the participants, my own story as researcher–practitioner, and the stories of those who interact within the field of student wellbeing more broadly. Okri's words also connect with narrative research traditions in education. Clandinin (2013, p. 21) describes how understanding teachers as living “by stories” and living “in stories” became a way that she and others came to think about teacher identities relationally, through the stories “planted in us early or along the way”, interwoven with stories of family, culture, and institutions. Such relational thinking resonates with the multilayered stories of the participants in my study in relation to student wellbeing.

In previous chapters, I have discussed the layering of stories and experiences and the intertwining of habitus with field, the personal with the professional, and theory with practice. I have suggested that the development of understanding and practice of student wellbeing may be usefully considered as part of a rhizomatic, rather than linear navigation of learning and practice spaces over time, and assemblage or composition of educators' personal/professional identities in stories to live by. These stories are likely to be revised and retold as educators move through different roles and navigate layers of contexts, purposes and actions within the field of student wellbeing and the broader field of education. The non-linear fluidity of this process is captured well in Louisa's previously cited observation:

with wellbeing it's not something that you learn about in theory and then put into practice, it happens at the same time ... the theory and the practice ... and

then the practice is strengthened by the research and the evidence that you're reading and that you're involved in at the same time.

This presents challenges for researchers and teacher educators seeking to describe, define, analyse and theorise student wellbeing, and to construct professional learning programs and research evidence to guide practice. It also presents challenges for policymakers who both espouse the importance of promoting holistic wellbeing, resource the implementation of policy initiatives, and seek accountability through measurable educational outcomes. These challenges underpin my research puzzle, to which I return more explicitly in this chapter. Grounded in my own story of experience, learning, teaching and research, my research puzzle was: If promoting student wellbeing is considered a vital part of the work of schools in the 21st century, what are the implications for policy, teacher education, research and educators' practice in student wellbeing? The study has taken me on an extended learning journey, joined in inquiry by the participants for part of the way, and engaged with theory and literature throughout, to help make sense of that puzzle.

In almost a decade since the *Melbourne Declaration* (MCEETYA, 2008, p. 4) set the agenda for all schools to promote the “intellectual, physical, social, emotional, moral, spiritual and aesthetic development and wellbeing of young Australians”, there has been much activity aimed at defining and redefining student wellbeing, developing and delivering policy initiatives, professional learning and evidence-based projects and programs in schools. Yet there is still a lack of an integrated approach across all this activity and still calls for more coordinated policy and action at the level of the school, system and nation (Noble & McGrath, 2016).

In this chapter, I return to the specific research questions guiding the study, drawing together findings from the study in the light of relevant literature, and propose some ways that these might inform a more integrated agenda for key stakeholders in the field of student wellbeing. The questions were:

RQ1. How do teachers/leaders develop understanding and practice of student wellbeing over time?

- a) How do educators talk about student wellbeing?
- b) How do they locate student wellbeing within their professional practice?

- c) What do educators say about what has influenced their conceptualisation of student wellbeing and its place in their professional practice?

RQ2: How might educators' stories of developing understanding and practice of student wellbeing be useful for teacher educators, policymakers and researchers and for educators themselves in more effectively promoting student wellbeing?

First, in relation to RQ1, I reflect on how participants talked about student wellbeing in different ways, depending on whether they were being asked about their conceptualisation of student wellbeing, its place in their practice, or what influenced this understanding and practice. From analysis of both the telling and the told in participants' accounts, I conclude that understanding and practice of student wellbeing, understood through *conceptual*, *practical* and *relational* lenses, is as much about ontology and becoming as it is about epistemology, knowledge, skills and competencies. I propose an approach to teacher education and practice in student wellbeing based on an ontological, narrative, rhizomatic approach.

Secondly, in relation to RQ2, I conclude that the stories by which teachers live, learn, teach, and lead assist them to navigate the rhizomatic nodes and interconnecting pathways of complex practice spaces, and weave together the multiple understandings of student wellbeing in their broader professional identities. I argue that examining these stories through ongoing critical reflection and dialogue is indeed a way of composing and changing stories to live by (Clandinin, 2013), thus guiding professional practice in relation to student wellbeing. I propose that such stories are useful reflective tools in teacher education and research, and merit greater consideration in the development and implementation of policy in relation to student wellbeing.

Developing understanding and practice of student wellbeing

Research Question 1 was explored using a backward mapping approach through sequential research conversations inviting participants to talk about their current understanding of the term/concept of student wellbeing (RQ1a); the place of student wellbeing within their practice (RQ1b); and the influences on their understanding of student wellbeing and its place in their practice (RQ1c). Rather

than presenting findings by drawing threads together across these three conversations, I discussed the findings in Chapters 4, 5 and 6 as unfolding episodes in the research story. In doing so, I wanted to honour narrative inquiry principles of transparent reporting of the unfolding of processes, dialogical conversations, attention to time and place, and the importance of the telling and the tellers as well as the content or the told. Now, I draw together some overarching conclusions about the inquiry process and the insights it yielded into participants' development of student wellbeing understanding and practice.

In exploring conclusions from the study, I align with White and Drew (2011, p. 3) who argue that “narrative and visual approaches are negotiated accomplishments and that researchers generate meaning *with* and *beyond* participants”. In focusing on the telling in Chapters 4, 5 and 6, I was concerned to convey some of the ways in which meaning was generated *with* participants during the research conversations, through dialogue about conceptualisations of student wellbeing; visual images of student wellbeing located in practice; and storylines of influences on understanding and practice. While the activities undertaken in the research conversations were useful individually, combining them enabled participants to compose multilayered accounts of their understanding and practice of student wellbeing. In this chapter, I am concerned to generate meaning *beyond* participants, identifying implications from participants' multilayered accounts for teacher educators, researchers and policymakers as well as for teachers and leaders themselves.

Making sense of student wellbeing: Multiple texts, multiple meanings

As is commonly acknowledged in narrative research approaches, the content and nature of participants' responses greatly depends on how you invite or frame the telling of experiences, knowledge and opinions. In this study, the methods employed to elicit different forms of telling produced a range of field texts including participants' verbal conceptualisations of student wellbeing; visual images of student wellbeing in practice; timelines plotting key influences on understanding and practice; and transcripts of research conversations about participant-created texts. Most participants acknowledged that the combined processes of drawing and storying their practice and experience helped them to recognise and articulate their knowledge, experience and practice of student wellbeing more explicitly.

In my study, the research conversations and associated activities occurred over a relatively short period of time, and should be considered as indicative rather than exhaustive examples of what insights such processes can provide the researcher. Moreover, the participants' positions and opinions were not challenged or critically interrogated because of the open exploratory stance adopted in this study. Nevertheless, the process could be used to facilitate a critical discourse with individual or groups of pre-service or in-service educators, ideally as an ongoing process of inquiry and reflective practice. In this chapter, I further discuss the engagement of educators in such critical inquiry about their practice of student wellbeing in teacher education and research.

First, I want to draw attention to the recurring theme across all of the research activities of how teachers/leaders grapple with making sense of the multiple intertwined influences on their student wellbeing practice, in turn intertwined with their broader educational practice. This was often strikingly demonstrated in the visual representations of student wellbeing within practice, but was also evident in the stories of the multiple influences on student wellbeing practice. Illuminated by other research and theory, this suggests that teachers make sense of understanding and practice of student wellbeing from interconnected *conceptual*, *practical*, and *relational* perspectives.

Conceptual, practical, and relational perspectives on understanding and practice

In previous chapters, I introduced recent practice theory that represented the relationship between practitioners and practices as one of shared “sayings”, “doings” and “relatings” (Kemmis et al., 2014, p. 31). This accords with my own previous research with colleagues (Butler et al, 2011, p. 31) in facilitating wellbeing initiatives in school communities within an action framework of “clarifying concepts”, “nurturing relationships” and “facilitating processes”. Adding the findings of the current study to this previous work, I propose a conceptual framework for representing the complexity of student wellbeing understanding and practice through overlapping conceptual, practical and relational perspectives (*Figure 19*):

- *conceptual*: the language and concepts of student wellbeing in use (particularly in Chapter 4);

- *practical*: student wellbeing practice actions undertaken in particular contexts for a range of purposes (particularly in Chapter 5); and
- *relational*: relationships and connections as central to participants' stories of experience and influences on their development of understanding and of student wellbeing practice (particularly in Chapter 6).

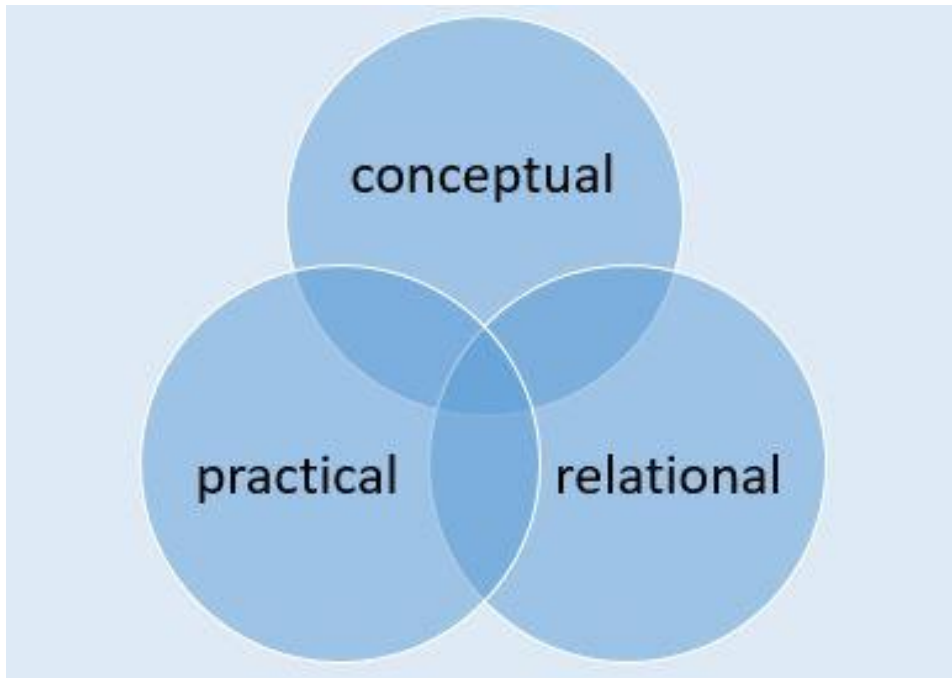


Figure 19. A conceptual framework for student wellbeing practice

The significance of this framework is in the *intersection* of the spheres. Throughout the thesis, I have noted the continuing efforts in the field to define and measure what student wellbeing is, and to inform and influence what educators know and do in relation to it. The importance of relationships for student wellbeing practice has also been recognised but the findings of this study suggest a need to focus on the integration of all three spheres in teacher education, research, and policy implementation. I will briefly consider each of the three spheres, followed by consideration of how these perspectives might be integrated in considering implications beyond this study.

A conceptual perspective: Student wellbeing as complex and emergent

In preceding chapters, I noted that while participants often talked about their personal conceptualisation of student wellbeing, they also explicitly or implicitly

echoed concepts and language dominant in education and other related fields, such as health, psychology and Catholic social thought. Concepts of student wellbeing were framed as being either *about their students* or *about themselves as educators*.

Participants' concepts of student wellbeing as being about their students encompassed a holistic, multidimensional state of being and becoming, including how students feel and how they function. When conceived of as personal fulfilment and growth, wellbeing was often linked to the emphasis in Catholic social teaching and pastoral care on the dignity of the whole human person. In terms of themselves as educators, participants generally conceived of student wellbeing as an inherent component of educational practice, rather than as an add-on component.

It is important to note that not every participant expressed all of the identified language and concepts and that the perspective articulated by an individual at any one time may only be a partial thread in their conceptual web of understanding of student wellbeing. Importantly, though, participants all conveyed multiple understandings and practices of student wellbeing interwoven into their articulation of what it meant to be a teacher and/or leader. Further, these understandings are often implicit in professional identity and practice so that constant explicit definition is not necessary in daily practice.

During the years over which I have been undertaking this research, there have been continuing national and international efforts to arrive at an essential definition of student wellbeing. In 2013, I attended a national symposium on the promotion of student wellbeing along with more than sixty invited professionals from relevant fields. One of the participants later observed that despite hundreds of years of shared research and practice in the student wellbeing field there was general agreement in broad terms but a "lack of any simple, unified conceptualization of such a familiar and important topic" (Street, 2013, p. 1). Street therefore called for further work on a "full definition" and suggested some of the dimensions that might be considered. While I welcome further sharing of perspectives, and expect that further efforts to achieve an essential definition will continue, I would suggest that the achievement of a final, universally accepted definition is unlikely because of multiple and shifting political, philosophical and pragmatic contexts for the multidimensional work of student wellbeing. In any case, I would argue that providing teachers/leaders with a

precise universal definition is less important than providing them with regular opportunities to reflect on and enhance the multiple purposes, practices, and relationships involved in performing their own daily roles in particular contexts.

A similar point of view has been expressed in a provocative critique of student wellbeing policy, programs and practice in schools in the UK (Watson et al., 2012). These authors argue against becoming caught up in endless debates over terminology and concepts, citing Gasper's observation that:

Well-being...has diverse aspects. Rather than set up a precisely delimited, narrow single notion of well-being, and then try to police its 'correct' usage, we will do better to see wellbeing as an umbrella notion (Gasper in Watson et al., 2012, p. 26).

Indeed, some participants in my study used wellbeing in this way by. As discussed in Chapter 5, student wellbeing was explicitly described as a useful overarching umbrella concept by two participants and was implicit in many of the other participants' accounts. Watson and colleagues (2012, p. 7) further describe the emergent integrative function of such umbrella concepts "through the bringing together of heterogeneous elements into a whole, where the components are inseparable".

As depicted in *Figure 18* in Chapter 6, I argue that educators may construct their understanding and practice of student wellbeing both formally and informally as they rhizomatically navigate between and within fields of practice over time. Such a view calls for the creation of ongoing opportunities, both in professional learning and research, for teachers and leaders to continue to reflect critically on evolving concepts of student wellbeing across their careers. The research conversations in this study offered one such opportunity for the participants and myself. Later in this chapter, I will consider further opportunities that might be developed in teacher education and research.

A practical perspective: Multifaceted practice and professional judgement

Throughout the research conversations, there was a focus on student wellbeing as integral to *what I do* or *what we do*. This is not so surprising, given the strong message within Australian education, and particularly within Catholic education in Victoria, that every teacher is responsible for student wellbeing. It is also consistent

with other research suggesting that teachers/leaders increasingly accept that student wellbeing, including pastoral care and health and mental health promotion, is part of their practice (Graham, Phelps, Maddison & Fitzgerald, 2011; Kidger et al., 2010; Rossi et al., 2016).

Across the research activities, participants articulated a range of contexts, purposes, and actions for student wellbeing practice. Clearly, participants' accounts portrayed student wellbeing practice as multifaceted. They demonstrated how educators might be undertaking several or many practice activities at the same time and in different ways in different roles at different times in their careers. The challenge of integrating these activities into practice as a whole was reflected in many participants' accounts, for example, in Courtney's observation of learning to explicitly teach SEL skills and also to integrate these "across the whole day in everything you do". Importantly, from a practical perspective, participants frequently represented themselves as actively making practical choices and judgements in relation to student wellbeing, often within their broader educational practice.

Participants' accounts of practice and learning affirm the need for educators to develop the capacity to make professional judgements about practice. As discussed in Chapters 5 and 6, *phronesis*, the capacity to identify purposes, and implement appropriate actions in different educational contexts, is thus particularly relevant for the complex and dynamic practice of student wellbeing. This will be discussed further in relation to agendas for key stakeholders, but it is clear that conceptual and practical perspectives on student wellbeing are enmeshed with the relational.

A relational perspective: Connecting practice and people

In analysis of all the research conversations with participants, it became clear that professional practice and identity in relation to student wellbeing were understood as fundamentally relational. Teachers/leaders talked about their practice in people-centred terms. Relational values such as caring, forgiveness and inclusion were explicitly expressed in many participants' accounts. Often particular students, colleagues, family and friends were cited as influences on learning and practice. A relational perspective highlights the centrality of making multiple connections: through *caring practice* with students (and their families); through *learning with others*; and through *integrating elements of practice*.

Participants commonly identified the importance of connecting through caring practice within the school community. Practice of student wellbeing was frequently represented as being about understanding and responding to the needs of the whole child, understood in the context of their peers, families, schools and communities. Again, given that participants all came from a jurisdiction with an explicit mission of social justice and pastoral care, identification of student wellbeing as caring practice is not surprising. It resonates though, with literature arguing for teaching as a caring profession, driven by a sense of individual and collective moral purpose and moving beyond a focus on universal standards to promoting deeper searches for meaning (Beattie, 2009a; Hargreaves, 2009; Kostogriz, 2012; Noddings, 2005, 2012; Palmer, 1998/2007). Such a view is sometimes open to the criticism that focusing on caring might result in poorer learning outcomes, due to reliance on good intentions and feelings, rather than effective pedagogy, instruction and assessment (Mockler, 2011; Nias, 1996). Participants in my study appeared to take it for granted that caring and support was crucial to, rather than compromising, effective teaching and learning and academic achievement. Examples participants gave of meeting the needs of particular students and families in distress remind us that educators are dealing daily with the immediate needs of real people in complex relationships. I further explore the importance of more explicitly recognising and resourcing this in educational policy and teacher education later in the chapter.

A relational perspective also includes professional learning through dialogue and discourse with others in schools and communities. The participants' accounts of their practice illustrated dialogue about student wellbeing in multiple formal and informal, personal and professional, contexts and relationships. The visual and storied representations of multiple relationships within and beyond the school community support a rhizomatic view of learning and practice of student wellbeing. Retrospectively, as in this study, one can trace the nodes and interconnecting pathways through which educators encounter people, learning experiences, and ideas that shape their practice. Prospectively, one can ask how nodes and pathways might be deliberately created to scaffold intentional learning and practice development. I explore this in subsequent sections of the chapter.

From a relational perspective, student wellbeing practice also involves making connections between the various aspects of practice. Throughout the research

conversations, participants often made connections between student wellbeing and their work in leadership; in teaching subjects/disciplines; and in supporting students and families. Indeed, a key finding across the various research activities undertaken is that teachers and leaders consciously or unconsciously, explicitly or implicitly, seek to integrate conceptual, practical and relational aspects of student wellbeing.

Integrating perspectives on practice: An ontological, narrative approach

Just as wellbeing can be considered as emergent and evolving, conceptual, practical, and relational understandings of student wellbeing might also be seen as active, emergent and evolving within educators' practice. As educators participate in the field of education, and more specifically that of student wellbeing, they simultaneously *learn* shared language or concepts; *engage* in characteristic practices; and *connect* through relationships with people, practices and ideas.

The findings from my study suggest that much can be learned from the stories educators tell about such processes. In composing stories to live by, educators assemble professional identities within which the conceptual, practical and relational aspects of student wellbeing are enmeshed with other personal and professional experiences, knowledge and practices. In understanding this enmeshment, the study suggests that rhizomatic and dialogical thinking is likely to be useful. While the fields of health and psychology can continue to provide valuable evidence and contribute to school-based programs and practices, attention needs to be paid to how educators assimilate these into their professional identities and educational practice.

Across the research conversations, participants often grappled with visually and verbally representing the intertwined elements of their understanding and practice of student wellbeing. Researchers have long used the metaphor of a web or enmeshment to represent the complexity of individual identity, beliefs and practice (Aspin & Chapman, 2000; Freeman, 2002; Quine & Ullian, 1978; Senge et al., 2000), and for representing collective practice (Figgis et al., 2000; Schwab, 1971). Figgis and colleagues (2000, p. 343) proposed a learning space into which researchers and educators entered and connected around common interests or "nodes" in a "connecting web". Others, including me, have found the concept of rhizomes useful in thinking about how teachers might navigate learning and practice spaces, and incorporate learning into practice and professional identities (see Chapter

6 for discussion). Elbaz-Luwisch and Orland-Barak (2013, p. 108) note how they came to understand learning and practice of teachers and researchers as a non-linear “process of becoming”, occurring in and through relationships and communities in “partly dynamic, partly random sequences which can be described in botanical metaphors (rhizome, mycorrhizae)”.

Thinking rhizomatically, including temporally, spatially and relationally, learning and practice of student wellbeing can be seen as a process of entering and navigating practice spaces, and student wellbeing itself as situated in and between practice spaces (or nodes). If we insert an educator into the rhizomatic representation of interconnected nodes, or learning and practice spaces, presented previously, we can begin to consider how this process might work (*Figure 20*).

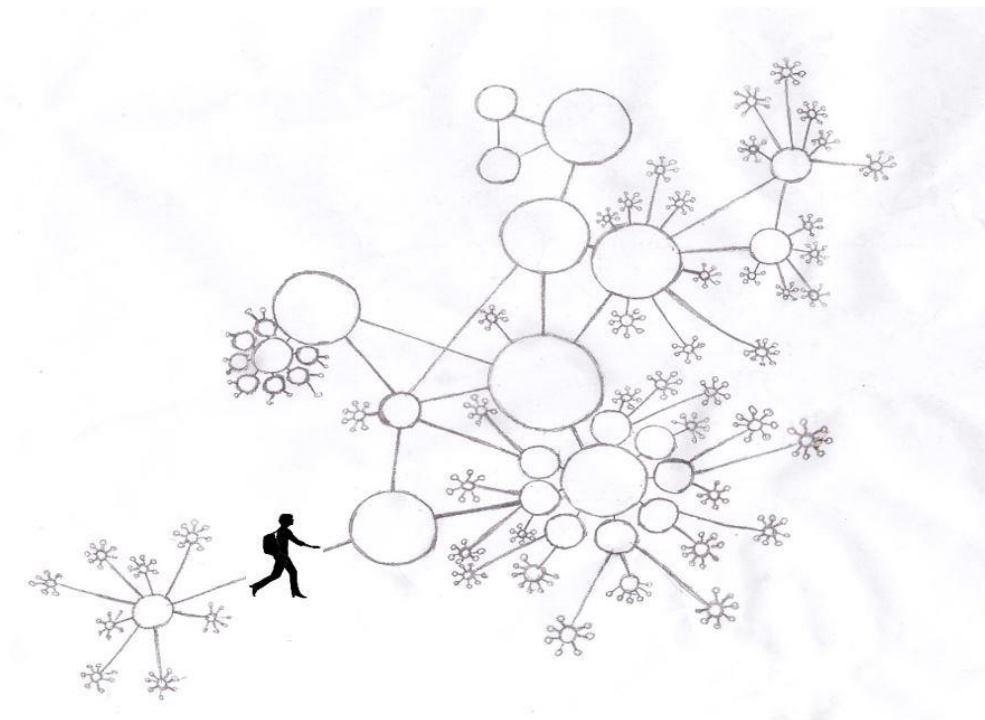


Figure 20. Entering and navigating fields of practice, image created by Helen Butler and Sarah McDonald (2017)

The conceptual, practical, and relational components of student wellbeing understanding and practice can be seen as already present in the habitus of educators, to a greater or lesser extent, depending on prior experiences. As they navigate fields of practice, these emergent components will become enmeshed and embodied within the identity and practice of the educator, again to a greater or lesser extent, depending on the pathway taken and the nodes encountered. Of course, this is an

idealised process, subject to the limitations of visual representation of complexity. Personal circumstances and experiences in the field will influence the process, as is evident in participants' stories. This raises an important question or puzzle of how the learning and practice of educators in relation to student wellbeing can be enhanced by key stakeholders in policy, teacher education, and research.

To date, policy, teacher education, and research in regard to student wellbeing has focused particularly on what educators need to know and do. That is, it has been considered important for teachers to be given knowledge about the dimensions of student wellbeing and its importance in relation to educational and life outcomes. Further, it has been considered important to provide them with skills, strategies, projects, and programs to promote the wellbeing of their students. All of this is indeed important and very helpful to many educators, but I would argue it is insufficient to transform the student wellbeing practice stories by which educators live.

In recent research on teacher learning and practice more broadly, the notion of enmeshment underpins calls to move beyond simply epistemological approaches to think more ontologically. For example, Kemmis and colleagues (2014, p. 218) suggest that:

teachers, leaders, educational policy-makers and administrators—might think more usefully about how education and educational practice can be transformed ... if they learn to see more 'ontologically'. This means not just seeing education and educational practice in terms of ideas and knowledge (teachers' professional practice knowledge, for example)—which we would characterise as an 'epistemological' view—but as something that happens through embodied people who live and work in sites.

Indeed, the concept of teacher identity and practice as becoming has been explored extensively throughout this thesis in relation to theoretical perspectives, practice, identity, and learning. An ontological approach therefore seems useful in teacher education and research on understanding and practice of student wellbeing. Participants' stories of becoming and being an educator whose professional identity and practice incorporates a focus on student wellbeing are stories of professional *formation* (Aldridge, 2015). The stories suggest that, like wellbeing itself, becoming

a teacher/leader with a focus on student wellbeing can be usefully considered as an ongoing process rather than a state to be attained.

Louisa's previously cited view of the ongoing interactions between theory and practice together with other participants' accounts of their emerging understanding, identity, and practice of student wellbeing, underscore the usefulness of a narrative, dialogical approach to understanding teacher formation in this field. Addressing my second research question, I now consider how the findings of this study might contribute to reshaping and integrating agendas for key stakeholders in practice, teacher education, research, and the development and implementation of policy.

Where to from here? Towards an integrated, dialogical agenda for educators' practice, teacher education, research and policy

The second research question regarding implications of this study assumed that teachers' stories of understanding and practice of student wellbeing might well be useful for teacher educators, researchers and policymakers as well as for teachers/leaders themselves. Its focus was therefore not if but how such stories might be useful. The remainder of the chapter addresses this question.

The current study builds on my own experience of working with teachers in research and professional learning related to student wellbeing, leading me to suggest that teachers' stories could be used more productively in moving beyond merely training in skills and knowledge towards building a more deeply embedded capacity of educators and schools to promote student wellbeing in all that they are and all that they do. As depicted in *Figure 21*, I suggest that stories and narrative inquiry might help to shape an integrated, dialogical and narrative agenda for student wellbeing practice, teacher education, research and policy development and implementation.

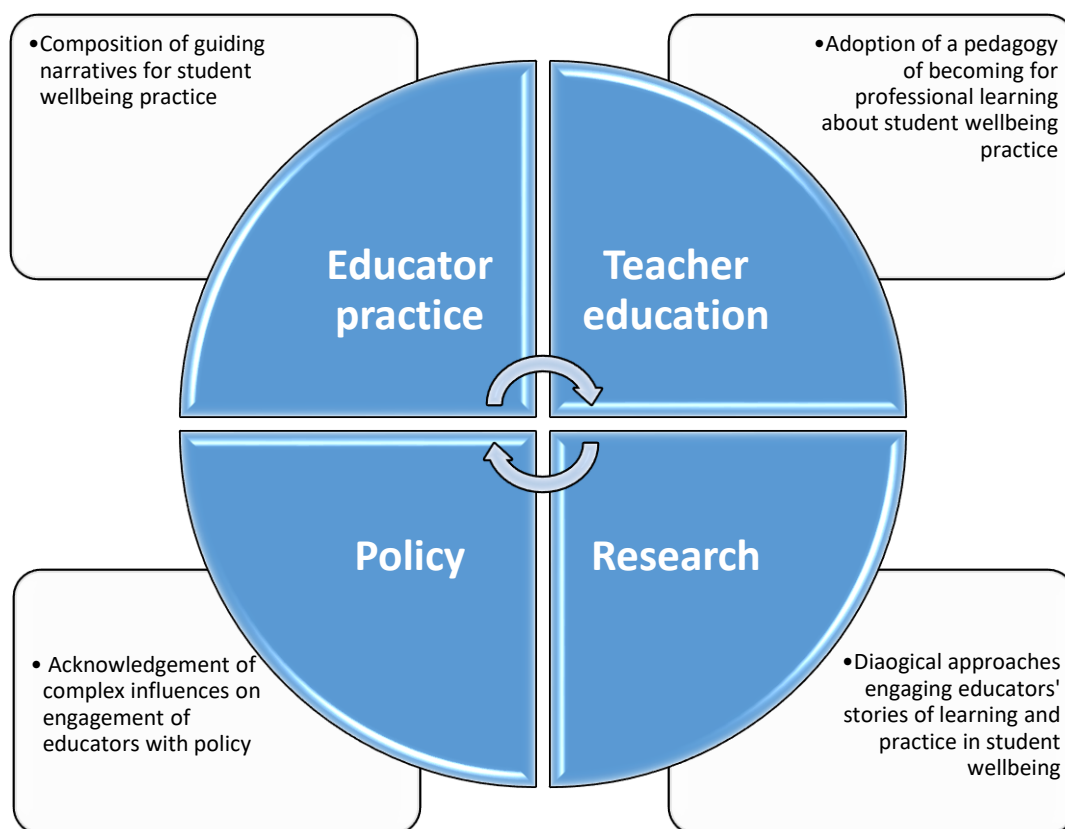


Figure 21. Towards an integrated, dialogical agenda for student wellbeing practice, professional learning, research and policy

The practice agenda: Composition of guiding narratives for student wellbeing practice and learning

Over the course of the research conversations, educators in this study readily engaged in dialogue about their student wellbeing practice in becoming and being teachers/leaders. If professional identity is about how teachers understand and represent themselves to others (Mockler, 2011), in telling their stories participants were indeed “doing identity work” (Watson, 2006, p. 525). In analysing the insights a pre-service teacher’s story afforded her into literacy practices, Kostogriz (2007, p. 31) notes that when she “considers literacy she also considers identity”. Similarly, when participants in my study considered student wellbeing, they were also considering identities – as practitioners of student wellbeing; as teachers (of maths, drama, technology, particular year levels); as leaders (in schools or systems); as Catholic educators; and as learners.

A key implication of this study is for educators to be encouraged, consciously, to compose and make use of their own rhizomatic stories of experience and practice in student wellbeing in the formation of professional identity; and in developing guiding narratives or stories to live by.

Stories as identity work

Participants' use of storying to explore practice not only as actions and roles but also as inseparable from identity has been a strong theme throughout previous chapters. With the exception of Erica, trained in psychology, participants did not report that they had set out in their educational careers with a particular focus on student wellbeing. Of course, for some of them, the term was not current as they began teaching. However, many reported that they did see themselves as making a difference in the lives of children and young people as they entered teaching.

Participants' accounts demonstrate the inseparability of practice and identity, consistent with a view of teacher identity as a "composite consisting of interactions between personal, professional and situational factors" (Day & Kington, 2008, p. 11). As noted by Wenger (2008, p. 150), practice "entails the negotiation of ways of being a person" in particular contexts. Participants' accounts suggest that storying is particularly useful for tracing and reflecting on ways that practice and identity are negotiated in various roles and contexts over time.

Research on teacher identity more broadly suggests that it is through narrative or dialogue, with self or others, that a coherent sense of identity can be constructed and adjusted over time (Akkerman & Meijer, 2011; Anspal et al., 2012; Beauchamp & Thomas, 2009; Clandinin et al., 2006; Watson, 2006). Such research characterises coherence as a process, shaped by dispositions and changing contexts, rather than a stable, finalised state to be attained.

This view of identity allows for change and generativity as well as coherence. The drawing and timelining activities in my study facilitated the storied representation of the kind of educator participants considered they were becoming in relation to student wellbeing in practice. As already discussed, some represented themselves as being or becoming student wellbeing specialists. Others represented themselves as teachers/leaders whose main focus was in other areas of curriculum or school leadership but also incorporated student wellbeing within their practice and

identity. Despite criticism of teachers' stories as presenting "preferred' identities" (Convery, 1999, p. 144), and therefore somehow invalid, the acknowledged rarity of the opportunity to reflect on their stories of becoming a particular type of teacher/leader suggests that it is preferable for this process to be deliberate and conscious rather than remaining tacit.

Considering the rhizomatic representation of nodes and pathways in *Figure 20*, educators might regularly reflect on their own complex and rhizomatic stories. Storying can also be useful for individuals in identifying themselves within the field of student wellbeing practice. In considering the telling of teachers' stories within a community of practice, Watson (2006, p. 525) notes how shared stories add "a collaborative dimension to the development of professional identity". Such stories within the field or community of student wellbeing practice, represent narrative habitus (Frank, 2010; Frank in Eldershaw et al., 2007), and as will be further discussed, can be useful in teacher education.

Frank (in Eldershaw et al., 2007) describes narrative habitus as a basis of affiliation: of inclusion and exclusion. The earlier examination of the shared language and values of participants' stories suggests that teachers might use their own stories to connect with the field, through narrative habitus. I have argued that participants' stories were often polyphonic, carrying within them the voices of others who had influenced their understanding and practice (Bakhtin, 1981/2008; Frank, 2005b). These other voices can be considered as being encountered in smaller or larger nodes in the rhizomatic journey. Storying can make these experiences available for reflective learning and the development of guiding narratives or stories to live by.

The development of narrative habitus in relation to student wellbeing, especially within Catholic Education in Victoria at the time of data collection, would appear to include shared narratives of student wellbeing as part of teaching as a caring profession; as relational practices with students, families/carers and school communities; as building capacity, skills and resources for student learning and living; and as processes of research and professional learning. While not using the terms *narrative habitus* or *rhizomatic learning*, the CEOM has deliberately cultivated nodes and networks around which student wellbeing practice and

experiences could be shared, including sponsored postgraduate learning, student wellbeing leader networks, and learning communities of schools around particular issues such as family–school–community partnerships.

Despite shared narratives, within any field there can be tensions between competing players or bodies of thought. Such tensions, played out through conferences, journals, education and health systems, online forums, and, ultimately schools, help shape the emerging field, and subfields, that teachers/leaders need to navigate. Moreover, there are many competing demands on educators across the domains of their practice. It is therefore important for educators to compose and reflect continually on their own “guiding narratives” (Landvogt, 2000, p. 4) or stories to live by (Clandinin & Connelly, 1998; Mockler, 2011), as they navigate the nodes within constantly changing fields of practice.

Guiding narratives: Stories to live (and practice) by

The findings of this study suggest that in relation to student wellbeing, stories can be useful for educators in navigating the complexity of what Rowan and colleagues (2015, p. 285) call “the lived space of professional practice ... the loci of action and reflection, of ethics and responsibility, of emotions and bodily experiences and of intense relationality with others”. Storying can enable the weaving together of the threads of educators’ practice, drawn from rhizomatic learning experiences over time. In the ongoing composition and review of guiding narratives in the lived space of professional practice, educators are able to assemble and reassemble conceptual, practical, and relational aspects of student wellbeing enmeshed with other personal and professional experiences, knowledge and practice.

It is important to re-emphasise that this is an ongoing rather than finite process of making sense of complexity. There are therefore lessons for educators in being open to reflection on the stories, “planted” in them by others or themselves “early or along the way” (Okri, 1997/2014, p. 37), that have influenced and continue to influence their educational practice in relation to student wellbeing. Understanding their own guiding narratives as in constant composition may also enable educators to be open to processes of growth and change, and to learning within and between the various nodes in their rhizomatic professional and personal pathways depicted in *Figure 18* in Chapter 6.

The stories educators tell about themselves, their practice and identities, might be dismissed as “idle tales” as noted by Landvogt (2000, p. 11), but these should be valued, by themselves and by others, as providing deeper understanding of the complexity of student wellbeing as educational practice. Such an approach would entail teacher educators adopting a pedagogy of becoming, providing opportunities for pre-service and practising educators to compose, value, and reflect critically on stories of practice and identity in student wellbeing.

The teacher education agenda: Adoption of a pedagogy of becoming in professional learning for student wellbeing

From the most newly graduated to those with over forty years of experience, participants in this study acknowledged student wellbeing as important in their professional practice but reflected that their pre-service education had not effectively prepared them for promoting student wellbeing. This is consistent with other research around the world (Kidger et al., 2010; Rossi et al., 2016), and with calls made for better teacher preparation and ongoing support for their role in promoting wellbeing (Askell-Williams & Lawson, 2013; Butler et al., 2014; Taylor et al., 2008).

Participants sometimes attributed useful pre-service learning in relation to student wellbeing to particular disciplinary areas (drama, for example), or to influential mentors/teachers, rather than to any purposeful and structured inclusion of student wellbeing in pre-service courses. Beyond pre-service education, participants acknowledged learning about student wellbeing formally and informally from a range of people, relationships and contexts across the lifespan. Discussed at length in previous chapters, these might be considered useful nodes to identify and reflect upon in teacher education. However, here, I focus on the more formal provision of teacher education and professional learning focused on student wellbeing.

In what I have earlier called stories of formation, participants reflected on what they were learning and what kind of teacher/leader they were becoming at different times, in different places, spaces and relationships. In Chapter 6, I concluded that such stories might be used individually to engage educators in systematic critical reflection on their understanding and practice of student wellbeing. I now suggest some ways that teacher educators and other providers of professional learning might use stories to adopt a pedagogy of becoming. This would include building the

capacity of the *whole teacher* as teacher of the whole child; promoting professional learning as phronesis and meaning making; facilitating ongoing reflective practice through dialogical relationships and conversations; and systematically scaffolding student wellbeing learning across initial teacher education, postgraduate education and in-service professional learning.

Building the capacity of the whole teacher as teacher of the whole child

The *Melbourne Declaration* (MCEETYA, 2008, p. 8), that has guided Australian education policy since 2008, emphasises the role of schools in promoting all dimensions of students' development and wellbeing. It also states that successful learners "develop their capacity to learn and play an active role in their own learning". Further, in the Australian Curriculum, guided by the principles of the *Melbourne Declaration*, a key design principle was that it must "value and build on students' prior learning, experiences and goals" (ACARA, 2013a, p. 11). In relation to teacher education more broadly, a range of researchers have argued for the need to apply similar principles to teacher learning, regarding teachers as active in their own learning and taking account of their prior learning and experiences: to consider the learning, identity and practice of the whole teacher just as we do the learning and experiences of the whole child (Beattie, 2000; Beattie et al., 2007; Palmer, 1998/2007; Schultz & Ravitch, 2012).

Standards-based approaches to teacher education have been critiqued as oversimplifying the integrated complexity of teachers' knowledge, practice and identities (Aspland & McPherson, 2011; Doecke, 2013; Kostogriz, 2012; Mockler, 2011). Implications for research and policy are discussed in a later section; however, my analysis of participants' stories of developing understanding and practice of student wellbeing as rhizomatic and relational suggests the need to develop more holistic approaches to teacher education and professional learning. While holistic approaches have often been proposed in teacher education more broadly, this has not been applied particularly well in the field of student wellbeing. Evidence-based professional learning has largely involved piecemeal add-ons, competing with other priorities in increasingly crowded professional learning spaces. Some change is occurring, as can be seen in the approach of the CEOM (now CEM) in leading a more integrated approach within their jurisdiction (Butler et al., 2014), but more could be done.

From a conception of student wellbeing as educational practice, teachers might be encouraged throughout their careers to reflect on the whole of their practice in relation to student wellbeing, not just particular wellbeing-related programs or topics. Teacher education and professional learning for student wellbeing might focus beyond content and instructional, assessment, and behaviour management techniques to include more on affective and personal dimensions of teaching and leading. Providers of initial and ongoing professional learning might create regular opportunities to compose and reflect on narratives of practice and learning journeys focused on the whole developing teacher, inclusive of their student wellbeing practice. Spaces and places for teacher education and professional learning might be considered not just epistemologically, as sites for transmission of knowledge and skills about student wellbeing, but also ontologically, as places where being and becoming a teacher with a focus on student wellbeing might be “transformed”, as Aldridge (2016, p. 111) suggests in relation to teacher formation more broadly.

Participants’ comments about valuing the rare opportunity to consider how student wellbeing was located within their practice and their personal/professional story as a whole suggest the value of storying as a process of making meaning and coherence of becoming and being a teacher, inclusive of student wellbeing.

Promoting learning about student wellbeing practice as phronesis and meaning making

The identification by participants of the multiple influences on their learning about student wellbeing over time suggests that such learning is not only life-long but also life-wide and life-deep, as discussed in Chapter 6. Teacher educators might enable pre-service and practising teachers to map their rhizomatic learning journeys in student wellbeing to explore these dimensions.

Jackson (2012, p. 22) notes that the development of the concept of life-wide learning in higher education was driven by a “moral purpose” of developing the potential of the whole person. This articulation of moral purpose resonates with how a focus on educating the whole child is so central in the stories of participants in my study, underpinned by personal values and beliefs. Moral purpose is also inherent in the notion of phronesis, advocated in much contemporary teacher education as essential to professional judgement, unable to be taught simply by instruction (Kemmis, 2012; Kinsella & Pitman, 2012; Korthagen et al., 2006) but which can be

captured through reflection on experience, particularly through practice stories (Frank, 2012). In calling for a focus on a “deeper deliberation of professional practice” aimed at phronesis in teacher educational and professional learning, Aspland and McPherson (2012) suggest the need for scaffolded, critically reflective dialogical conversations throughout teachers’ careers. I would add that stories can play an important role in developing deeper professional learning conversations in relation to student wellbeing.

Facilitating ongoing reflective practice through dialogical relationships and conversations

My analysis of the telling of participants’ reflections suggests that storying itself can be a learning space for bringing informal learning, teacher attitudes and prior knowledge into sharper focus and making these accessible for more formal scaffolded reflective learning. This might also support educators’ informed engagement with wellbeing-focused research initiatives and evidence. Such an approach would use narrative inquiry, alongside other strategies and pedagogies, for scaffolding reflection on practice and experience.

Findings from this study therefore support the growing body of research promoting the use of professional conversations as opportunities for critical reflection on practice and research in teacher education and professional learning more generally (for example, Aspland & McPherson, 2012; Atkinson, 2009; Biesta, 2015; Elbaz-Luwisch & Orland-Barak, 2013). Calls for the critically reflective use of professional conversations in teacher education align with views of teacher formation as more than transmission learning and perfecting technique. As far back as 1910, Dewey argued for reflection on experience as key to learning, and emphasised that it was much more than “a set of techniques” (Dewey, in Zeichner and Liston, 1996, p. 9).

Importantly, participants’ accounts demonstrate that such professional conversations are not just about teaching but increasingly about responding to students’ health and social challenges (Rossi et al., 2016). This supports Shulman’s (1987, 1998) argument that, as in other professions such as law and medicine, educators need proficiency in professional conversations, using stories critically as cases, to guide immediate practice and decision-making, and enable learning for future practice. As part of reflective practice in student wellbeing, educators’ stories

can provide an integrative role in connecting their own understanding and practice with others in related fields or communities of practice (Elbaz, 1991; Watson, 2006). Rhizomatic and narrative thinking helps us to see these storied connections in and between nodes or learning spaces, beginning with, or even prior to initial teacher education.

As in schools, programming student wellbeing in education is challenging. If it is everyone's business, how can it be integrated across and within teacher education courses and professional learning activities? As Okri (1997/2014, p. 37) suggests, participants' accounts illustrated how the process of composing "stories to live by" can begin with stories "planted in us early" as they talked of experiences prior to pre-service education influencing their understanding and practice of student wellbeing. In a storied approach to teacher formation and reflective practice in student wellbeing, pre-service teachers might be encouraged to see themselves as entering a field of educational practice that includes a subfield of student wellbeing. They do not enter these fields as empty vessels, having already navigated learning pathways and nodes as depicted earlier in *Figure 20*. Further, in their journeys of professional formation, they learn within and between numerous nodes, including formal teacher education places and spaces, such as universities, and field placements in school communities. The links between these spaces could be made use of more productively, for student wellbeing as in teaching more broadly (Zeichner, Payne & Brayko, 2015).

As suggested by participants' stories, it is important to recognise that learning about student wellbeing practice does not only happen in learning nodes or spaces dedicated to professional learning about wellbeing. This calls us to consider other nodes in teachers' personal and professional lives that might be productive learning spaces for this practice, either through reflection on past experiences, or by actively engaging with cross-disciplinary learning spaces.

Participants' stories of formation suggest ways that teacher educators might work with habitus teachers carry into teaching. In the first instance, all teacher educators might be aware of their role in fostering a focus on student wellbeing in the practice of all teachers, and acknowledge the impact of all experiences on shaping pre-service teachers' understanding, engagement with, and practice of,

student wellbeing. Teacher educators more particularly focused on student wellbeing might offer explicit opportunities to explore the different pathways and experiences that have led pre-service teachers to enter the field of student wellbeing and explore the rhizomatic pathways through the fields of practice and particular learning nodes or spaces. Indeed, such teacher education would deliberately create nodes as learning spaces and pay attention to connections with other nodes and learning spaces. Teacher educators might respectfully acknowledge and engage with their students' existing stories, beliefs and dispositions in critical dialogue about student wellbeing in practice. This might enable affirmation or challenging of previously held ideas and practice, especially about pedagogies of relationship and caring. Sharing stories of experience might facilitate understanding of the social nature of professional learning.

Importantly, initial teacher education might provide opportunities to visit and revisit stories of formation of understanding and practice of student wellbeing at regular intervals, inviting pre-service teachers to consider how learning across their program units is contributing to their capacity to promote the wellbeing of the whole child. Such opportunities would be offered regularly “along the way” Okri (1997/2014, p. 37) as teachers traverse career pathways and further learning spaces.

Professional learning and formal postgraduate education might include stories as integral to the ongoing assemblage of understanding and practice in student wellbeing. Participants' stories of their own learning pathways, epiphanies and growth affirm research on teacher education that advocates fostering the sustained composition of stories of formation and learning over time (see for example Mitchell, Riley & Loughran, 2010). Such research recognises teachers as having agency and making choices about learning and practice, albeit constrained by habitus and field, rather than merely as passive receivers of transmitted knowledge.

From this perspective, teacher educators might assist teachers to surface what they already know as well as teaching them new content. Professional learning might facilitate teachers' connection of their own stories with the stories of educational (and student wellbeing specific) theory and discourses. Above all, for student wellbeing, this might address calls to move beyond training teachers to add more pre-packaged wellbeing programs to the curriculum (Askill-Williams & Lawson,

2013; Noddings, 2006) towards more integrated reflective practice and phronesis. If we flip the diagram in *Figure 20* to show a longer prior journey across and between nodes, professional learning might look more like *Figure 22*.

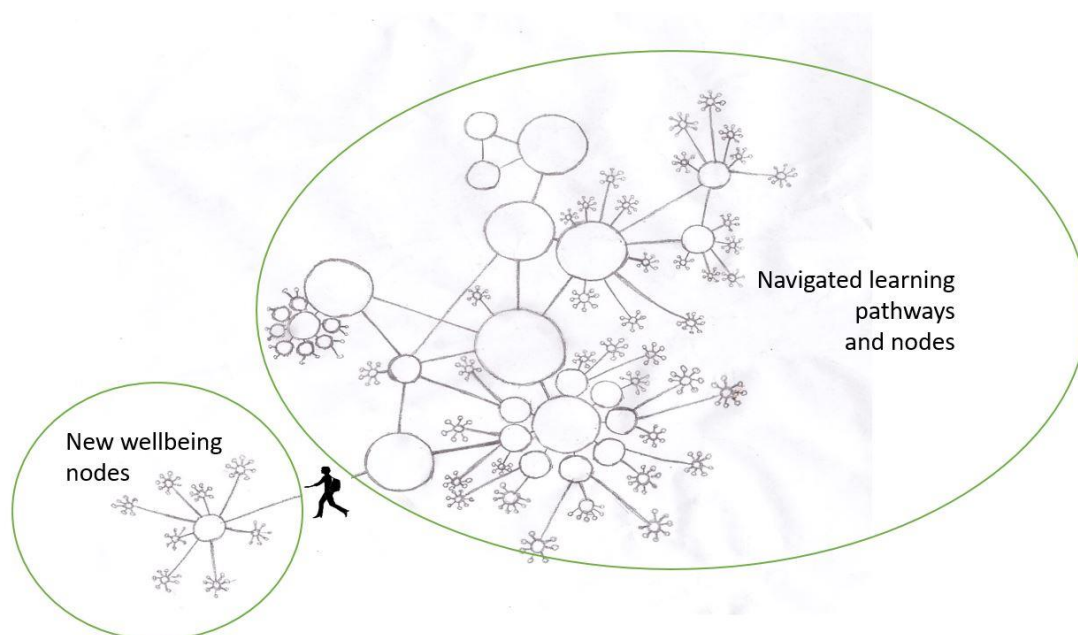


Figure 22. Navigating new nodes and pathways, image created by Helen Butler and Sarah McDonald (2017)

Recognition of the situated, complex nature of educators' experience, learning and professional identities is not particularly new in educational literature, although those from other sectors developing health and wellbeing initiatives to be delivered in schools often ignore this. As noted by Young et al. (2013, p. 10), those seeking to import health and wellbeing interventions into teacher practice often focus on the fidelity of delivery of prescribed content, ignoring the importance of teacher attitudes, prior knowledge and the complex contexts in which educators work.

This is not to say that evidence-informed, pre-packaged programs, projects and interventions should be avoided. Certainly, participants commonly emphasised the need for schools and educators to learn effective ways to teach students the social and emotional skills and competencies needed for negotiating learning and life. As school leader Stephanie suggested, adopting a student wellbeing program/project can be useful as a starting point but the necessary knowledge and pedagogy needs to be integrated into ongoing educational practice. However, participants' stories suggest

that there is a need to provide systematic scaffolding of integrative learning opportunities across educators' careers.

Systematically scaffolding student wellbeing learning across initial teacher education, postgraduate education, and professional learning

In Australia, as in other countries, few initial teacher education courses have compulsory specialised units explicitly focused on student wellbeing, although some institutions provide electives (Byrne et al., 2015; Mannix McNamara, Moynihan, Jourdan & Lynch, 2012). A small but growing number of postgraduate education courses provide for school leaders, student wellbeing staff, and others to focus more explicitly on student wellbeing. The emphases in these courses vary, with some covering a list of topics under the broad umbrella of wellbeing, and others taking a more global approach linking international and national systemic whole school frameworks for student wellbeing with the practice of postgraduate students. Positive Psychology or Positive Education postgraduate courses are also increasingly being offered as addressing student wellbeing. The articulation of initial teacher education into these postgraduate courses is not particularly clear, but it would be useful for it to be considered an iterative process, beginning in initial teacher education and continuing as educators navigate their particular pathways through the rhizomatic nodes and networks of practice and learning throughout a career.

Research on integrative learning projects, across a range of fields and institutions of tertiary education in the United States of America and Ireland, has identified the importance of intentional scaffolding of opportunities for undergraduate students to make connections between their different learning experiences across and within disciplines (Higgs, Kilcommin & Ryan, 2010). This research suggests that even in integrated curriculum programs it cannot be assumed that students will make these connections on their own. The activities and storied dialogue undertaken in my study might be systematically developed within a co-ordinated approach to initial teacher education, postgraduate education, and school-based and system-based professional learning. Such an approach would build on traditions of action research in teacher education and enable teachers/leaders to reflect critically, at regular intervals, on their practice development in relation to student wellbeing. This is particularly important in student wellbeing where so often

teachers are seen as passive recipients of research-based advice or interventions from other fields.

In the previous chapter, I noted that I positioned the participants as co-inquirers and some participants characterised themselves as practitioner–researchers. Inviting teachers/leaders to share their understanding and practice of student wellbeing via activities such as those undertaken in this study has potential both to create powerful learning opportunities in teacher education and to generate productive research partnerships and programs.

The research agenda: Engaging with educators’ stories of learning and practice in student wellbeing

I have already highlighted some of the ways stories can be used in research in discussing findings in preceding chapters and in this chapter so far. Here, I draw together some conclusions about narrative inquiry in relation to research *about* educators’ understanding and practice in relation to student wellbeing; and *with* educators as co-inquirers.

Research about educators’ understanding and practice in student wellbeing

This study is an example of the usefulness of a narrative research approach for exploring and understanding the complexity of educators’ understanding and practice of student wellbeing. I am not advocating for the privileging of narrative inquiry over other approaches. I am arguing for it being acknowledged as a valuable approach in its own right, not just as supplementary to more measurement-focused approaches. Its particular value in regard to student wellbeing understanding and practice is in moving the focus of research beyond definitions, producing content knowledge and programs, and fidelity of implementation of interventions, to include understanding of how educators make sense of the complexity of multiple roles, practices, learning experiences, research evidence and policy imperatives.

The study findings support calls in the broader field of research on teacher learning and practice to include better understanding of complexity (Colquhoun, 2005; Opfer & Pedder, 2011). As a researcher, I have sought methodological approaches that better capture the complexity of student wellbeing understanding and practice. Indeed, I have written with others elsewhere about the need for researchers to engage with the prior knowledge and experience, and complex

contexts and role demands of the educators and school communities they are researching (Bond & Butler, 2010; Butler et al., 2011). The current study has affirmed the usefulness of stories and dialogical narrative analysis practices in this endeavour. Further, drawing on research and theory that enabled me to see the field of student wellbeing and participants' stories from perspectives other than the dominant ones of health promotion and psychology has been important and potentially useful for shaping the future research agenda.

Deleuze and Guattari's (1980/2016) work on rhizomatic thinking has been particularly influential, as discussed in Chapter 6 and the current chapter. The appeal of Deleuze and Guattari's (1980/2016, p. 21) conception of the rhizome lies in the multiple points of connection and pathways or "lines of flight". Educators' practice and identities in relation to student wellbeing might thus be considered as "emergent productions" or "assemblages" composed from "multiple, ongoing interactions between the teacher, her work, and the environment" (Strom, 2015, p. 322). This guides researchers to look more broadly at influences on practice of student wellbeing.

Further assisting me in making sense of participants' stories as ones of emergence and becoming is Bourdieu's notion of the interactions of habitus with field, as they shape and are shaped by each other, and generate often implicit "practical knowledge" which he likened to Aristotle's *phronesis* (Bourdieu & Wacquant, 1992/2007, p. 128). Blackmore's (2010, p. 102) characterisation of Bourdieu's view of practice as "always in a state of becoming" applies well to participants' accounts of their ongoing development of understanding and practice of student wellbeing, and is an area to explore further.

In making sense of the ways that educators integrate complex threads of understanding and practice of student wellbeing, Schwab's (1973) notion of education as emerging from interaction of the commonplaces of teacher, learner, subject and milieu is also helpful. Schwab's (1971, p. 495) views that these interactions are so complex that no one theory can guide practice, and that 'eclectic arts' of professional judgement are required "to ready multiple theories for practical educational use" in a given context, are helpful in considering the multiple influences participants identify on their understanding and practice.

Bakhtin's (1981/2008) concept of chronotope, emphasising the interaction of time/space is useful in enabling student wellbeing learning and practice to be considered as dynamic and situated in particular spaces, yet evolving through the interaction of past experiences, present participation and future goals (Brown & Renshaw, 2006, p. 249). Similarly, Clandinin and Connelly's (1998; 2000) conceptual commonplaces of spatiality, temporality and sociality interacting are useful in framing how teachers compose stories to live by as practitioners of student wellbeing. Such approaches are crucial to finding more sophisticated ways of thinking about and researching the complexity of the formation of student wellbeing understanding and practice.

Researchers from education and other fields might use such integrative theories along with narrative inquiry to take more holistic views of learning to be a student wellbeing practitioner, not just focusing on particular practices or programs. I do acknowledge concerns about "hippy-dippy new ageist imprecision" in discourse and pedagogy about complexity (Byrne, 2014, p. 46) and therefore the need for development of rigorous and critically reflective narrative research practice (Atkinson, 2009; Laboskey & Cline, 2000). This includes engaging with educators in exploring their practice within complex and demanding contexts.

Research with educators as co-inquirers

A powerful impetus for undertaking this study was my frustration with the marginalising of teachers' stories in research on student wellbeing and school-based health promotion, prevention and intervention programs. The findings of this study affirm the value of stories in engaging teachers as co-inquirers in narrative research on their practice and identities in relation to student wellbeing.

The following extract from one of my analysis proformas about the participant's use of the storying process, illustrates an educator engaging as a practitioner-researcher with me:

Louisa uses the process dialogically making sense and meaning out of her life experiences and projecting continuity into the future. The process is actively used to construct a professional learning story in which she is both an agent in her own development (as researcher, learner, leader, and teacher) and also shaped by other influences and circumstances. She positions herself both as my

conversational partner with shared values and experiences and as a co-researcher with questions of her own in relation to student wellbeing. The story enabled her to trace the ‘wellbeing’ connections between all aspects of her life, theory and practice.

Such findings motivate me to move further down the pathway of engaging with educators as co-inquirers in narrative inquiries via storied and dialogical processes. Building on this study, I would seek to involve participants more actively in analysis and interpretation in future studies.

Researching collaboratively with teachers blurs the boundaries between research and professional learning. However, collaboration also raises issues of relational ethics discussed at length in Chapter 3. In research trialling school-based interventions or practices, it may also be addressed in considering the issue of fidelity. While fidelity is usually seen as an issue of faithful implementation of the original program design, it might also be considered as respect for the values and ethics of participants as co-inquirers, and the needs of specific contexts (Schulz et al., 1997). I have earlier noted how some participants in this study reported appreciating that their stories and experiences were valued.

Ethically, the ultimate goal of research in this field should be to improve the wellbeing of children and young people and others who live and work with them in school communities. That is, the research must be relevant and applicable, undertaken to provide educators and policymakers with sound evidence, advice, principles, programs and strategies to improve wellbeing. Research should therefore be aimed at building the capacity of educators, systems and policymakers to enhance student wellbeing. Research initiatives designed to build the capacity of teachers/leaders to promote the complex dimensions of student wellbeing need to focus not only on the quality of the evidence or intervention but also on how research evidence might be “more sensitive to the work and lives of ‘real’ people in ‘real’ schools” (Fink, 2003, p. 107). This study has demonstrated the value of engaging in narrative inquiry with real people in understanding the nuances of their learning and practice pathways in relation to student wellbeing.

The potential impact of such research is not only founded on relationships between researchers and the educators whose student wellbeing practice they are

researching and influencing, but also between researchers and the policymakers whose decisions guide the work of schools and educators. It is to policy and policy implementation that I now turn.

The policy agenda: Acknowledgement of complex influences on engagement of educators with policy and its implementation

Calls for evidence-based practice abound in policy debates around teacher education and teacher quality. But evidence about student wellbeing as educational practice is limited, and often undertaken by researchers from the health sector. In this section, I consider student wellbeing in regard to the current policy focus on professional standards for teachers and suggest how policymakers might value teachers' stories of practice and understanding in advancing the vision of student wellbeing for all espoused in the *Melbourne Declaration*. I also consider the relevance of the study findings to the important issue of effective implementation of policy in relation to student wellbeing.

The roles of governments, education systems, and providers of teacher education and professional learning are not particularly well-aligned in scaffolding life-long, life-wide and life-deep learning about and for student wellbeing. Educators in my study, at the school and system level, did report trying to integrate the dimensions of wellbeing in their practice and in guiding frameworks. Nevertheless, tensions remain at the policy level between aspirational holistic vision statements about desired wellbeing outcomes such as in the *Melbourne Declaration* and rigorous accountability measures of indicators of wellbeing (Ereaut & Whiting, 2008; Watson et al., 2012).

These tensions are exacerbated by the fact that much of the funding for school-based health and wellbeing programs, research, and services is provided by government health departments and health sector funding bodies while the regulation and accreditation of teachers' work is overseen and regulated by education departments, systems, and sectors. While student wellbeing has become more firmly established as a key area of practice and programs in education, it is at best only broadly addressed in national professional standards regulating the registration and accreditation of teachers.

The *Australian Professional Standards for Teachers* (AITSL, 2011), including *Graduate Teacher Standards*, outline desired knowledge and competencies for teachers and graduate teachers respectively. The standards refer to teachers being able to support the wellbeing of students. The most specific statement in the Graduate Teacher Standards (AITSL, 2011, p. 5) is that graduate teachers “know how to support students’ wellbeing and safety working within school and system curriculum and legislative requirements”.

A focus on student wellbeing may be seen as implicit in standards for all levels of teachers in Standard 4: *Create and maintain supportive and safe learning environments* and Standard 2: *Know students and how they learn*. The former focuses on inclusion, safety and managing student behaviour while the latter includes understanding how physical, social and intellectual development and characteristics affect learning and how to cater for the needs and strengths of students with diverse backgrounds and abilities. Beyond that, the focus on wellbeing is mostly implicit within the broader focus on learning.

Regarding teacher professional learning, the standards do recognise teachers as active in their own professional development through Standard 6: *Engage in professional learning*, but the illustrative examples are largely focused on acquiring new skills and competencies. Recently professional learning materials have been made available for scaffolding professional conversations (Timperley, 2015). Their impact remains to be seen.

Indeed, standards-based approaches to teacher development currently dominant in Australia and elsewhere have been challenged as not adequately recognising the importance of engagement of the whole teacher (Aspland & McPherson, 2012; Kostogriz, 2010). Similarly, standardised testing of students has been criticised as unable to capture the influence of the whole teacher on the whole child/student (Noddings, 2006). The focus on phronesis and professional judgement advocated for teacher education and educational research in this thesis, and by others, is somewhat at odds with such policies and processes focused on standardisation and accountability (Aspland & McPherson, 2012; Doecke, 2013; Heilbronn, 2015), all the more so in relation to understanding and practice of student wellbeing. In any case, as the role of policymakers is largely that of regulation and

control, it is perhaps at the level of policy implementation that educators' stories and dialogical and rhizomatic thinking may be more influential.

Dialogue and rhizomes in effective policy implementation

In exploring discourses of wellbeing in educational policy in Scotland, Spratt (2016, p. 231) observes that policy "is not simply the written text; it is also the interpretation of text by practitioners." This includes interpretation of policy at the level of systems and schools. As in the United Kingdom, the close association of the terms health and wellbeing has influenced Australian education policy related to student wellbeing (Ereaut & Whiting, 2008; Hamilton & Redmond, 2010). An increased focus on mental health has broadened the previous focus predominantly on physical health to include significant investment by state and territory systems in social and emotional learning (SEL) initiatives in schools as well as philosophy, values education, character education and other more holistic approaches to wellbeing.

In my work in the field, I have witnessed the limited efforts of implementers of policy and programs to take account of, or engage with, the nodes or learning and practice spaces already present in the field, or the learning and practice experiences of those they would have adopt their new initiatives. Rather, it is often the case that implementers seek to build a new node (policy, program or initiative) and encourage (or coerce) participants into it, emphasising the importance of fidelity or adherence to the original design during implementation. Practitioners' stories are then often sought to explain post-hoc why the initiative was not taken up effectively. Research focusing on quality of implementation (fidelity to design, dosage or quantity of program delivered, and the standard of the delivery process) often pays insufficient attention to the complex contexts and relationships within the implementation context. This is the case not just in education but in a range of policy contexts and fields at local, state, and national levels.

Better understanding of rhizomatic and dialogical approaches to communication and engagement of stakeholders is needed, rather than ever more new initiatives. It is in this context that stories and narrative inquiry are promising ways forward, alongside measurement and implementation science. Fortunately, health and wellbeing researchers and program developers are increasingly

recognising the importance of aligning such initiatives with educators' identities, beliefs and practice (Jourdan et al., 2016; Young et al., 2013), and the complex implementation contexts of schools and educational systems (Jones & Bouffard, 2012; Kesharvaz, Nutbeam, Rowling & Khavarpour, 2012; Roffey, 2017).

Participants' stories highlighted the value of education systems creating nodes and pathways for learning about and sharing practice of student wellbeing, such as facilitating credentialled learning in partnerships with universities; creating networks of schools with a shared focus on student wellbeing; and cultivating creative pathways between interdisciplinary nodes and networks. As previously discussed, the Catholic education system, in which all the participants worked, has developed an integrated approach to supporting teacher and leader learning in student wellbeing (Butler et al., 2014; Di Paolo, 2009). This includes a student wellbeing strategy; sponsored postgraduate learning; professional learning programs; research partnerships with schools; student wellbeing networks; and conferences and seminars. At the time of concluding this thesis, Catholic Education Melbourne (in press) was about to release a new student wellbeing framework which sought to progress a more dialogical approach to promoting student wellbeing based on four key elements of *enable*, *connect*, *engage*, and *learn*. Within this community of practice, sharing of stories of school change and teachers' wellbeing practice is encouraged in the various nodes of professional learning. A challenge, however, remains in having narrative inquiry approaches valued and funded in academic research more broadly.

Valuing narrative inquiry in educational policy

'Evidence-based practice' is a ubiquitous term in education, but the production of evidence and how it might be useful is greatly contested. Almost three decades ago, Beattie (1997) celebrated the movement in educational research towards recognising narrative as a valid method for producing evidence. However, in recent years, it has been suggested that narrative inquiry in education is under threat, particularly in terms of narrowing research funding opportunities in favour of quantitative research (Barone, 2007), and the dismissal of educators' stories about their work as evidence as subjective and anecdotal rather than scientifically sound (Doecke, 2013).

Research efforts to define and measure student wellbeing have been described in earlier chapters. Interestingly, although participants sometimes discussed the importance of evidence supporting wellbeing strategies and practices, discussion of measurement of indicators was not raised. Gasper (2004, p. 6), writing from an economic perspective on worldwide wellbeing policy, cautions about the danger of “disappearing ... under an avalanche of indicators”. Suggesting that “promoting well-being does not always require more work in measuring it”, he recommends also using “rich qualitative description” of cases of people in their complexity and in their social and historical contexts. The participants in this study provided such stories and others could be systematically collected and used both in teacher education and research. I concur with Barone’s suggestion (2007) that narrative inquiry should be valued as part of an ecumenical acceptance of a range of methods in educational research that enable us to see and learn through a range of lenses.

In valuing teachers’ stories of student wellbeing practice and not just their measurable skills and competencies, policymakers might acknowledge the complexity and affective labour of the work that impacts on the implementation of policy, however clearly such policy is formulated and communicated. This would operationalise the importance of the wellbeing of teachers often espoused in policy statements. Importantly for policymakers, in a time of concern about teacher attrition, recent studies of the narratives of teachers who have left teaching early suggest that stories to live by can become “stories to leave by” as individuals experience a dissonance between what they expected of teaching and their lived experience of it (Schaefer, Downey and Clandinin, 2014, p. 15; see also Gallant & Riley, 2014). This was the case for several participants in my study who left schools, and sometimes teaching for a time, as a result of feeling that their personal and professional values and life experiences were not valued or were incompatible with their current context. In relation to teacher attrition, Schaefer et al., (2014, p. 24) found that teachers leaving education were likely to tell “cover stories” lest they be seen as “deficit”, as “selfish”, or as not able to “hack it”. Such stories may not be captured in large-scale surveys, but are certainly useful in informing policy, teacher education and research.

Educators’ stories, then, are not just useful for their own formation of identity and practice but can inform educational policy and its implementation. In the current

political and ideological climate, it may be unrealistic to expect greater valuing of educators' stories by those setting national policy and funding directions. However, stronger ongoing linkages between researchers, teacher educators and policymakers would be useful to harness the potential of research stories for the promotion of wellbeing for students and their teachers/leaders.

Conclusion: Shaping stories of student wellbeing as educational practice

A number of participants in this study reflected that they had rarely had the opportunity to tell and, importantly, learn from their own stories in relation to student wellbeing. The notion of “shifting stories to live by” (Clandinin et al., 2006, p. 114) is about engaging educators in continually shaping their practice and identity through reflection and dialogue. As educators tell stories about themselves and their work they can become aware of plotlines or experiences that changed the way they understood and enacted their practice and identity. This study has provided examples of teachers/leaders reflecting on how experiences with students, colleagues, family, and community influenced their learning, and their guiding narratives, of becoming teachers and leaders in relation to student wellbeing. Thus, the work that participants' stories do goes beyond simply assisting us to observe the complex intertwining of student wellbeing in professional identity and practice. Participants' stories can also work to help teachers make or explore meaning in their lives.

In this study, the exploration of meaning was framed in relation to student wellbeing, as I invited participants to look through that particular lens. The photograph of images reflected in droplets of water presented in the Prologue reminds us other lenses might provide different perspectives. Other stories might be told of personal and professional lives, and other interpretations and meanings might be made from participants' experiences. The study was limited to a small group of educators in a Catholic education system in Victoria. Nevertheless, the inquiry has yielded rich insights into the practice and learning experiences of these teachers and leaders in relation to student wellbeing in this particular place and time. It has provided some understanding of the complexity of operationalising wellbeing-related policy goals in educational practice, such as those articulated in the *Melbourne Declaration*. The study has also raised some promising avenues for imagining the

further use of stories by teacher educators, researchers, policymakers and educators themselves in changing stories and, indeed lives, for the greater wellbeing of students and all who work with them.

While the completion of the thesis is a kind of ending to this research story, beginnings and endings can be seen as ambiguous, indeterminate, artificial and arbitrary. The four stories threaded through this thesis continue separately and together into and beyond the Epilogue. The reactions of others to the research report will continue to shape my standpoint as author (Clough & Nutbrown, 2012; Frank, 2000) adding more layers of interpretation and meaning to what is an open-ended but not inconclusive research story. As Frank (2005b, p. 968) observes:

The dialogical research report offers an account of how researcher and participant came together in some shared time and space and had diverse effects on each other. The mutual effects that each has on the other continue to reverberate to readers of research reports, who become part of the dialogue; readers' participation causes further reverberations. The significant question is whether research that presents itself as part of an ongoing process is evaluated as inconclusive, in a pejorative sense, or as open ended, which in dialogical theory is both empirically correct and ethically appropriate.

As a teacher, teacher educator and researcher, I look forward over coming years to further exploring the open-ended dialogue about student wellbeing as educational practice begun in this thesis.

Epilogue: And in the end ... more stories to tell

Storytellers tell stories because the texture of any form of life is so dense that no one can describe this form of life; the storyteller can only invite someone to come inside for the duration of the story.

(Frank, 2000, p. 361)

And yet ... the stories continue beyond the submission of this thesis. Indeed, the stories were continuing as I was writing about them.

The research story is continuing through my ongoing research and practice in this field, intersected with the evolution of student wellbeing, and the interrelationships with (at least some of) the participants. Stories edited in the telling by the participants have been edited in the analysis and reporting by me as researcher in creating the research story, and by supervisors, academic colleagues and examiners in responding to the manuscript. The research story has become part of my own story – a story I continue to tell.

The story of student wellbeing continues to evolve. It appears to have become a more substantive subfield of education, shaping and being shaped by educators like the participants in this study. Interestingly, Bourdieu's notion of fields as contested and evolving spaces may be evident in the changes of name of the units responsible for this area of work in education systems in Victoria during the completion of this study, as priorities changed. Perhaps the term, student wellbeing, may be superseded by something else in Victorian education. As Louisa said during the study "it" was not called student wellbeing in the past although she recognised that it existed. Perhaps the term will outlive its usefulness. But whatever it is called, the importance of promoting the flourishing of students and all members of school communities is likely to remain central in education.

The stories of the participants also continue. Some have moved on from where they were when they shared their stories with me. Some have changed roles and others have moved to new locations. They have moved on while I captured their stories through particular lenses at a particular point in time. In some ways, by

writing their stories I have frozen them in time like the photo of the water drops in the Prologue. It would be interesting to explore the stories they might tell of student wellbeing in their stories of practice from the perspectives they now hold.

Certainly, in *my story*, student wellbeing continues to be central. I share with so many of the participants in my study the commitment to ethical and inclusive practice as a teacher. Like their stories, my story has been, and is, a story of becoming. In my case this includes becoming, among other things, an historian; a teacher; a partner and parent; a health promotion practitioner–researcher; a critical friend to school change initiatives focused on student wellbeing; a teacher educator; and researcher of educational practice. The story has been an ongoing process of reflective practice; of building personal practical knowledge; and of spanning different research traditions and sectoral and disciplinary boundaries.

In this study I have particularly immersed myself in the tradition of narrative inquiry and, as indicated in the Prologue, learning *from* and *through* stories of experience. Developing my understanding and practice in this tradition has been as important an outcome of the study as the findings presented. It has taken longer than I initially anticipated, but this is not unusual for female doctoral students juggling multiple roles including paid employment. Others have noted that the process of research and particularly doctoral research is often presented as a neat unfolding of a planned sequences of events reflected in the unfolding chapters of the doctoral report (Clough & Nutbrown, 2012; Hanrahan, Cooper, & Burroughs-Lange, 1995; Merrill & West, 2009). Rather, the process, particularly for me as I moved back and forth between jobs and roles, literature, theory, interview transcripts and journal musings, was much more rhizomatic; more like circling around and in and out, gradually clarifying ideas and conclusions. As I noted quite early in the process:

My concern about the multidirectional burgeoning of my theoretical explorations and reading is an interesting paradox, given my interest in complexity. All my life and work has led me to an understanding that linear, systematic approaches are often, at best, illusory, at worst, distorting and reductionist. Nevertheless, when one is immersed in what seems a swirling, shifting universe of ideas and leads, such a linear process seems quite

appealing. I should know, though, that I have never worked or lived that way!
(Journal 8.7.10).

This study has been a continuation of my journey of developing the intellectual craftsmanship described by Mills (1959/1977) in *The Sociological Imagination*. I first read it many years ago as an honours student in history. Coming back to it now, I observe that the interplay he then described between experience and learning has underpinned the construction of my life story:

You must learn to use your life experience in your intellectual work:
continually to examine and interpret it. In this sense craftsmanship is the center of yourself and you are personally involved in every intellectual product upon which you may work ... your past plays into and affects your present, and that defines your capacity for future experience (Mills, 1959/1977, p. 216).

There has been enormous satisfaction in using my life experience in pursuing this intellectual craftsmanship. I have learnt so much by engaging in the process with the participants in the study. I know that for me, and I hope for them, the journey to hone our craft continues.

So in ending, this research story is not really finalised, but holds within it the potential beginnings of new research and of practice stories still to be told. As for me, as Dr Brene Brown (2010) concluded in a presentation, after wondering how to describe her academic role:

I am a storyteller. I'm a qualitative researcher. I collect stories; that's what I do.
And maybe stories are just data with a soul.

References

- Adriansen, H. K. (2012). Timeline interviews: A tool for conducting life history research. *Qualitative Studies*, 3(1), 40–55.
- Akkerman, S. F., & Meijer, P. C. (2011). A dialogical approach to conceptualizing teacher identity. *Teaching and Teacher Education*, 27(2), 308–319. doi:10.1016/j.tate.2010.08.013
- Aldridge, D. (2015). The role of higher education in teacher education: A reorientation towards ontology. In R. Heilbronn & L. Foreman-Peck (Eds.), *Philosophical perspectives on teacher education* (pp. 111–131). Chichester, UK: Wiley Blackwell.
- Anderson, G. L., & Herr, K. (1999). The new paradigm wars: Is there room for rigorous practitioner knowledge in schools and universities? *Educational Researcher*, 28(5), 12–40. doi:10.3102/0013189X028005012
- Andrews, M., Squire, C., & Tamboukou, M. (Eds.). (2008). *Doing narrative research*. London: SAGE Publications.
- Anspal, T., Eisenschmidt, E., & Löfström, E. (2012). Finding myself as a teacher: Exploring the shaping of teacher identities through student teachers' narratives. *Teachers and Teaching*, 18(2), 197–216. doi:10.1080/13540602.2012.632268
- Argyris, C., & Schön, D. (1974). *Theory in practice: Increasing professional effectiveness*. San Francisco: Jossey-Bass.
- Armour, K. M. (2006). The way to a teacher's heart: Narrative research in physical education. In D. Kirk, D. McDonald & M. O'Sullivan (Eds.), *Handbook of physical education* (pp. 467–485). London: SAGE Publications.
- Asher, A. (2011). *Wellbeing – the new measure of program success*. A speech by Commonwealth Ombudsman Allan Asher to the Australian Government Leadership Network Conference, Sydney, 8 September 2011. Sydney: Australian Government. Retrieved from <http://www.ombudsman.gov.au/speeches-and-presentations/>
- Askill-Williams, H., & Lawson, M. J. (2013). Teachers' knowledge and confidence for promoting positive mental health in primary school communities. *Asia-*

- Pacific Journal of Teacher Education*, 41(2), 126–143.
doi:10.1080/1359866x.2013.777023
- Aspin, D. N., & Chapman, J. D. (2000). Lifelong learning: Concepts and conceptions. *International Journal of Lifelong Education*, 19(1), 2–19.
doi:10.1080/026013700293421
- Aspin, D. N., & Chapman, J. D. (2007). Introduction. In D.N. Aspin & J. D. Chapman (Eds.), *Values education and lifelong learning: Principles, policies, programmes* (pp. 1–26). Dordrecht, NLD: Springer.
- Aspland, T., & Macpherson, I. (2012). *Professional practice research: Ensuring teacher development through a critical approach to professional learning*. Paper presented at the Australian Council for Educational Research Conference, 26–28 August, Sydney, NSW.
- Association for Supervision and Curriculum Development (ASCD). (2007). *The learning compact redefined: A call to action*. Alexandria, VA: Association for Supervision and Curriculum Development.
- Atkinson, B. (2009). Teachers responding to narrative inquiry: An approach to narrative inquiry criticism. *The Journal of Educational Research*, 103(2), 91–102. doi:10.1080/00220670903323461
- Atkinson, R. (1998). *The life story interview*. Thousand Oaks, CA: SAGE Publications.
- Atkinson, R. (2007). The life story interview as a bridge in narrative inquiry. In D.J. Clandinin (Ed.), *Handbook of narrative inquiry: Mapping a methodology* (pp. 224–247). Thousand Oaks, CA: SAGE Publications.
- Attwood, M. (2009). *Alias Grace*, London, UK: Hachette Digital.
- Australian Catholic University (ACU) & Erebus International. (2008a). *Scoping study into approaches to student wellbeing: Report to the Department of Education, Employment and Workplace Relations, Final report*. Canberra, ACT: Department of Education, Employment and Workplace Relations.
- Australian Catholic University (ACU), & Erebus International. (2008b). *Scoping study into approaches to student wellbeing: Report to the Department of Education, Employment and Workplace Relations: Literature review*. Canberra, ACT: Department of Education, Employment and Workplace Relations.

- Australian Curriculum Assessment and Reporting Authority (ACARA). (2013a). *Curriculum design paper version 3.1*. Sydney: ACARA. Retrieved from https://acaraweb.blob.core.windows.net/resources/07_04_Curriculum_Design_Paper_version_3_1_June_2012.pdf
- Australian Curriculum Assessment and Reporting Authority (ACARA). (2013b). *General capabilities in the Australian Curriculum*. Retrieved from <http://www.australiancurriculum.edu.au/GeneralCapabilities/Pdf/Overview>
- Australian Government Department of Health. (2014). *About MindMatters*. Retrieved from <https://www.mindmatters.edu.au/>
- Australian Health Promoting Schools Association. (2001). *A national framework for health promoting schools (2000–2003) Commissioned by the Australian Government Department of Health and Family Services*, Canberra, ACT: Department of Health and Family Services.
- Australian Institute for Teaching and School Leadership (AITSL). (2011). *Australian professional standards for teachers*. Canberra, ACT: AITSL. Retrieved from <http://www.aitsl.edu.au/australian-professional-standards-for-teachers/standards/list>
- Australian Institute for Teaching and School Leadership. (2014). Development of the Australian Curriculum. Canberra, ACT: ACARA. Retrieved from <http://www.acara.edu.au/curriculum/development-of-australian-curriculum>.
- Bagnoli, A. (2009). Beyond the standard interview: The use of graphic elicitation and arts-based methods. *Qualitative Research*, 9(5), 547–570. doi:10.1177/1468794109343625
- Bakhtin, M. M. (2008). *The dialogic imagination: Four essays*. Austin, Texas: University of Texas Press. (Original work published in 1981).
- Bakhtin, M. M. (1984). *Problems of Dostoevsky's poetics* (C. Emerson, Trans.). Minneapolis: University of Minnesota Press.
- Bamberg, M. (2011). Who am I? Narration and its contribution to self and identity. *Theory & Psychology*, 21(1), 3–24. doi:10.1177/0959354309355852
- Banks, J. A., Au, K. H., Ball, A. F., Bell, P., Gordon, E. W., Gutierrez, K. D., . . . Zhou, M. (2007). *Learning in and out of school in diverse environments: Life-long, life-wide, life-deep*. Seattle, WA: Center for Multicultural Education, University of Washington.

- Banks, M. (2001). *Visual methods in social research*. London: SAGE Publications.
- Barone, T. (2001). Science, art, and the predispositions of educational researchers. *Educational Researcher*, 30(7), 24–28. doi:10.3102/0013189X030007024
- Barone, T. (2007). A return to the gold standard? Questioning the future of narrative construction as educational research. *Qualitative Inquiry*, 13(4), 454–470. doi:10.1177/1077800406297667
- Beattie, M. (1997). *Redressing the balance in educational research: The possibilities inherent in narrative inquiry for connecting curriculum development, professional development, and educational reform*. Paper presented at the Australian Curriculum Studies Association conference, July, Sydney, NSW.
- Beattie, M. (2000). Narratives of professional learning: Becoming a teacher and learning to teach. *Journal of Educational Enquiry*, 1(2), 1–23.
- Beattie, M. (2009a). The ongoing quest for meaning: Only connect. In M. Beattie (Ed.), *The quest for meaning: Narratives of teaching, learning and the arts* (pp. 3–28). Rotterdam, NLD: Sense Publishers.
- Beattie, M. (2009b). A narrative, arts-based pedagogy: Connecting the personal, professional and scholarly. In M. Beattie (Ed.), *The quest for meaning: Narratives of teaching, learning and the arts* (pp. 30–71). Rotterdam, NLD: Sense Publishers.
- Beattie, M., Dobson, D., Thornton, G., & Hegge, L. (2007). Interacting narratives: Creating and re-creating the self. *International Journal of Lifelong Education*, 26(2), 119–141. doi:10.1080/02601370701219434
- Beauchamp, C., & Thomas, L. (2009). Understanding teacher identity: An overview of issues in the literature and implications for teacher education. *Cambridge Journal of Education*, 39(2), 175–189. doi:10.1080/03057640902902252
- Begg, B., & Massarany, M. (2003). Professional development: A whole-school approach to pastoral care. *Learning Matters*, 8(2), 52–53.
- Beijaard, D., Meijer, P. C., & Verloop, N. (2004). Reconsidering research on teachers' professional identity. *Teaching and Teacher Education*, 20(2), 107–128. doi:10.1016/j.tate.2003.07.001
- Beijaard, D., van Drel, J., & Verloop, N. (1999). Evaluation of story-line methodology in research on teachers' practical knowledge. *Studies in Educational Evaluation*, 25(1), 47–62. doi:10.1016/S0191-491X(99)00009-7

- Beijaard, D., Verloop, N., & Vermunt, J. D. (2000). Teachers' perceptions of professional identity: An exploratory study from a personal knowledge perspective. *Teaching and Teacher Education*, 16(7), 749–764.
doi:10.1016/S0742-051X(00)00023-8
- Bell, J. S. (2002). Narrative Inquiry: More than just telling stories. *TESOL Quarterly*, 36(2), 207–213. doi:10.2307/3588331
- Berends, L. (2011). Embracing the visual: Using timelines with in-depth interviews on substance use and treatment. *The Qualitative Report*, 16(1), 1–9.
Retrieved from <http://www.nova.edu/ssss/QR/QR16-1/berends.pdf>
- Bernard, M. E. (2015). *You Can Do It! Education*. Retrieved from <https://www.asg.com.au/you-can-do-it-education/you-can-do-it-home>
- Bernard, M. E., Stephanou, A., & Urbach, D. (2007). *ASG student social and emotional health report*. A research project conducted by the Australian Council for Educational Research. Melbourne, VIC: Australian Council for Educational Research & Australian Scholarships Group.
- Biesta, G. (2015). How does a competent teacher become a good teacher? On judgement, wisdom and virtuosity in teaching and teacher education. In R. Heilbronn & L. Foreman-Peck (Eds.), *Philosophical perspectives on teacher education*. (pp. 2–22). Chichester, UK: Wiley Blackwell.
- Blackmore, J. (2010). Policy, practice and purpose in the field of education: A critical review. *Critical Studies in Education*, 51(1), 101–111.
doi:10.1080/17508480903450257
- Bond, L., & Butler, H. (2010). The Gatehouse Project: a multi-level integrated approach to promoting wellbeing in schools. In A. Killoran & M. Kelly (Eds.), *Evidence-based public health* (pp. 250–269). Oxford: Oxford University Press.
- Bond, L., Glover, S., Godfrey, C., Butler, H., & Patton, G. C. (2001). Building capacity for system-level change in schools: Lessons from the Gatehouse Project. *Health Education Behavior*, 28(3), 368–383.
doi:10.1177/109019810102800310
- Bourdieu, P. (1990a). *The Logic of Practice* (R. Nice, Trans.). Cambridge, UK: Polity Press. (Original work published in 1980).

- Bourdieu, P. (1990b). *In other words: Essays towards a reflexive sociology*. (M. Adamson, Trans.). Stanford, C A: Stanford University Press.
- Bourdieu, P. (1993). *Sociology in Question*. London: SAGE Publications. (Original work published in 1984).
- Bourdieu, P. (2000). Preface to the 1990 edition. In P. Bourdieu & J. Passeron, *Reproduction in education, society and culture* (pp. vii–xi). London: SAGE Publications.
- Bourdieu, P., & Passeron, J. (2000). *Reproduction in education, society and culture* (2nd ed.). London: SAGE Publications. (Original work published in 1970).
- Bourdieu, P., & Wacquant, L. J. (2007). *An invitation to reflexive sociology*. Cambridge, UK: Polity Press. (Original work published in 1992).
- Bourke, L., & Geldens, P. (2007). What does wellbeing mean? Perspectives of wellbeing among young people and youth workers in rural Victoria. *Youth Studies Australia*, 26(1), 41–49.
- Bronfenbrenner, U. (1979). *The ecology of human development*. Cambridge, MA: Harvard University Press.
- Brooks, M. (2009). Drawing, visualization and young children's exploration of 'big ideas'. *International Journal of Science Education*, 31(3), 319–341. doi:10.1080/09500690802595771
- Brown, B. (2010, February). *The power of vulnerability*. Retrieved from https://www.ted.com/talks/brene_brown_on_vulnerability
- Brown, L. (Ed.). (2009). *Aristotle: The Nichomachean ethics* (D. Ross, Trans.). Oxford: Oxford University Press.
- Brown, R., & Renshaw, P. (2006). Positioning students as actors and authors: A chronotopic analysis of collaborative learning activities. *Mind, Culture, and Activity*, 13(3), 247–259. doi:10.1207/s15327884mca1303_6
- Bruner, J. (1986). *Actual minds, possible worlds*. Cambridge, MA: Harvard University Press.
- Bruner, J. (1987). Life as narrative. *Social Research*, 54(1), 11–32.
- Bruner, J. (1990). *Acts of meaning*. Cambridge, MA: Harvard University Press.
- Bruner, J. (1991). The narrative construction of reality. *Critical Inquiry*, 18(1), 1–21.
- Bruner, J. (1996). *The culture of education*. Cambridge, MA: Harvard University Press.

- Bubbenzer, D., West, J. D., Boughner, S. R., & White, M. (1998). The narrative perspective in therapy. In M. White (Ed.), *Re-Authoring Lives* (pp. 11–40). Adelaide: Dulwich Centre Publications.
- Bullough, R. V. (2014). Toward reconstructing the narrative of teacher education: A rhetorical analysis of preparing teachers. *Journal of Teacher Education*, 65(3), 185–194. doi:10.1177/0022487113519131
- Butler, H., Bowes, G., Drew, S., Glover, S., Godfrey, C., Patton, G. ... Bond, L. (2010). Harnessing complexity: Taking advantage of context and relationships in dissemination of school-based interventions. *Health Promotion Practice*, 11(2), 259–67. doi:10.1177/1524839907313723
- Butler, H., Krelle, A., Seal, I., Trafford, L., Drew, S., Hargreaves, J. ... Bond, L. (2011). *The Critical Friend: Facilitating change and wellbeing in school communities*. Camberwell, Vic: ACER Press.
- Butler, H., Summers, B., & Tobin, M. (2014). A systems approach to enhancing capacity of teachers and leaders in Catholic school communities to link learning, student wellbeing, values and social justice in Catholic schools. In J. D. Chapman, S. McNamara, M. Reiss, & Y. Waghid (Eds.), *The international handbook on learning, teaching and leading in faith-based schools* (pp. 639–656). Dordrecht, NLD: Springer.
- Byrne, D. (2014). Thoughts on a pedagogy of complexity. *Complicity: An International Journal of Complexity and Education*, 11(2), 40–50.
- Byrne, J., Shepherd, J., Dewhurst, S., Pickett, K., Speller, V., Roderick, P., ... Almond, P. (2015). Pre-service teacher training in health and well-being in England: The state of the nation. *European Journal of Teacher Education*, 38(2), 217–233. doi:10.1080/02619768.2015.1030069
- Cahill, H. (2015). Approaches to understanding youth well-being. In J. Wyn & H. Cahill (Eds.), *Handbook of Children and Youth Studies* (pp. 95–113). Singapore: Springer Singapore.
- Cahill, H., Beadle, S., Farrelly, A., Forster, R., & Smith, K. (2014). *Building resilience in children and young people*. A literature review for the Department of Education and Early Childhood Development. Parkville, VIC: Melbourne Graduate School of Education, University of Melbourne.

- Cahill, H., Wyn, J., & Smith, G. (2004). *The welfare needs of Victorian Catholic schools*. Melbourne, VIC: University of Melbourne.
- Callary, B. (2013). Three ethical issues in narrative research of coaches' lifelong learning. *The Qualitative Report*, 18(50), 1–14. Retrieved from <http://www.nova.edu/ssss/QR/QR18/callary6.pdf>
- Cameron, E., Mathers, J., & Parry, J. (2006). 'Health and well-being': Questioning the use of health concepts in public health policy and practice. *Critical Public Health*, 16(4), 347–354. doi:10.1080/09581590601128166
- Cameron, S. E., Mulholland, J., & Branson, C. (2013). Professional learning in the lives of teachers: Towards a new framework for conceptualising teacher learning. *Asia-Pacific Journal of Teacher Education*, 41(4), 377–397. doi:10.1080/1359866X.2013.838620
- Carter, K. (1993). The place of story in study of teaching and teacher education. *Educational Researcher*, 22(1), 5–12. doi:10.3102/0013189X022001005
- Catalano, R. F., Berglund, M. L., Ryan, J. A., Lonczak, H. S., & Hawkins, D. (2004). Positive youth development in the United States: Research findings in evaluations of positive youth development programs. *The Annals of the American Academy of Political and Social Science*, 591(1), 98–124. doi:10.1177/000271620360102
- Catholic Education Commission of Victoria. (2008). *Pastoral care of students in Catholic schools, Policy 1.14 (Revised)*. Melbourne, VIC.: Catholic Education Commission of Victoria.
- Catholic Education Melbourne. (in press). *eXcel: Wellbeing for learning in Catholic school communities*. East Melbourne, VIC: Catholic Education Melbourne.
- Catholic Education Office Melbourne. (2000). *A whole school approach to pastoral care: A road beyond the Gatehouse, program guidelines*. East Melbourne, VIC: Catholic Education Office Melbourne.
- Catholic Education Office Melbourne. (2006). *School improvement framework*. Retrieved from <http://www.ceomelb.catholic.edu.au/our-schools/SIF/context/>
- Catholic Education Office Melbourne. (2007a). *Restorative practices, Research Document 3*. East Melbourne, VIC: Catholic Education Office Melbourne.

- Catholic Education Office Melbourne. (2007b). *Social Emotional Learning (SEL) Research Document 2*. East Melbourne, VIC: Catholic Education Office Melbourne.
- Catholic Education Office Melbourne. (2008a). *Student wellbeing: Central to learning and school improvement, Research Document 1, revised edition*. East Melbourne, VIC: Catholic Education Office Melbourne.
- Catholic Education Office Melbourne (2008b). *Student wellbeing coordinators strategy*. East Melbourne, VIC: Catholic Education Office Melbourne.
- Catholic Education Office Melbourne. (2009a). *Learning centred schools: A sacred landscape*. East Melbourne, VIC: Catholic Education Office Melbourne.
- Catholic Education Office Melbourne. (2009b). *Learning centred schools: A sacred landscape: Wellbeing 2009-2013*. East Melbourne, VIC: Catholic Education Office Melbourne.
- Catholic Education Office Melbourne. (2009c). *School community, Research Document 5*. East Melbourne, VIC: Catholic Education Office Melbourne.
- Catholic Education Office Melbourne. (2009d). *SEL in Catholic school communities: Guidelines for a sustainable whole-school approach to social and emotional learning*. East Melbourne, VIC: Catholic Education Office Melbourne.
- Catholic Education Office Melbourne. (2010). Catholic Education Melbourne student wellbeing strategy 2011-2015. Retrieved from <http://www.cem.edu.au/office-services/wellbeing/>
- Catholic Education Office Melbourne. (2011a). *Social inclusion in Catholic schools Research Document 7*. East Melbourne, VIC: Catholic Education Office Melbourne.
- Catholic Education Office Melbourne. (2011b). *Schools as core social centres: Report from the Catholic Education Office Melbourne (CEOM) to the Victorian Health Promotion Foundation (VicHealth)*. East Melbourne, VIC: Catholic Education Office Melbourne.
- Centers for Disease Control and Prevention. (2009). *School connectedness: Strategies for increasing protective factors among youth*. Atlanta, GA: Centres for Disease Control and Prevention.

- Chant, R. H., Heafner, T. L., & Bennett, K. R. (2004). Connecting personal theorizing and action research in pre-service teacher development. *Teacher Education Quarterly*, 31(3), 25–32.
- Charmaz, K. (2006). *Constructing Grounded Theory: A practical guide through qualitative analysis*. London, UK: SAGE Publications.
- Chase, S. E. (2005). Narrative inquiry: Multiple lenses, approaches, voices. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (3rd ed., pp. 651–679). Thousand Oaks, CA: SAGE Publications.
- Cherryholmes, C. H. (1992). Notes on pragmatism and scientific realism. *Educational Researcher*, 21(6), 13–17. doi:10.3102/0013189X021006013
- Clandinin, D. J. (Ed.). (2006). *Handbook of narrative inquiry: Mapping a methodology / Edition 1*. Thousand Oaks, CA: SAGE Publications.
- Clandinin, D. J. (2012). Afterword: Reflections on narrative inquiries into teacher education identity making. In E. Chan, D. Keyes & V. Ross (Eds.), *Narrative inquirers in the midst of meaning-making: Interpretive acts of teacher educators* (pp. 143–148). Bingley, UK: Emerald Group Publishing Limited.
- Clandinin, D. J. (2013). *Engaging in narrative inquiry*. New York, NY: Routledge.
- Clandinin, D. J., & Connelly, F. M. (1991). Narrative and story in practice and research. In D. Schön (Ed.), *The reflective turn: Case studies in and on educational practice* (pp. 258–281). New York, NY: Teachers College Press.
- Clandinin, D. J., & Connelly, F. M. (1998). Stories to live by: Narrative understandings of school reform. *Curriculum Inquiry*, 28(2), 149–164. doi:10.1111/0362-6784.00082
- Clandinin, D. J., & Connelly, F. M. (2000). *Narrative inquiry: Experience and story in qualitative research*. San Francisco, CA: Jossey-Bass.
- Clandinin, D. J., Huber, J., Huber, M., Murphy, M. S., Murray Orr, A., Pearce, M., & Stevens, P. (2006). *Composing diverse identities: Narrative inquiries into the interwoven lives of children and teachers*. Abington, Oxon: Routledge.
- Clandinin, D. J., Pushor, D., & Murray Orr, A. (2007). Navigating sites for narrative inquiry. *Journal of Teacher Education*, 58(1), 21–35. doi:10.1177/0022487106296218

- Clandinin, D. J., Steeves, P., & Caine, V. (Eds.). (2013). *Composing lives in transitions: A narrative inquiry into the experiences of early school leavers*. Bingley, UK: Emerald Group Publishing Limited.
- Clarkson, P., Bishop, A., & Seah, W. T. (2010). Mathematics Education and Student Values: The Cultivation of Mathematical Wellbeing. In T. Lovat, R. Toomey & N. Clement (Eds.), *International Research Handbook on Values Education and Student Wellbeing* (pp. 111–135). Dordrecht, NLD: Springer Netherlands.
- Clinchy, B. M. (2003). An epistemological approach to the teaching of narrative research. In R. Josselson, A. Lieblich & D. P. McAdams (Eds.), *Up close and personal: The teaching and learning of narrative research* (pp. 29–48). Washington, DC: American Psychological Association.
- Clough, P., & Nutbrown, C. (2012). *A student's guide to methodology: Justifying enquiry* (3rd ed.). Thousand Oaks, CA: SAGE Publications.
- Cohen, L., Morrison, K., & Manion, L. (2007). *Research methods in education*. Abingdon, Oxon: Routledge.
- Collaborative for Academic, Social, and Emotional Learning (CASEL). (2005). *Safe and sound: An educational leader's guide to evidence-based Social and Emotional Learning (SEL) Programs*. Chicago: IL: CASEL.
- Colquhoun, D. (2005). Complexity and the health promoting school. In S. Clift & B. B. Jensen (Eds.), *The health promoting school: International advances in theory, evaluation and practice* (pp. 41–54). Copenhagen: Danish University of Education Press.
- Commonwealth of Australia. (2012). KidsMatter Australian primary schools mental health initiative: Essential reading. Retrieved from <https://www.kidsmatter.edu.au/sites/default/files/public/KMP20120507-EssentialReading2012V01.01.pdf>
- Conle, C. (2000). Narrative inquiry: Research tool and medium for professional development. *European Journal of Teacher Education*, 23(1), 49–63. doi:10.1080/713667262
- Connelly, F. M., & Clandinin, D. J. (1986). On narrative method, personal philosophy, and narrative unities in the story of teaching. *Journal of Research in Science Teaching*, 23(4), 293–310. doi:10.1002/tea.3660230404

- Connelly, F. M., & Clandinin, D. J. (1990). Stories of experience and narrative inquiry. *Educational Researcher*, 19(5), 2–14.
doi:10.3102/0013189X019005002
- Connelly, F. M., & Clandinin, D. J. (2006). Narrative Inquiry. In J. Green, G. Camilli, & P. Elmore (Eds.), *Handbook of complementary methods in education research* (pp. 477–487). New York, NY: Routledge.
- Connelly, F. M., Clandinin, D. J., & He, M. F. (1997). Teachers' personal practical knowledge on the professional knowledge landscape. *Teaching and Teacher Education*, 13(7), 665–674. doi:10.1016/S0742-051X(97)00014-0
- Contreras, G. A. (2000). Self-storying, self-understanding: Toward a narrative approach to EFL teacher education. *TESOL Journal*, 9(3), 24–27.
doi:10.1002/j.1949-3533.2000.tb00264.x
- Convery, A. (1999). Listening to teachers' stories: Are we sitting too comfortably? *Qualitative Studies in Education*, 12(2), 131–146.
doi:10.1080/095183999236213
- Cresswell, J. (2007). *Qualitative inquiry & research design: Choosing among five approaches* (2nd ed.). Thousand Oaks, CA: SAGE Publications.
- Crilly, N., Blackwell, A. F., & Clarkson, P. J. (2006). Graphic elicitation: Using research diagrams as interview stimuli. *Qualitative Research*, 6(3), 341–366.
doi:10.1177/1468794106065007
- Cuero, K. K., & Crim, C. L. (2008). "You wish it could speak for itself": Examining the use of aesthetic representation in an elementary teacher preparation program. *Issues in Teacher Education*, 17(2), 117–140.
- Dart, J., & Davies, R. (2003). A dialogical, story-based evaluation tool: The most significant change technique. *American Journal of Evaluation*, 24(2), 137–155. doi:10.1177/109821400302400202
- Day, C. (1993). Reflection: A necessary but not sufficient condition for professional development. *British Educational Research Journal*, 19(1), 83–93.
doi:10.1080/0141192930190107
- Day, C. (2012). New lives of teachers. *Teacher Education Quarterly*, 39(1), 7–26.
- Day, C., & Kington, A. (2008). Identity, well-being and effectiveness: The emotional contexts of teaching. *Pedagogy, Culture & Society*, 16(1), 7–23.
doi:10.1080/14681360701877743

- Day, C., Kington, A., Stobart, G., & Sammons, P. (2006). The personal and professional selves of teachers: stable and unstable identities. *British Educational Research Journal*, 32(4), 601-616.
doi:10.1080/01411920600775316
- Deakin University and Department of Education Employment and Training. (2000). *Health promoting schools in action: A guide for schools*. Melbourne, VIC: Deakin University and Department of Education, Employment and Training.
- Deci, E. L., & Ryan, R. M. (2006). Hedonia, eudaimonia, and well-being: An introduction. *Journal of Happiness Studies*, 9(1), 1–11. doi:10.1007/s10902-006-9018-1
- Deighton, J., Lareya, S. T., Morgan, E., Breedvelt, J., Martin, K., Feltham, A., ... Robson, C. (2016). *Measuring and monitoring children and young people's mental wellbeing: A toolkit for schools and colleges*. London, UK: Public Health England and Anna Freud National Centre for Children and Families.
- Deleuze, G., & Guattari, F. (2016). *A thousand plateaus: Capitalism and schizophrenia*. London, UK: University of Minnesota Press. (Original work published in 1980).
- Denzin, N. (1989). *Interpretive interactionism*. London, UK: SAGE Publications.
- Department of Education and Early Childhood Development, Victoria (DEECD). (2009a). *Effective schools are engaging schools student engagement policy guidelines*. Melbourne, VIC: Victorian Government.
- Department of Education and Early Childhood Development, Victoria (DEECD). (2009b). *Strengthening student support services directions paper: The way forward ...* Melbourne, VIC: State of Victoria.
- Department of Education, Employment and Workplace Relations (DEEWR). (2009). *Belonging, being & becoming: The early years learning framework for Australia*. Canberra, ACT: Commonwealth of Australia.
- Department of Education, Victoria (DoEV). (1998a). *Framework for student support services in Victorian Government schools*. Melbourne, VIC: Department of Education, Victoria.
- Department of Education, Victoria (DoEV). (1998b). *Framework for student support services in Victorian Government schools: Professional development support materials*. Melbourne, VIC: Department of Education, Victoria.

- Dewey, J. (1990). *The school and society and the child and the curriculum*. Chicago: University of Chicago Press. (Original work published in 1902).
- Dewey, J. (1938). *Experience and education*. New York, NY: Kappa Delta Phi/Touchstone.
- Di Paolo, L. (2009). Student Wellbeing: Leading change and building capacity in schools. *Learning Matters*, 14(2), 12–14.
- Dodge, R., Daly, A. P., Huyton, J., & Sanders, L. D. (2012). The challenge of defining wellbeing. *International Journal of Wellbeing*, 2(3), 222–235. doi:10.5502/ijw.v2.i3.4
- Doecke, B. (2013). Storytelling and professional learning. *English in Australia*, 48(2), 11–21. doi:10.1080/1358684X.2015.1026184
- Doecke, B., Kostogriz, A., & Illesca, B. N. (2010). Seeing "things" differently: Recognition, ethics, praxis. *English Teaching: Practice and Critique*, 9(2), 81–98.
- Doyle, W., & Carter, K. (2003). Narrative and learning to teach: Implications for teacher-education curriculum. *Journal of Curriculum Studies*, 35(2), 129–137. doi:10.1080/0022027022000023053
- Drake, C., Spillane, J., & Hufferd-Ackles, K. (2001). Storied identities: Teacher-learning and subject matter context. *Journal of Curriculum Studies*, 33(1), 1–23.
- Duff, P. A., & Bell, J. S. (2002). Narrative inquiry: More than just telling stories. *TESOL Quarterly*, 36(2), 207–213. doi:10.2307/3588331
- Dusenbury, L., & Hansen, W. B. (2004). Pursuing the course from research to practice. *Prevention Science*, 5(1), 55–59. doi:10.1023/B:PREV.0000013982.20860.19
- Elbaz, F. (1991). Research on teacher's knowledge: The evolution of a discourse. *Journal of Curriculum Studies*, 23(1), 1–19. doi:10.1080/0022027910230101
- Elbaz-Luwisch, F. (2005). *Teachers' voices: Storytelling and possibility*. Greenwich, CT: Information Age Publishing.
- Elbaz-Luwisch, F., & Orland-Barak, L. (2013). From teacher knowledge to teacher learning in community: Transformations of theory and practice. In C. J. Craig, P. C. Meijer & J. Broeckmans (Eds.), *From teacher thinking to*

- teachers and teaching: The evolution of a research community* (Vol. 19, pp. 97–113). Bingley, UK: Emerald Group Publishing.
- Eldershaw, L. P., Mayan, M., & Winkler, A. (2007). Through a painted window: On narrative, medicine, and method. Interview with Arthur W. Frank, conducted by the International Institute for Qualitative Methodology EQUIPP students, November 16, 2005. *International Journal of Qualitative Methods*, 6(3), 121–139. doi:10.1177/160940690700600302
- Elliott, J. (2005). Interpreting people's stories: Narrative approaches to the analysis of qualitative data In J. Elliott (Ed.), *Using narrative in social research*. London: SAGE Publications.
- Elmore, R. F. (2004). *School reform from inside out*. Cambridge, MA: Harvard Education Press.
- Ereaut, G., & Whiting, R. (2008). *What do we mean by 'wellbeing'? And why might it matter? Research Report N0 DCSF-RW073*. London, UK: UK Department for Children, Schools and Families.
- Fagan, B., Brandenburg, R., & Crothers, L. (2013). An aboriginal pathway to learning: My story. In R. Brandenburg & J. Wilson (Eds.), *Pedagogies for the future: Leading quality learning and teaching in higher education* (pp. 39–47). Rotterdam, The Netherlands: Sense Publishers. doi: 10.1007/978-94-6209-278-5_5
- Felner, R., Cicchetti, D., Rappaport, J., Sandler, I., & Weissberg, R. P. (2000). Educational reform as ecologically-based prevention and promotion: The project on high performance learning communities. In T. P. Gullotta, A. J. Reynolds, H. J. Walberg & R. P. Weissberg (Eds.), *The promotion of wellness in children and adolescents* (pp. 271–307). Washington, DC: CWLA Press.
- Fielding, N. G. (2006). Life history interviewing. In V. Jupp (Ed.), *SAGE Dictionary of social research methods* (pp. 159–160). London: SAGE Publications.
- Figgis, J., Zubrick, A., Butorac, A., & Alderson, A. (2000). Backtracking practice and policies to research. In Higher Education Division Department of Education, Training and Youth Affairs Australia (Ed.), *The impact of educational research* (pp. 280–373). Canberra, ACT: Commonwealth of Australia.

- Fink, D. (2003). The law of unintended consequences: The 'real' cost of top-down reform. *Journal of Educational Change*, 4(2), 105–128.
doi:10.1023/A:1024783324566
- Fox, S. (1985). The vitality of theory in Schwab's conception of the practical. *Curriculum Inquiry*, 13(1), 63–89. doi:10.2307/1179450.
- Fraillon, J. (2004). *Measuring Student Wellbeing in the Context of Australian Schooling: Discussion: Paper Commissioned by the South Australian Department of Education and Children's services as an agent of the Ministerial Council on Education, Employment, Training and Youth Affairs*. Melbourne, VIC: Australian Council for Educational Research. Retrieved from <http://cmappublic.ihmc.us/rid=1LHK7QMY7-267PTX2-2R2N/Fraillon.pdf>
- France, A., Freiberg, K., & Homel, R. (2010). Beyond risk factors: Towards a holistic prevention paradigm for children and young people. *British Journal of Social Work*, 40(4), 1192–1210. doi:10.1093/bjsw/bcq010
- Francis, B., & Skelton, C. (2008). Introduction to special issue on teacher identities. *Pedagogy, Culture & Society*, 16(1), 1–6. doi:10.1080/14681360701877727
- Frank, A. W. (2000). The standpoint of storyteller. *Qualitative Health Research*, 10(3), 354–365. doi:10.1177/104973200129118499
- Frank, A. W. (2002). Why study people's stories? The dialogical ethics of narrative analysis. *International Journal of Qualitative Methods*, 1(1). Retrieved from <http://www.ualberta.ca/~ijqm/>
- Frank, A. W. (2005a). *Narrative selves in a world of stories*. University of Calgary. Calgary.
- Frank, A. W. (2005b). What is dialogical research and why should we do it? *Qualitative Health Research*, 15(7), 964–974.
doi:10.1177/1049732305279078
- Frank, A. W. (2010). *Letting stories breathe: A socio-narratology*. Chicago: The University of Chicago Press.
- Frank, A. W. (2012). Reflective healthcare practice: Claims, phronesis, and dialogue. In E. A. Kinsella & A. Pitman (Eds.), *Phronesis as professional knowledge: Practical wisdom in the professions* (pp. 53–60). Rotterdam: Sense Publishers.

- Freeman, D. (2002). The hidden side of the work: Teacher knowledge and learning to teach. A perspective from North American educational research on teacher education in English language teaching. *Language Teaching*, 35(1), 1–13. doi:10.1017/S0261444801001720
- Freeman, E. (1995). *Empowering SWCs in the schools of the future: Notes to accompany opening address by Liz Freeman*. Paper presented at the SWC Third Annual Conference, Melbourne.
- Fullan, M. (1991). *The new meaning of educational change*. London: Cassell Educational Ltd.
- Fullan, M. (1993). *Change forces: Probing the depths of educational reform*. London: The Falmer Press.
- Fullan, M. (2006). *Turnaround Leadership*. San Francisco: Jossey-Bass.
- Gallant, A., & Riley, P. (2014). Early career teacher attrition: New thoughts on an intractable problem. *Teacher Development*, 18(4), 562–580. doi:10.1080/13664530.2014.945129
- Gasper, D. (2004). Human well-being: Concepts and conceptualizations, Discussion Paper No. 2004/06. *IDEAS Working Paper Series from RePEc*. The Hague.
- Gee, J. P. (2000). Identity as an analytic lens for research in education. *Review of Research in Education*, 25(1), 99–125. doi:10.3102/0091732X025001099
- Geertz, C. (1973). *The interpretation of cultures*. New York, NY: Basic Books.
- Georgakopolou, A. (2007). Thinking big with small stories in narrative and identity analysis. In M. Bamberg (Ed.), *Narrative—state of the art* (pp. 69–79). Amsterdam, NLD: John Benjamins Publishing Company.
- Gergen, K. J., & Gergen, M. M. (1997). Narratives of the self. In L. P. Hinchman & S. K. Hinchman (Eds.), *Memory, identity, community: The idea of narrative in the human sciences* (pp. 161–184). New York, NY: SUNY Press.
- Gillett-Swan, J. K., & Sargeant, J. (2015). Wellbeing as a process of accrual: Beyond subjectivity and beyond the moment. *Social Indicators Research*, 121(1), 135–148. doi:10.1007/s11205-014-0634-6
- Glover, S., & Butler, H. (2004). Facilitating health promotion within school communities. In R. Moodie & A. Hulme (Eds.), *Hands-on health promotion* (pp. 299–310). East Hawthorn, VIC: IP Communications.

- Glover, S., Patton, G., Butler, H., Di Pietro, G., Begg, B., & Cahir, S. (2002). *Promoting emotional well-being: Team guidelines for whole school change*. Melbourne, VIC: Centre for Adolescent Health.
- Goodley, D. (2007). Towards socially just pedagogies: Deleuzoguattarian critical disability studies. *International Journal of Inclusive Education*, 11(3), 317–334. doi:10.1080/13603110701238769
- Goodley, D., Lawthom, R., Clough, P., & Moore, M. (2004). *Researching life stories: Method, theory and analysis in a biographical age*. London. UK: RoutledgeFalmer.
- Goodman, N. (1981). The telling and the told. *Critical Inquiry*, 7(4), 799–801. doi:10.1086/448134
- Goodson, I. (1981). Life histories and the study of schooling. *Interchange*, 11(4), 62–76. doi:10.1007/BF01810006
- Goodson, I. (2003). *Professional knowledge, professional lives*. Maidenhead & Philadelphia: Open University Press.
- Goodson, I. (2008). *Investigating the teacher's life and work*. Rotterdam, NLD: Sense Publishers.
- Goodson, I. F., Biesta, G. J. J., Tedder, M., & Adair, N. (2010). *Narrative Learning*. Abingdon, Oxon/NY: Routledge.
- Goodson, I. F., & Gill, S. R. (2011). *Narrative pedagogy: Life history and learning*. New York, NY: Peter Lang Publishing.
- Graham, A., Phelps, R., Maddison, C., & Fitzgerald, R. (2011). Supporting children's mental health in schools: Teacher views. *Teachers and Teaching*, 17(4), 479–496. doi:10.1080/13540602.2011.580525
- Gramling, L. F., & Carr, R. L. (2004). Lifelines: A life history methodology. *Nursing Research*, 53(3), 207–210.
- Greenberg, M. T. (2004). Current and future challenges in school-based prevention: The researcher perspective. *Prevention Science*, 5(1), 5–13. doi:10.1023/B:PREV.0000013976.84939.55
- Greenberg, M. T., Weissberg, R. P., O'Brien, M. U., Zins, J. E., Fredericks, L., Resnik, H., & Elias, M. (2003). Enhancing school-based prevention and youth development through coordinated social, emotional and academic learning. *American Psychologist*, 58(6-7), 466–474.

- Grenfell, M. (1996). Bourdieu and initial teacher education—a post-structuralist approach. *British Educational Research Journal*, 22(3), 287–303.
doi:10.1080/0141192960220303
- Grenfell, M. (2007). *Pierre Bourdieu: Education and training*. London, UK: Continuum.
- Grenfell, M. (Ed.). (2008). *Pierre Bourdieu: Key concepts*. Stocksfield, UK: Acumen.
- Grenfell, M. (2010). Being critical: The practical logic of Bourdieu's metanoia. *Critical Studies in Education*, 51(1), 85–99.
doi:10.1080/17508480903450240
- Groundwater-Smith, S., & Mockler, N. (2010). *Speaking of quality and research that counts: Making an impact on practice*. Paper presented at the CARN Study Day: Quality in Practitioner Research, Newcastle, July.
- Gubrium, J. F. (2010). Another turn to narrative practice. *Narrative Inquiry*, 20(2), 387–391. doi:10.1075/ni.20.2.10gub
- Guillemin, M. (2004). Understanding illness: Using drawings as a research method. *Qualitative Health Research*, 14(2), 272–289.
doi:10.1177/1049732303260445
- Guillemin, M., & Drew, S. (2010). Questions of process in participant-generated visual methodologies. *Visual Studies*, 25(2), 175–188.
doi:10.1080/1472586X.2010.502676
- Hamilton, M., & Redmond, G. (2010). *Conceptualisation of social and emotional wellbeing for children and young people, and policy implications: A research report for the Australian Research Alliance for Children and Youth and the Australian Institute of Health and Welfare (AIHW)*. Canberra: Australian Research Alliance for Children and Youth (ARACY) & Australian Institute of Health and Welfare.
- Hanrahan, M., Cooper, T., & Burroughs-Lange, S. (1995). "Aye, it's delicious, but that's no' how y' make porridge!" *Personal writing for learning in a science education PhD*. Paper presented at the Annual Meeting of the Australian Association for Research in Education, Hobart, Tasmania November.
<http://eprints.qut.edu.au/1113/>

- Hargreaves, A. (1994). Intensification. Teachers' work—better or worse? In A. Hargreaves (Ed.), *Changing teachers, changing times. Teachers' work and culture in the postmodern age* (pp. 117-140). London: Cassell.
- Hargreaves, A. (1998). The emotional politics of teaching and teacher development: with implications for educational leadership. *International Journal of Leadership in Education*, 1(4), 315–336. doi:10.1080/1360312980010401
- Hargreaves, A. (2009). The Fourth Way of change: Towards an age of inspiration and sustainability. In A. Hargreaves & M. Fullan (Eds.), *Change Wars* (pp. 11–43). Bloomington, IN: Solution Tree.
- Hargreaves, A., & Fink, D. (2006). *Sustainable Leadership*. San Francisco: Jossey-Bass.
- Hawe, P., Bond, L., & Butler, H. (2009). Knowledge theories can inform evaluation practice: What can a complexity lens add? *New Directions in Evaluation*, 124, 89–100. doi:10.1002/ev.316
- Hawe, P., Webster, C., & Shiell, A. (2004). A glossary of terms for navigating the field of social network analysis. *Journal of Epidemiology and Community Health*, 58 (12), 971–975. doi:10.1136/jech.2003.014530.
- Hayes, D., Mills, M., Christie, P., & Lingard, B. (2006). *Teachers and schooling making a difference: Productive pedagogies, assessment and performance*. Crows Nest, NSW: Allen & Unwin.
- Hazel, G., & Vincent, K. (2005). Adolescents' social and emotional wellbeing: Finding a place in teacher education. *Education Connect*, 3, 3–9.
- Hearn, L., Campbell-Pope, R., House, J., & Cross, D. (2006). *Pastoral care in education*. Perth, WA: Child Health Promotion Research Unit, Edith Cowan University.
- Hee Pedersen, C. (2008). Anchors of meaning—helpers of dialogue: The use of images in production of relations and meaning. *International Journal of Qualitative Studies in Education*, 21(1), 35–47. doi:10.1080/09518390701768781
- Heilbronn, R., & Foreman-Peck, L. (Eds.). (2015). *Philosophical perspectives on teacher education*. Chichester, UK: Wiley Blackwell.
- Hendren, R., Birrell Weisen, R., & Orley, J. (1994). *Mental health programmes in schools*. Geneva: World Health Organization.

- Hibbert, K. (2012). Cultivating capacity: Phronesis, learning, and diversity in professional education. In E. A. Kinsella & A. Pitman (Eds.), *Phronesis as professional knowledge: Practical wisdom in the professions* (pp. 61–72). Rotterdam: Sense Publishers.
- Higgs, B., Kilcommin, S., & Ryan, T. (2010). Introduction. In B. Higgs, S. Kilcommin & T. Ryan (Eds.), *Making connections: Teaching for integrative learning* (pp. 1–10). Cork: National Academy for Integration of Research, Teaching and Learning (NAIRTL).
- Holley, K. A., & Colyar, J. (2009). Rethinking texts: Narrative and the construction of qualitative research. *Educational Researcher*, 38(9), 680–686.
doi:10.3102/0013189X09351979
- Hollingsworth, S., & Dybdahl, M. (2006). Talking to learn: The critical role of conversation in narrative inquiry. In D. J. Clandinin (Ed.), *Handbook of Narrative Inquiry: Mapping a methodology / Edition 1* (pp. 146–176). Thousand Oaks, CA: SAGE Publications.
- Hooley, N. (2007). Establishing professional identity: Narrative as curriculum for pre-service teacher education. *Australian Journal of Teacher Education*, 32(1), 49–60.
- Huber, J., Li, Y., Murphy, S., Nelson, C., & Young, M. (2014). Shifting stories to live by: Teacher education as a curriculum of narrative inquiry identity explorations. *Reflective Practice*, 15(2), 176–189.
doi:10.1080/14623943.2014.883308
- International Union for Health Promotion and Education. (2009). *Achieving health promoting schools: Guidelines to promote health in schools*. Retrieved from http://www.iuhpe.org/index.html?page=516&lang=en&highlight=schools#sh_guidelines.
- Jackson, N. J. (2012). Lifewide learning: History of an idea. In N. J. Jackson (Ed.), *The lifewide learning, education & personal development e-book* (pp. 1–30). Retrieved from http://lifewideeducation.co.uk/sites/default/files/chapter_a1_jackson.pdf
- Jenkins, R. (2002). *Pierre Bourdieu* (Revised ed.). London: Routledge.
- Johnson, K. E., & Golombek, P. R. (2002). Enquiry into experience: Teachers' personal and professional growth. In K. E. Johnson & P. R. Golombek (Eds.),

- Teachers' narrative enquiry as professional development* (pp. 1–14).
Cambridge, UK: Cambridge University Press.
- Johnston, R., & Merrill, B. (2009). Developing learning identities for working class adult students in higher education. In B. Merrill (Ed.), *Learning to change? The role of identity and learning careers in adult education* (pp. 129–143). Frankfurt Am Main: Peter Lang.
- Jones, S. M., & Bouffard, S. M. (2012). Social and emotional learning in schools: From programs to strategies. *Social Policy Report*, 26(4), 1–22.
- Josselson, R. (1996). On writing other people's lives: self-analytic reflections of a narrative researcher. In R. Josselson (Ed.), *The Narrative Study of Lives, Volume 4: Ethics and process in the narrative study of lives* (pp. 60–71). Thousand Oaks, CA: SAGE Publications. doi:10.4135/9781483345451.n5
- Josselson, R. (2007). The ethical attitude in narrative research. In D. J. Clandinin (Ed.), *Handbook of narrative inquiry* (pp. 537–566). Thousand Oaks, CA: SAGE Publications.
- Josselson, R. (2011a). Narrative research: Constructing, deconstructing, and reconstructing story. In F. J. Wertz, K. Charmaz, L. M. McMullen, R. Josselson, R. Anderson, & E. McSpadden (Eds.), *Five ways of doing qualitative analysis: Phenomenological psychology, grounded theory, discourse analysis, narrative research, and intuitive inquiry* (pp. 224–241). New York, NY: Guildford Press.
- Josselson, R. (2011b). "Bet you think this song is about you": Whose narrative is it in narrative research? *Narrative Works: Issues, Investigations and Interventions*, 1(1), 33–51.
- Josselson, R., & Lieblich, A. (2003). A framework for narrative research proposals in psychology. In R. Josselson, A. Lieblich & D. P. McAdams (Eds.), *Up close and personal: The teaching and learning of narrative research* (pp. 259–274). Washington, DC: American Psychological Association.
- Josselson, R., Lieblich, A., & McAdams, D. P. (2003). Introduction. In R. Josselson, A. Lieblich & D. P. McAdams (Eds.), *Up close and personal: The teaching and learning of narrative research* (pp. 3–11). Washington, DC: American Psychological Association.

- Jourdan, D. (2011). *Health education in schools: The challenge of teacher training*. Retrieved from <http://www.inpes.sante.fr/CFESBases/catalogue/pdf/1380.pdf>
- Jourdan, D., Simar, C., Deasy, C., Carvalho, G. S., & Mannix McNamara, P. (2016). School health promotion and teacher professional identity. *Health Education, 116*(2), 106–122. doi:10.1108/HE-07-2014-0078
- Juzwik, M. M. (2010). Over-stating claims for story and for narrative inquiry: A cautionary note. *Narrative Inquiry, 20*(2), 375–380. doi:10.1075/ni.20.2.08juz
- Kay-Lambkin, F., Kemp, E., Stafford, K., & Hazell, T. (2007). Mental health promotion and early intervention in early childhood and primary school settings: A review. *Journal of Student Wellbeing, 1*(1), 31–56. doi:10.21913/JSW.v1i1.115
- Kearney, K. S., & Hyle, A. E. (2004). Drawing out emotions: The use of participant-produced drawings in qualitative inquiry. *Qualitative Research, 4*(3), 361–382. doi:10.1177/1468794104047234
- Kemmis, S. (2012). Phronesis, experience, and the primacy of praxis. In E. A. Kinsella & A. Pitman (Eds.), *Phronesis as professional knowledge: Practical wisdom in the professions* (pp. 147–161). Rotterdam. NLD: Sense Publishers.
- Kemmis, S., Wilkinson, J., Edwards-Groves, C., Hardy, I., Grootenboer, P., & Bristol, L. (2014). *Changing practices, changing education*. Singapore: Springer.
- Keshavarz, N., Nutbeam, D., Rowling, L., & Khavarpour, F. (2010). Schools as social complex adaptive systems: A new way to understand the challenges of introducing the health promoting schools concept. *Social Science & Medicine, 70*(10), 1467–1474. doi:10.1016/j.socscimed.2010.01.034
- Keyes, D., & Craig, C. (2012). Burrowing and broadening in the storied place of teacher education. In E. Chan, D. Keyes & V. Ross (Eds.), *Narrative inquirers in the midst of meaning-making: Interpretive acts of teacher educators* (pp. 23–50). Bingley, UK: Emerald Group Publishing Limited.
- Keyte-Hartland, D. (2015). Journeys into learning: Rhizomes and Reggio Emilia. Retrieved from <https://debikeytehartland.me/2015/02/12/journeys-into-learning-rhizomes-and-reggio-emilia/>

- Kidger, J., Gunnell, D., Biddle, L., Campbell, R., & Donovan, J. (2010). Part and parcel of teaching? Secondary school staff's views on supporting student emotional health and well-being, *British Educational Research Journal*, 36(6), 919–935. doi:10.1080/01411920903249308
- Kinsella, E. A., & Pitman, A. (2012). Engaging phronesis in professional practice and education. In E. A. Kinsella & A. Pitman (Eds.), *Phronesis as professional knowledge: Practical wisdom in the professions* (pp. 1–11). Rotterdam Sense Publishers.
- Korthagen, F., Loughran, J., & Russell, T. (2006). Developing fundamental principles for teacher education programs and practices. *Teaching and Teacher Education*, 22(8), 1020–1041. doi:10.1016/j.tate.2006.04.022
- Kostogriz, A. (2007). Spaces of professional learning: Remapping teacher professionalism. In A. Berry, A. Clemans & A. Kostogriz (Eds.), *Dimensions of professional learning: Professionalism, practice and Identity* (pp. 23–36). Rotterdam, NLD: Sense Publishers.
- Kostogriz, A. (2012). Accountability and the affective labour of teachers: A Marxist-Vygotskian perspective. *Australian Educational Researcher*, 39(4), 397–412.
- Kraus, W. (2007). The narrative negotiation of identity and belonging. *Narrative Inquiry*, 16(1), 103–111. doi:10.1075/ni.16.1.14kra
- Kvale, S., & Brinkmann, S. (2009). *Interviews: Learning the craft of qualitative research interviewing* (2nd ed.). Thousand Oaks, CA: SAGE Publications.
- Laboskey, V. K., & Cline, S. (2000). Behind the mirror: Inquiry based storying in teacher education. *Reflective Practice*, 1(3), 359–375. doi:10.1080/713693163
- Landvogt, J. (2000). *Reflective practice and curriculum development: Valuing stories in teaching and learning*. IARTV Occasional Paper No. 66. Melbourne, VIC: IARTV.
- Lather, P. (2006). Paradigm proliferation as a good thing to think with: Teaching research in education as a wild profusion. *International Journal of Qualitative Studies in Education*, 19(1), 35–57. doi:10.1080/09518390500450144
- Leicester, M., Twelvetrees, R., & Bowbrick, P. (2007). Philosophical perspectives on lifelong learning: Insights from education, engineering, and economics. In

- D. N. Aspin & J. D. Chapman (Eds.), *Philosophical perspectives on lifelong learning* (Vol. 11, pp. 258–274). Dordrecht, NLD: Springer.
- Liu, Y., & Xu, Y. (2013). The trajectory of learning in a teacher community of practice: A narrative inquiry of a language teacher's identity in the workplace. *Research Papers in Education*, 28(2), 176–195.
doi:10.1080/02671522.2011.610899
- Loughran, J. (2010). A pedagogy of teacher education. In P. Peterson, E. Baker & B. McGaw (Eds.), *Encyclopedia of Education* (Vol. 7, pp. 587–591). Oxford, UK: Elsevier.
- Lovat, T., Toomey, R., & Clement, N. (Eds.). (2010). *International research handbook on values education and student wellbeing*. Dordrecht, NLD: Springer.
- MacDonald, M. A., & Green, L. (2001). Reconciling concept and context: The dilemma of implementation in school-based health promotion. *Health Education & Behavior*, 28(6), 749–768. doi:10.1177/109019810102800607
- MacLure, M. (1993). Arguing for yourself: Identity as an organising principle in teachers' jobs and lives. *British Educational Research Journal*, 19(4), 311–322. doi:10.1080/0141192930190401
- Mahar, S., & Harford, M. (2004). *Research on human learning background paper*. Melbourne, VIC: Department of Education and Training, Victoria.
- Mair, M., & Kierans, C. (2007). Descriptions as data: Developing techniques to elicit descriptive materials in social research. *Visual Studies*, 22(2), 120–136.
doi:10.1080/14725860701507057
- Mannay, D. (2010). Making the familiar strange: Can visual research methods render the familiar setting more perceptible? *Qualitative Research*, 10(1), 91–111.
doi:10.1177/1468794109348684
- Mannix McNamara, P. M., Moynihan, S., Jourdan, D., & Lynch, R. (2012). Pre-service teachers' experience of and attitudes to teaching SPHE in Ireland. *Health Education*, 112(3), 199–216. doi:10.1108/09654281211217759
- Marshall, S. (2004). *Strengthening learning through a focus on wellbeing*. Paper presented at the Supporting Student Wellbeing: What does the research tell us about the social and emotional development of young people? Australian Council for Educational Research Conference, 24-26 October, Adelaide.

- Martinez, M. A., Sauleda, N., & Huber, G. L. (2001). Metaphors as blueprints of thinking about teaching and learning. *Teaching and Teacher Education*, 17(8), 965–977. doi:10.1016/S0742-051X(01)00043-9
- Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50(4), 370-396. doi:10.1037/h0054346
- Masters, G. (2004). *Opening Address: Conceptualising and researching student wellbeing*. Paper presented at the Supporting Student Wellbeing: What does the research tell us about the social and emotional development of young people? Research Conference, 24–26 October, Adelaide.
- Matusov, E. (2015). Chronotopes in education: Conventional and dialogic. *Dialogic Pedagogy: An International Online Journal*, 3, A65–A97. doi:10.5195/dpj.2015.107
- Maxwell, J. A. (2005). *Qualitative research design: An interactive approach*. Thousand Oaks, CA: SAGE Publications.
- Mazzer, K. R., & Rickwood, D. J. (2015). Teachers' role breadth and perceived efficacy in supporting student mental health. *Advances in School Mental Health Promotion*, 8(1), 29–41. doi:10.1080/1754730x.2014.978119
- McCallum, F., & Price, D. (2010). Well teachers, well students. *Journal of Student Wellbeing*, 4(1), 19–34. doi:10.21913/JSW.v4i1.599
- McCormack, C. (2004). Storying stories: A narrative approach to in-depth interview conversations. *International Journal of Social Research Methodology*, 7(3), 219–236. doi:10.1080/13645570210166382
- McGregor, S. L. T., & Murnane, J. A. (2010). Paradigm, methodology and method: Intellectual integrity in consumer scholarship. *International Journal of Consumer Studies*, 34(4), 419–427. doi:10.1111/j.1470-6431.2010.00883.x
- McMeniman, M., Cumming, J., Wilson, J., Stevenson, J., & Sim, C. (2000). Teacher knowledge in action. In Higher Education Division, Department of Education, Training and Youth Affairs Australia (Ed.), *The impact of educational research* (pp. 375–549). Canberra, ACT: Commonwealth of Australia.
- Meeting Point. (2013). *Common ground, common good*. Melbourne, VIC: Australian Catholic University and Catholic Education Office Melbourne.

- Merrill, B. (2009). *Learning to change? The role of identity and learning careers in adult education*. Frankfurt am Main: Peter Lang.
- Merrill, B., & West, L. (2009). *Using biographical methods in social research*. London: SAGE Publications.
- Mills, C. W. (1977). *The sociological imagination*. Harmondsworth, UK: Penguin. (Original work published in 1959).
- Mills, C., & Gale, T. (2010). *Schooling in disadvantaged communities: Playing the game from the back of the field*. Dordrecht, NLD: Springer.
- Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA). (1999). *The Adelaide declaration on national goals for schooling in the twenty-first century*. Carlton South, VIC: Ministerial Council on Education, Employment, Training and Youth Affairs. Retrieved from <http://www.mceetya/nationalgoals/natgoals.htm>.
- Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA). (2008). *Melbourne declaration on educational goals for young Australians*. Canberra: Ministerial Council on Education, Employment, Training and Youth Affairs. Retrieved from http://www.curriculum.edu.au/verve/_resources/National_Declaration_on_the_Educational_Goals_for_Young_Australians.pdf
- Mishler, E. G. (1986). *Research Interviewing: Context and narrative*. Cambridge, MA: Harvard University Press.
- Mishler, E. G. (1990). Validation in inquiry-guided research: The role of exemplars in narrative studies. *Harvard Educational Review*, 60(4), 415–442.
doi:10.17763/haer.60.4.n4405243p6635752
- Mishler, E. G. (1999). *Storylines: Craftartists' narratives of identity*. Cambridge, MA: Harvard University Press.
- Mitchell, J., Riley, P., & Loughran, J. (2010). Leading professional learning in schools: emotion in action. *Teacher Development*, 14(4), 533–547.
doi:10.1080/13664530.2010.533495
- Mockler, N. (2011). Beyond ‘what works’: Understanding teacher identity as a practical and political tool. *Teachers and Teaching*, 17(5), 517–528.
doi:10.1080/13540602.2011.602059

- Morrison, C. M. (2013). Teacher identity in the early career phase: Trajectories that explain and influence development. *Australian Journal of Teacher Education*, 38(4), 90–107.
- Munby, H., & Russell, T. (1990). Metaphor in the study of teachers' professional knowledge. *Theory Into Practice*, 29(2), 116–121.
doi:10.1080/00405849009543441
- National Healthy School Standard, UK. (2004). *Promoting emotional health and wellbeing through the National Healthy School Standard*. Wetherby, UK: Health Development Agency.
- Nias, J. (1996). Thinking about Feeling: The emotions in teaching. *Cambridge Journal of Education*, 26(3), 293–306. doi:10.1080/0305764960260301
- Nicholson, S. (1995). The narrative dance – A practice map for White's therapy. *Australian and New Zealand Journal of Family Therapy*, 16(1), 23–28.
doi:10.1002/j.1467-8438.1995.tb01023.x
- Noble, T., & McGrath, H. (n.d.). *BounceBack!* Retrieved from <http://www.bounceback.com.au/>
- Noble, T., & McGrath, H. (2016). *The PROSPER school pathways for student wellbeing: Policies and practices* Retrieved from <https://link-springer-com.ezproxy1.acu.edu.au/content/pdf/10.1007%2F978-3-319-21795-6.pdf>
- Noddings, N. (1986). Fidelity in teaching, teacher education, and research for teaching. *Harvard Educational Review*, 56(4), 496–510.
doi:10.17763/haer.78.4.j80j17683q870564
- Noddings, N. (2005). *Caring in education*. Retrieved from <http://infed.org/mobi/caring-in-education/>
- Noddings, N. (2006). Educating whole people: A response to Jonathan Cohen. *Harvard Educational Review*, 76(2), 238–242.
doi:10.17763/haer.76.2.7538k44848065xw2
- Noddings, N. (2012). The caring relation in teaching. *Oxford Review of Education*, 38(6), 771–781. doi:10.1080/03054985.2012.745047
- Oakley, A. (1981). Interviewing women: A contradiction in terms. In H. Roberts (Ed.), *Doing Feminist Research* (pp. 30–61). London: Routledge Kegan Paul.
- O'Connor, K. E., & Scanlon, L. (2005). "What I do is who I am": Knowledge, skills and teachers' professional identities. Paper presented at the AARE 2005

- International Education Research Conference, 27 November–1 December, Parramatta, NSW.
- Okri, B. (2014). The joys of storytelling 1. In B. Okri (Ed.). *A way of being free* (pp. 24–39). London, UK: Head of Zeus Ltd. (Original work published in 1997).
- Oliver, P. (2006). Purposive Sampling. In V. Jupp (Ed.), *SAGE dictionary of social research methods* (pp. 244–245). London: SAGE Publications, Inc.
- Opfer, V. D., & Pedder, D. (2011). Conceptualizing teacher professional learning. *Review of Educational Research*, 81(3), 376–407.
doi:10.3102/0034654311413609
- Organisation for Economic Cooperation and Development (OECD). (2001). *Scenarios for the future of schooling. Schooling for Tomorrow: What schools for the future?* (pp. 77–98). Paris: OECD Publications.
- Owens, T. J., & Samblanet, S. (2013). Self and self-concept. In J. DeLamater & A. Ward (Eds.), *Handbook of social psychology* (pp. 225–249). Dordrecht, NLD: Springer.
- Oyserman, D., Elmore, K., & Smith, G. (2012). Self, self-concept, and identity. In M. R. Leary & J. P. Tangney (Eds.), *Handbook of self and identity* (pp. 69–104). New York, NY: The Guildford Press.
- Packard, J. (2008). "I'm gonna show you what it's really like out here": The power and limitation of participatory visual methods. *Visual Studies*, 23(1), 63–77.
doi:10.1080/14725860801908544
- Palmer, P. J. (2007). *The courage to teach: Exploring the inner landscape of a teacher's life*. San Francisco: Jossey-Bass. (Original work published in 1998).
- Parliament of Victoria Education and Training Committee. (2005). *Step up, step in, step out: Report on the inquiry into the suitability of pre-service teacher training in Victoria*. Melbourne, VIC: Parliament of Victoria.
- Parliament of Victoria Education and Training Committee. (2010). The Health Promoting School. In *Final report: Inquiry into the potential for developing opportunities for schools to become a focus for promoting healthy community living* (pp. 13–29). Melbourne, VIC: Parliament of Victoria.
- Patton, G. C., Bond, L., Carlin, J. B., Thomas, L., Butler, H., Glover, S. ... Bowes, G. (2006). Promoting social inclusion in secondary schools: A group-randomized trial of effects on student health risk behaviour and well-being.

- American Journal of Public Health*, 96(9), 1582–1587.
doi:10.2105/AJPH.2004.047399.
- Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). Thousand Oaks, CA: SAGE Publications.
- Paulus, P. (2005). From the health promoting school to the good and healthy school: New developments in Germany. In S. Clift & B. B. Jensen (Eds.), *The health promoting school: International advances in theory, evaluation and practice*. (pp. 55–73). Copenhagen: Danish University of Education Press.
- Perkins-Gough, D. (2008). A focus on the whole child. *Educational Leadership*, 65(7), 96.
- Phillipson, S., & Forlin, C. (2011). Newly qualifying teachers' perspectives of diversity and inclusion: Understanding through visual representations. *International Journal of Whole Schooling*, 7(1), 1–19.
- Piaget, J. (1965). *The origins of intelligence in children*. New York, NY: International Universities Press, Inc. (Original work published in 1952).
- Pinnegar, S., & Daynes, J. G. (2007). Locating narrative inquiry historically: Thematics in the turn to narrative. In D. J. Clandinin (Ed.), *Handbook of narrative inquiry: Mapping a methodology* (pp. 3–34). Thousand Oaks, CA: SAGE Publications.
- Pinnegar, S., & Hamilton, M. (2012). Openness and inconclusivity in interpretation in narrative inquiry: Dimensions of the social/personal. In E. Chan, D. Keyes & V. Ross (Eds.), *Narrative inquirers in the midst of meaning-making: Interpretive acts of teacher educators* (pp. 77–108). Bingley, UK: Emerald Group Publishing Limited.
- Piper, H., & Frankham, J. (2007). Seeing voices and hearing pictures: Images as discourse and the framing of image-based research. *Discourse: Studies in the Cultural Politics of Education*, 28(3), 373–387.
doi:10.1080/01596300701458954
- Polkinghorne, D. E. (1988). *Narrative knowing and the human sciences*. Albany, NY: State University of New York Press.
- Polkinghorne, D. E. (1995). Narrative configuration in qualitative analysis. *International Journal of Qualitative Studies in Education*, 8(1), 5–23.
doi:10.1080/0951839950080103

- Polkinghorne, D. E. (2007). Validity issues in narrative research. *Qualitative Inquiry*, 13(4), 471–486. doi:10.1177/1077800406297670
- Pollard, E. L., & Lee, P. D. (2003). Child well-being: A systematic review of the literature. *Social Indicators Research*, 61(1), 59–78.
doi:10.1023/A:1021284215801
- Prilleltensky, I. (2005). Promoting well-being: Time for a paradigm shift in health and human services. *Scandinavian Journal of Public Health Supplement*, 33(66), 53–60. doi:10.1080/14034950510033381
- Pring, R. (2004). Conclusion: Evidence-based policy and practice. In G. Thomas (Ed.), *Evidence-based practice in education* (pp. 201–212). Berkshire, UK: McGraw-Hill Education.
- Punch, M. (1994). Politics and ethics in qualitative research. In N. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 83–97). Thousand Oaks, CA: SAGE Publications.
- Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. New York, NY: Simon & Schuster.
- Quine, W. V., & Ullian, J. S. (1978). *The web of belief* (2nd ed.). New York, NY: Random House.
- Ravitch, S., & Riggan, M. (2017). *Reason & rigor: How conceptual frameworks guide research* (2nd ed.). Thousand Oaks, CA: SAGE Publications.
- Reay, D. (2004). 'It's all becoming a habitus': Beyond the habitual use of habitus in educational research. *British Journal of Sociology of Education*, 25(4), 431–444. doi:10.1080/0142569042000236934
- Rice, M., & Coulter, C. (2012). Exploring chronotopic shifts between known and unknown in our teacher identity narratives. In E. Chan, D. Keyes & V. Ross (Eds.), *Narrative inquirers in the midst of meaning-making: Interpretive acts of teacher educators* (pp. 77–108). Bingley, UK: Emerald Group Publishing Limited.
- Richardson, V. (1998). *How teachers change. Focus on basics: Connecting research & practice*. Retrieved from <http://www.ncsall.net/?id=395>
- Richert, A. E. (2002). Narratives that teach: Learning from the stories teachers tell. In N. Lyons & V. K. Laboskey (Eds.), *Narrative inquiry in practice:*

- Advancing the knowledge of teaching* (pp. 48–62). New York, NY: Teachers College Press.
- Ricoeur, P. (1992). Narrative Identity. In P. Wood (Ed.), *On Paul Ricoeur: Narrative and interpretation* (pp. 188–199). London, UK: Routledge.
- Riessman, C. K. (2006). Narrative interviewing. In V. Jupp (Ed.), *SAGE dictionary of social research methods* (pp. 189–190). London, UK: SAGE Publications.
- Riessman, C. K. (2008a). Concluding comments. In M. Andrews, C. Squire & M. Tamboukou (Eds.), *Doing narrative research* (pp. 151–155). London, UK: SAGE Publications.
- Riessman, C. K. (2008b). *Narrative methods for the human sciences*. Thousand Oaks, CA: SAGE Publications.
- Riley, T., & Hawe, P. (2005). Researching practice: The methodological case for narrative inquiry. *Health Education Research*, 20(2), 226–236.
doi:10.1093/her/cyg122
- Ritchart, R., & Perkins, D. (2008). Making thinking visible. *Educational Leadership*, 65(5), 57–61.
- Roffey, S. (2008). Emotional literacy and the ecology of school wellbeing. *Educational and Child Psychology*, 25(2), 29–39.
- Roffey, S. (2012). Developing positive relationships in schools. In S. Roffey (Ed.), *Positive relationships: Evidence based practice across the world* (pp. 145–162). Dordrecht, NLD: Springer. Retrieved from <https://link-springer-com.ezproxy1.acu.edu.au/book/10.1007%2F978-94-007-2147-0>
- Roffey, S. (2017). ‘Ordinary magic’ needs ordinary magicians: The power and practice of positive relationships for building youth resilience and wellbeing. *Cognition & Pedagogy*, (103). Retrieved from <http://www.sueroffey.com/articles/>
- Rogers, A. (2003). *What is the difference? A new critique of adult learning and teaching*. Leicester, UK: National Institute of Adult Continuing Learning.
- Rogers, C.R. (1969). *Freedom to learn*. Columbus, OH: Charles Merrill Publishing Company.
- Rose, G. (2007). *Visual methodologies: An introduction to the interpretation of visual materials* (2nd ed). London, UK: SAGE Publications.

- Rossi, T., Pavey, A., Macdonald, D., & McCraig, L. (2016). Teachers as health workers: Patterns and imperatives of Australian teachers' work. *British Educational Research Journal*, 42(2), 258–276. doi:10.1002/berj.3197
- Rossiter, M. (1999). A narrative approach to development: Implications for adult education. *Adult Education Quarterly*, 50(1), 56–71. doi:10.1177/07417139922086911
- Rowan, L., Mayer, D., Kline, J., Kostogriz, A., & Walker-Gibbs, B. (2015). Investigating the effectiveness of teacher education for early career teachers in diverse settings: The longitudinal research we have to have. *The Australian Educational Researcher*, 42(3), 273–298. doi:10.1007/s13384-014-0163-y
- Roziek, J. L. (2013). Pragmatism and post-qualitative futures. *International Journal of Qualitative Studies in Education*, 26(6), 692–705. doi:10.1080/09518398.2013.788758
- Russell, T. (2005). Can reflective practice be taught? *Reflective Practices*, 6(2), 199–204. doi:10.1080/14623940500105833
- Ryan, R. M., & Deci, E. L. (2001). On happiness and human potentials: A review of research on hedonic and eudaimonic well-being. *Annual Review of Psychology*, 52(1), 141–166. doi:10.1146/annurev.psych.52.1.141
- Ryff, C. D., & Keyes, C. L. M. (1995). The structure of psychological well-being revisited. *Journal of Personality and Social Psychology*, 69(4), 719–727. doi:10.1037/0022-3514.69.4.719
- Rymes, B. (2010). Why and why not? Narrative approaches in the social sciences. *Narrative Inquiry*, 20(2), 371–374. doi:10.1075/ni.20.2.07rym
- Rynes, S. L., Bartunek, J. M., & Daft, R. L. (2001). Across the great divide: Knowledge creation and transfer between practitioners and academics. *The Academy of Management Journal*, 44(2), 340–355. doi:10.2307/3069460
- Sachs, J. (2001). Teacher professional identity: Competing discourses, competing outcomes. *Journal of Education Policy*, 16(2), 149–161. doi:10.1080/02680930116819
- Sachs, J. (2005). Teacher education and the development of professional identity: Learning to be a teacher. In P. Denicolo & M. Kompf (Eds.), *Connecting*

- policy and practice: Challenges for teaching and learning in schools and universities*. (pp. 5–21). London & New York: Routledge.
- Sandiford, C. (2011). *The 'cultural practice' of English language teaching: A study of pre-service teachers in the Arab world*. (PhD), Melbourne, VIC: University of Melbourne.
- Santoro, N., & Allard, A. (2006). Creating spaces for pedagogy: Research as learning. *The Australian Educational Researcher*, 33(1), 41–54.
doi:10.1007/BF03246280
- Sarbin, T. R. (1986). The narrative as root metaphor for psychology. In T. R. Sarbin (Ed.), *Narrative psychology: The storied nature of human conduct*. New York, NY: Praeger.
- Scales, P. C., Leffert, N., Roehlkepartain, E. C., Tyler, K., Lerner, R. M., & Lerner, R. M. (2004). *Developmental assets*. Minneapolis, MI: Search Institute.
- Schaefer, L., Downey, C. A., & Clandinin, D. J. (2014). Shifting from stories to live by to stories to leave by: Early career teacher attrition. *Teacher Education Quarterly*, 41(1), 9–27.
- Schatzki, T. R. (1997). Practices and actions: A Wittgensteinian critique of Bourdieu and Giddens. *Philosophy of the Social Sciences*, 27(3), 283–308.
- Schatzki, T. R. (2005a). Introduction: Practice theory. In T. Schatzki, K. Knorr Cetina & E. von Savigny (Eds.), *The practice turn in contemporary theory* (2nd ed., pp. 10–23). London & New York: Routledge. Retrieved from <https://ebookcentral-proquest-com-ezproxy1-acu-edu-au.ezproxy2.acu.edu.au/lib/acu/reader.action?docID=235322&ppg=11>
- Schatzki, T. R. (2005b). Practice mind-ed orders. In T. Schatzki, K. Knorr Cetina & E. von Savigny (Eds.), *The practice turn in contemporary theory* (2nd ed., pp. 50–63). London & New York: Routledge. Retrieved from <https://ebookcentral-proquest-com-ezproxy1-acu-edu-au.ezproxy2.acu.edu.au/lib/acu/reader.action?docID=235322&ppg=11>
- Schatzki, T. R. (2005c). The sites of organizations. *Organization Studies*, 26(3), 465–484. doi:10.1177/0170840605050876
- Schön, D. A. (1987). *Educating the reflective practitioner*. San Francisco: John Wiley & Sons.

- Schultz, K., & Ravitch, S. M. (2012). Narratives of learning to teach: Taking on professional identities. *Journal of Teacher Education*, 64(1), 35–46.
doi:10.1177/0022487112458801
- Schulz, R., Schroeder, D., & Brody, C. M. (1997). Collaborative narrative inquiry: Fidelity and the ethics of caring in teacher research. *International Journal of Qualitative Studies in Education*, 10(4), 473–485.
doi:10.1080/095183997237052
- Schwab, J. J. (1971). The practical: Arts of eclectic. *The School Review*, 79(4), 493–542. doi:10.1086/442998
- Schwab, J. J. (1973). The practical 3: Translation into curriculum. *The School Review*, 81(1), 501–522. doi:10.1086/443100
- Schwab, J. J. (1983). The practical 4: Something for curriculum professors to do. *Curriculum Inquiry*, 13(3), 239–265. doi:10.1080/03626784.1983.11075885
- Seligman, M. E. P. (2011). *Flourish: A visionary new understanding of happiness and well-being*. North Sydney, NSW: William Heinemann.
- Seligman, M. E. P., Steen, T. A., Park, N., & Peterson, C. (2005). Positive psychology progress: Empirical validation of interventions. *American Psychologist*, 60(5), 410–421. doi:10.1037/0003-066X.60.5.410
- Sen, A. (1993). Capability and well-being. In M. Nussbaum & A. Sen (Eds.), *The quality of life*. Oxford, UK: Clarendon Press.
- Senge, P. M., Cambron-McCabe, N. H., Lucas, T., Smith, B., Dutton, J., & Kleiner, A. (2000). *Schools that learn: A fifth discipline fieldbook for educators, parents, and everyone who cares about education*. New York, NY: Doubleday.
- Sengupta-Irving, T., Redman, E., & Enyedy, N. (2013). Re-storying practice: Using stories about students to advance mathematics education reform. *Teaching and Teacher Education*, 31, 1–12. doi:10.1016/j.tate.2012.10.007
- Sheehan, M., Marshall, B., Cahill, H., Rowling, L., & Holdsworth, R. (2007). *SchoolMatters*. Retrieved from
http://www.mindmatters.edu.au/verve/_resources/schoolmaters.pdf
- Sheridan, J., Chamberlain, K., & Dupuis, A. (2011). Timelining: Visualizing experience. *Qualitative Research*, 11(5), 552–569.
doi:10.1177/1468794111413235

- Shulman, L. S. (1984). The practical and the eclectic: A deliberation on teaching and educational research. *Curriculum Inquiry*, 14(2), 183–200.
doi:10.1080/03626784.1984.11075920
- Shulman, L. S. (1987). Knowledge and teaching: Foundations of the new reform. *Harvard Educational Review*, 57(1), 1–22.
doi:10.17763/haer.57.1.j463w79r56455411
- Shulman, L. S. (1998). Theory, practice, and the education of professionals. *The Elementary School Journal*, 98(5), 511–526. doi:10.1086/461912
- Shulman, L. S. (2004b). Joseph Jackson Schwab (1909-1988). In Shulman, L.S., *The wisdom of practice: Essays on teaching, learning, and learning to teach*. (pp. 417–432). San Francisco, CA: Jossey-Bass. (Original work published in 1991).
- Sim, C. (2004). The personal as pedagogical practice. *Teachers and Teaching: Theory and Practice*, 10(4), 351–364. doi:10.1080/1354060042000224115
- Sim, C. (2006). Preparing for professional experiences—incorporating pre-service teachers as ‘communities of practice’. *Teaching and Teacher Education*, 22(1), 77–83. doi:10.1016/j.tate.2005.07.006
- Soutter, A. K. (2011). What can we learn about wellbeing in school? *Journal of Student Wellbeing*, 5(1), 1–21. doi:10.21913/JSW.v5i1.729
- Soutter, A. K., Gilmore, A., & O'Steen, B. (2011). How do high school youths' educational experiences relate to well-being? Towards a trans-disciplinary conceptualization. *Journal of Happiness Studies*, 12(4), 591–631.
doi:10.1007/s10902-010-9219-5
- Soutter, A. K., O'Steen, B., & Gilmore, A. (2012). Students' and teachers' perspectives on wellbeing in a senior secondary environment. *Journal of Student Wellbeing*, 5(2), 34–67.
- Spillane, J. P. (2009). Engaging practice: School leadership and management from a distributed perspective. In A. Hargreaves & M. Fullan (Eds.), *Change wars* (pp. 201–219). Bloomington, IN: Solution Tree.
- Spratt, J. (2016). Childhood wellbeing: What role for education? *British Educational Research Journal*, 42(2), 223–239. doi:10.1002/berj.3211
- Spratt, J., Shucksmith, J., Philip, K., & Watson, C. (2006). 'Part of who we are as a school should include responsibility for well-being': Links between the

- school environment, mental health and behaviour. *Pastoral Care in Education*, 24(3), 14–21. doi:10.1111/j.1468-0122.2006.00374.x
- Squire, C. (2008). Experience-centred and culturally-oriented approaches to narrative. In M. Andrews, C. Squire & M. Tamboukou (Eds.), *Doing narrative research* (pp. 41–63) London, UK: SAGE Publications.
- Squire, C., Andrews, M., & Tamboukou, M. (2008). Introduction: What is narrative research? In M. Andrews, C. Squire & M. Tamboukou (Eds.), *Doing narrative research* (pp. 1–22). London, UK: SAGE Publications.
- St. Pierre, E. A., & Jackson, A. Y. (2014). Qualitative data analysis after coding. *Qualitative Inquiry*, 20(6), 715–719. doi:10.1177/1077800414532435
- Stanton, E. A. (2007). *The Human Development Index: A history*. Amherst, MA: Political Economy Research Institute.
- Stinson, D. W. (2009). The proliferation of theoretical paradigms quandary: How one novice researcher used eclecticism as a solution. *The Qualitative Report*, 14(3), 498–523. Retrieved from <http://www.nova.edu/ssss/QR/QR14-3/stinson.pdf>
- Street, H. (2013). In search of being well: The importance of definition. *Wellbeing Australia: Building healthy communities*. Retrieved from http://wellbeingaustralia.com.au/wba/in_search_of_being_well_the_importance_of_definition
- Strom, K. J. (2015). Teaching as assemblage: Negotiating learning and practice in the first year of teaching. *Journal of Teacher Education*, 66(4), 321–333. doi:10.1177/0022487115589990
- Tambyah, M. (2008). Teacher identity: Some issues raised by the problematic nature of SOSE. *Curriculum Perspectives*, 28(1), 69–74.
- Taylor, L., Prain, V., & Rosengren, R. (2008). Pre-service teachers' engagement with student wellbeing. *Curriculum Perspectives*, 28(1), 21–34.
- Temple, E. C., & Emmett, S. (2013). Promoting the development of children's emotional and social wellbeing in early childhood settings: How can we enhance the capability of educators to fulfil role expectations? *Australasian Journal of Early Childhood*, 38(1), 66–72.

- Thomas, L., & Beauchamp, C. (2011). Understanding new teachers' professional identities through metaphor. *Teaching and Teacher Education*, 27, 762–769. doi:10.1016/j.tate.2010.12.007
- Thomson, P., & Holdsworth, R. (2003). Theorizing change in the educational 'field': Re-readings of 'student participation' projects. *International Journal of Leadership in Education: Theory and Practice*, 6(4), 371–391. doi:10.1080/1360312032000150751
- Timperley, H. (2015). *Professional conversations and improvement-focused feedback: A review of the research literature and the impact on practice and student outcomes, prepared for the Australian Institute of Teaching and School Leadership*. Melbourne, VIC: AITSL. Retrieved from https://www.aitsl.edu.au/docs/default-source/default-document-library/professional-conversations-literature-review-oct-2015.pdf?sfvrsn=fc2ec3c_0
- Tobin, M., & Thomas, H. (2009). Student wellbeing—who cares? The CEOM does! *Learning Matters*, 14(2), 8–11.
- Toomey, R., Chapman, J., Gaff, J., J., M., Walsh, M., Warren, E., & Williams, I. (2005). Lifelong learning and the reform of the teaching practicum in Australia. *Asia-Pacific Journal of Teacher Education*, 33(1), 23–34. doi:10.1080/1359866052000341106
- Trinh, T. M. (1992). *Framer framed*. New York, NY/London: Routledge.
- Urbis Pty Ltd. (2011). *Literature review on meeting the psychological and emotional wellbeing needs of children and young people: Models of effective practice in educational settings: Final report prepared for the Department of Education and Communities*. Sydney, NSW: NSW Department of Education and Communities.
- Uren, D. (2016). Treasury department to get back to basics under John Fraser. *The Weekend Australian*. Retrieved from The Weekend Australian website: <http://www.theaustralian.com.au/national-affairs/treasury/treasury-department-to-get-back-to-basics-under-john-fraser/news-story/852e47a30515a74d90d7ef49cbd52da9>

- Usher, R. S., & Bryant, I. (1987). Re-examining the theory–practice relationship in continuing professional education. *Studies in Higher Education*, 12(2), 201–212. doi:10.1080/03075078712331378181
- Varga-Atkins, T., & O'Brien, M. (2009). From drawings to diagrams: Maintaining researcher control during graphic elicitation in qualitative interviews. *International Journal of Research & Method in Education*, 32(1), 53–67. doi:10.1080/17437270902759998
- Victorian Auditor-General. (2010). *The effectiveness of student wellbeing programs and services*. Melbourne, VIC: Victorian Auditor-General's Office.
- Vernon, M. (2008). *Wellbeing*. Stocksfield, UK: Acumen.
- Vygotsky, L. S. (1978). *Mind in society*. Cambridge, MA: Harvard University Press.
- Wallace, J., & Louden, W. (2000). *Teachers' learning: Stories of science education*. Hingham, MA: Kluwer Academic Publishers.
- Ward, S. (1981). The teacher's role in student welfare and guidance. *Inter View*, 4, 1–4.
- Warren, S., & Webb, S. (2009). Accounting for structure in agency: Recursive methodology, social narratives and habitus. In B. Merrill (Ed.), *Learning to change? The role of identity and learning careers in adult education* (pp. 49–63). Frankfurt am Main: Peter Lang.
- Waters, L. (2011). A review of school-based positive psychology interventions. *The Australian Educational and Developmental Psychologist*, 28(2), 75–90. doi:ezproxy1.acu.edu.au/10.1375/aedp.28.2.75
- Watson, C. (2006). Narratives of practice and the construction of identity in teaching. *Teachers and Teaching: Theory and Practice*, 12(5), 509–526. doi:10.1080/13540600600832213
- Watson, D., Emery, C., Bayliss, P., McInnes, K., & Boushel, M. (2012). *Children's social and emotional wellbeing in schools: A critical perspective*. Bristol, UK: The Policy Press.
- Weare, K. (2000). *Promoting mental, emotional and social health: A whole school approach*. New York, NY: Routledge.
- Webster, L., & Mertova, P. (2007). *Using narrative inquiry as a research method: An introduction to using critical event narrative analysis in research on teaching and learning*. London & New York: Routledge.

- Weerts, D. J., & Sandmann, L. R. (2008). Building a two-way street: Challenges and opportunities for community engagement at research universities. *The Review of Higher Education*, 32(1), 73–106. Retrieved from <https://search-proquest-com.ezproxy1.acu.edu.au/docview/220855655?accountid=8194>
- Wenger, E. (2008). *Communities of practice: Learning, meaning, and identity* (18th ed.). Cambridge, UK: Cambridge University Press.
- West-Burnham, J., Farrar, M., & Otero, G. (2007). *Schools and Communities: Working together to transform children's lives*. London, UK: Network Continuum Education.
- White, J., & Drew, S. (2011). Collecting data or creating meaning? Troubling authenticity in ethnographic research. *Qualitative Research Journal*, 11(1), 3–12. doi:10.3316/QRJ1101003
- White, J., Drew, S., & Hay, T. (2009). Ethnography versus case study—positioning research and researchers. *Qualitative Research Journal*, 9(1), 18-27. doi:10.3316/qrj0901018
- White, J., & Hay, T. (2007). *Crafting narratives, writing lives: The narrative interview as medium, method and theory in a large nationally-funded Australian qualitative study*. Presented at The Third International Congress of Qualitative Inquiry, University of Illinois at Urbana-Champaign, May 2–5.
- White, J., & Moss, J. (2003). *Professional paradoxes: Context for development of beginning teacher identity and knowledges*. Paper presented at the 2003 Australian Association for Research in Education conference, Coldstream, Victoria.
- White, M. (1998). *Re-authoring lives*. Adelaide, SA: Dulwich Centre Publications.
- White, M. (2007). *Maps of narrative practice*. New York, NY: W.W. Norton & Company, Inc.
- White, M., & Epston, D. (1990). *Narrative means to therapeutic ends*. Adelaide, SA: Dulwich Centre.
- White, S. C. (2010). Analysing wellbeing: a framework for development practice. *Development in practice*, 20(2), 158–172. doi:10.1080/09614520903564199
- Winkler, G. (2001). Reflection and theory: Conceptualising the gap between teaching experience and teacher expertise. *Educational Action Research*, 9(3), 437–449. doi:10.1080/09650790100200168

- Wittgenstein, L. (1994). *Philosophical investigations* (G. E. M. Anscombe, Trans.). Oxford: Blackwell. (Original work published in 1953).
- World Health Organization (WHO). (1948). *Constitution of the World Health Organization*. New York, NY: World Health Organization Retrieved from http://www.who.int/governance/eb/who_constitution_en.pdf
- World Health Organization (WHO). (1986). The Ottawa Charter for Health Promotion. Geneva: World Health Organization. Retrieved from <http://www.who.int/healthpromotion/conferences/previous/ottawa/en/>
- Wyn, J. (2007). Learning to 'become somebody well': Challenges for educational policy. *The Australian Educational Researcher*, 34 (3), 35–52.
doi:10.1007/BF03216864
- Xu, S., & Connelly, M. (2010). Narrative inquiry for school-based research. *Narrative Inquiry*, 20(2), 349–370. doi:10.1075/ni.20.2.06xu
- Yates, L. (2003). Interpretive claims and methodological warrant in small-number qualitative, longitudinal research. *International Journal of Research Methodology*, 6(3), 223–232. doi:10.1080/1364557032000091824
- Yero, J. (2008). *How teacher thinking shapes education*. Retrieved from: <http://education.jhu.edu/PD/newhorizons/Transforming%20Education/Articles/How%20Teacher%20Thinking%20Shapes%20Education>
- Young, I., St Leger, L., & Buijs, G. (2013). *School health promotion: Evidence for effective action. Background paper SHE Factsheet 2*. Utrecht: Schools for Health in Europe.
- Zeichner, K. M., & Liston, D. P. (1996). *Reflective teaching: An introduction*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Zeichner, K. M., Payne, K. M., & Brayko, K. (2015). Democratizing teacher education. *Journal of Teacher Education*, 66(2), 122–135.
doi:10.1177/0022487114560908
- Zeuli, J. S., & Tiezzi, L. J. (1993). *Creating contexts to change teachers' beliefs about the influence of research. Research report 93-1*. National Center for Teacher Learning, Michigan State University, Michigan.
- Zins, J. E., Weissberg, R. P., Wang, M. C., & Walberg, H. J. (2004). *Building academic success on social and emotional learning: What does the research say?* New York, NY: Teachers College Press.

Appendices

Appendix A	ACU HREC ethics approval
Appendix B	Ethics approval for modification of study design
Appendix C	Information letter for participants
Appendix D	Principal consent letter
Appendix E	Participant Consent letter 1
Appendix F	Participant consent letter 2
Appendix G	Participants: Pseudonyms and roles
Appendix H	Analysis: Participant proforma
Appendix I	Images created by participants

Appendix 1 Ethics approval granted by ACU HREC

Following initial ethics approval, subsequent extension have been approved each year.

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne



Human Research Ethics Committee

Committee Approval Form

Principal Investigator/Supervisor: JUDITH CHAPMAN Melbourne Campus
Co-Investigators: Melbourne Campus
Student Researcher: Helen Butler Melbourne Campus

Ethics approval has been granted for the following project:
V2009 85

for the period: 12.10.2009 - 30.11.2010

Human Research Ethics Committee (HREC) Register Number: V2009 85

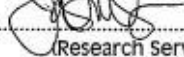
The following standard conditions as stipulated in the *National Statement on Ethical Conduct in Research Involving Humans* (2007) apply:

- (i) that Principal Investigators / Supervisors provide, on the form supplied by the Human Research Ethics Committee, annual reports on matters such as:
 - security of records
 - compliance with approved consent procedures and documentation
 - compliance with special conditions, and
- (ii) that researchers report to the HREC immediately any matter that might affect the ethical acceptability of the protocol, such as:
 - proposed changes to the protocol
 - unforeseen circumstances or events
 - adverse effects on participants

The HREC will conduct an audit each year of all projects deemed to be of more than low risk. There will also be random audits of a sample of projects considered to be of negligible risk and low risk on all campuses each year.

Within one month of the conclusion of the project, researchers are required to complete a *Final Report Form* and submit it to the local Research Services Officer.

If the project continues for more than one year, researchers are required to complete an *Annual Progress Report Form* and submit it to the local Research Services Officer within one month of the anniversary date of the ethics approval.

Signed:  Date: 19/10/09
(Research Services Officer, Melbourne Campus)

Appendix B Ethics modification approval



Human Research Ethics Committee
Modification Approval Form

Principal Investigator/Supervisor: Dr Lyn Carter

Co-Investigators:

Student Researcher: Helen Butler

Ethics approval has been granted for the following project:

Learning and Wellbeing: Stories of educators' understanding and engagement with student wellbeing

for the period: 31/12/2017

Human Research Ethics Committee (HREC) Register Number: V2009 85

Modification Approved 08/12/2010

The Chair of the Human Research Ethics Committee has approved the following modification(s):

1. Seeking to clarify with participants which data generated from their interviews was covered by their consent for use in the research project.
2. Seeking to use drawings produced in the first interview with participants, and gaining separate consent for this.
3. Amended information letters and consent forms to reflect these changes.

Kind regards

A handwritten signature in black ink, appearing to read 'K. Pashley'.

Date 16/10/2017
Senior Research Ethics Officer

Research Ethics | Office of the Deputy Vice-Chancellor (Research)
Australian Catholic University
T: +61 2 9739 2646
E: Res.Ethics@acu.edu.au
W: [ACU Research Ethics](#)

Appendix C Information letter for participants

 **ACU**
Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne
Melbourne Campus (St Patrick)
115 Victoria Parade, Fitzroy, Victoria, 3065
Locked Bag 4115, Fitzroy MDC Victoria 3065
Telephone +61 3 9953 3323
Fax: +61 3 9953 3475
Email helen.butler@acu.edu.au
www.acu.edu.au

INFORMATION LETTER TO PARTICIPANTS

TITLE OF PROJECT: Learning and Wellbeing: Stories of educators' understanding of and engagement with student wellbeing.

PRINCIPAL SUPERVISOR: Prof. Judith Chapman

STUDENT RESEARCHER: Ms Helen Butler

PROGRAMME IN WHICH ENROLLED: Doctor of Philosophy

Dear Participant,

You are invited to participate in a study exploring how educators develop an understanding of student wellbeing and incorporate this in their professional identity and daily practice. Promoting student wellbeing has become a common aim of education and school health policies over the past decade. Much of the literature in relation to student wellbeing has come from outside the education sector, for example from health and sociology. This study aims to explore how educators in a range of roles talk about and engage with the concept of student wellbeing, and feed this information back to researchers, policymakers, teacher educators and program developers in education and other sectors.

It is not anticipated that you will be subject to any discomfort or inconvenience if you agree to participate in this study, apart from giving up time for the two interviews.

You will be asked to participate in two face-to-face interviews of up to an hour each. These will take place at a mutually agreeable date, time and venue. During the interviews you will be asked to discuss, and draw representations of, the concept of student wellbeing and what has influenced your understanding of it. The interviews will be digitally audio-recorded and transcribed. The written transcript of the first interview will be returned to you so that you can reflect on it and discuss it in the second interview, and the second interview will be returned to you for verification. The interviews will be quite open-ended so that you can draw on whatever experiences you consider relevant to the broad questions of interest.

The anticipated benefit of participating in the study is the opportunity for some structured reflection about your practice, particularly in relation to student wellbeing. More broadly, the study is expected to contribute to a better understanding of the views and needs of educators in developing future wellbeing-focused policies, practice, programs and professional learning. It is also expected to inform researchers and program developers working in other sectors

such as health about how to better understand and work with the language and practice of educators in relation to student wellbeing. It is anticipated that results from this study will be published in academic and professional publications as well as informing professional learning programs.

You are free to refuse consent altogether without having to justify that decision, or to withdraw consent and discontinue participation in the study at any time without giving a reason. Any withdrawal will not affect any future relationship with the researchers or any future studies at the Australian Catholic University. During the conduct of the research and in any report or publication arising from it, confidentiality will be ensured by removing all names and other identifying information and using pseudonyms for names and places.

Any questions regarding this project should be directed to the Student Researcher and/or her supervisor:

Ms Helen Butler	Prof Judith Chapman
School of Education, Victoria	School of Education, Victoria
Australian Catholic University	Australian Catholic University
Locked Bag 4115	Locked Bag 4115
Fitzroy MDC 3065	Fitzroy MDC 3065
Ph: 9953 3323	Ph: 9953 3254

At the conclusion of the project, a summary of the key findings will be made available to participants, and can be requested from Helen Butler, the Student Researcher at helen.butler@acu.edu.au.

This study has been approved by the Human Research Ethics Committee at Australian Catholic University.

In the event that you have any complaint or concern about the way you have been treated during the study, or if you have any query that the Supervisor and Student Researcher have not been able to satisfy, you may write to the Chair of the Human Research Ethics Committee care of the nearest branch of the Research Services Office:

VIC: Chair, HREC
C/- Research Services
Australian Catholic University
Melbourne Campus
Locked Bag 4115
FITZROY VIC 3065
Tel: 03 9953 3158
Fax: 03 9953 3315

Any complaint or concern will be treated in confidence and fully investigated. The participant will be informed of the outcome.

If you agree to participate in this project, you should sign both copies of the Consent Form, retain one copy for your records and return the other copy to the Student Researcher.

.....
Principal Supervisor
Prof Judith Chapman

.....
Student Researcher
Ms Helen Butler

Appendix D Principal consent form



Melbourne campus (St Patrick)
115 Victoria Pde, Fitzroy, Victoria, 3065
Locked Bag 4115, Fitzroy MDC, 3065
Telephone: **9953 3323**
Facsimile: **9953 3475**
Email: helen.butler@acu.edu.au
www.acu.edu.au

CONSENT FORM, PRINCIPALS (PRINCIPAL TO KEEP)

TITLE OF PROJECT: Learning and wellbeing: Stories of educators' understanding of and engagement with student wellbeing.

PRINCIPAL SUPERVISOR: Prof. Judith Chapman

STUDENT RESEARCHER: Helen Butler

I (the participant) have read (or, where appropriate, have had read to me) and understood the information provided in the Information Letter to Principals. Any questions I have asked have been answered to my satisfaction. I agree to selected members of my staff participating in this study involving two interviews of up to an hour each which will take place at a mutually agreeable date, time and venue. I realise that I can withdraw my consent at any time without giving any reason and without affecting any future relationship with the researchers or any future studies at the Australian Catholic University. I understand that the conclusion of the project, a summary of the key findings will be made available to participants. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify my school in any way.

NAME OF PARTICIPANT:

SIGNATURE

DATE

SIGNATURE OF PRINCIPAL SUPERVISOR.....

DATE:.....

SIGNATURE OF STUDENT RESEARCHER:.....

DATE:.....

Appendix E Initial participant consent form



Melbourne campus (St Patrick)
115 Victoria Pde, Fitzroy, Victoria, 3065
Locked Bag 4115, Fitzroy MDC, 3065
Telephone: **9953 3323**
Facsimile: **9953 3475**
Email: helen.butler@acu.edu.au
www.acu.edu.au

CONSENT FORM, PARTICIPANTS PARTICIPANT TO KEEP

TITLE OF PROJECT: Learning and wellbeing: Stories of educators' understanding of and engagement with student wellbeing.

PRINCIPAL SUPERVISOR: Prof. Judith Chapman

STUDENT RESEARCHER: Helen Butler

I (*the participant*) have read (*or, where appropriate, have had read to me*) and understood the information provided in the Information Letter to Participants. Any questions I have asked have been answered to my satisfaction. I agree to participate in this study involving two interviews of up to an hour each, which will take place at a mutually agreeable date, time and venue. I understand that the interviews will be digitally audio-recorded and will be returned to me for verification. I realise that I can withdraw my consent at any time without giving any reason and without affecting any future relationship with the researchers or any future studies at the Australian Catholic University. I understand that the conclusion of the project, a summary of the key findings will be made available to participants. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way.

NAME OF PARTICIPANT:

SIGNATURE

DATE

SIGNATURE OF PRINCIPAL SUPERVISOR.....

DATE:.....

SIGNATURE OF STUDENT RESEARCHER:.....

DATE:.....

Appendix F Additional participant consent form



AUSTRALIAN CATHOLIC UNIVERSITY

Melbourne Campus (St Patrick)
115 Victoria Pde, Fitzroy, Victoria, 3065
Locked Bag 4115, Fitzroy MDC, 3065
Telephone: **9953 3323**
Facsimile: **9953 3475**
Email: helen.butler@acu.edu.au
www.acu.edu.au

ADDITIONAL CONSENT FORM, PARTICIPANTS PARTICIPANT TO KEEP

TITLE OF PROJECT: Learning and wellbeing: Stories of educators' understanding of and engagement with student wellbeing.

PRINCIPAL SUPERVISOR: Prof. Judith Chapman

STUDENT RESEARCHER: Helen Butler

I (*the participant*) have participated in two interviews in this study. In previously giving formal consent I agreed that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way. This additional consent form clarifies which data from the process I am consenting to be published.

I completed a drawing in the first interview and a timeline in the second interview. I understand that the student researcher would like to reproduce the drawing from the first interview as data for use in publications, as these drawings have been very powerful in enabling participants in the study to demonstrate their own perspectives on Student Wellbeing within educational practice. I understand that neither I nor any schools or individuals will be identified in any way. I understand that the timeline I completed in the second interview will not be published. I understand that the transcripts of interview which I have read and verified will be used as data for publication in a form that does not identify me in any way. I understand that I am not obligated in any way to give this additional consent. I produced a drawing in the first interview and a timeline in the second interview. I therefore give consent to the use of the following specific data (Tick those that apply):

- ☐ The transcripts of Interview 1 & 2
- ☐ The drawing from Interview 1

NAME OF PARTICIPANT:

SIGNATURE: DATE:

SIGNATURE OF PRINCIPAL SUPERVISOR: DATE:

SIGNATURE OF STUDENT RESEARCHER: DATE:

Appendix G Participants: Pseudonyms and roles

Amanda	School leader, primary school
Christie	Classroom teacher, secondary school
Courtney	Classroom teacher, primary school
Diana	Student wellbeing leader, system
Erica	Student wellbeing leader, secondary school
Erin	Student wellbeing leader, system
Francis	Student wellbeing leader/classroom teacher, secondary school
George	Classroom teacher/curriculum leader, secondary school
Lachlan	Classroom teacher/curriculum leader, secondary school
Libby	Classroom teacher, primary school
Louisa	Student wellbeing leader, system
Melissa	Student wellbeing leader, primary school
Mykaela	Curriculum consultant, system
Patricia	Classroom teacher, primary school
Renee	School leader/student wellbeing leader, secondary school
Sharon	Curriculum consultant, system
Stephanie	School leader/student wellbeing leader, primary school
Tess	Student wellbeing leader, system
Tia	School leader, secondary school
Warren	School leader/student wellbeing leader/classroom teacher, primary school

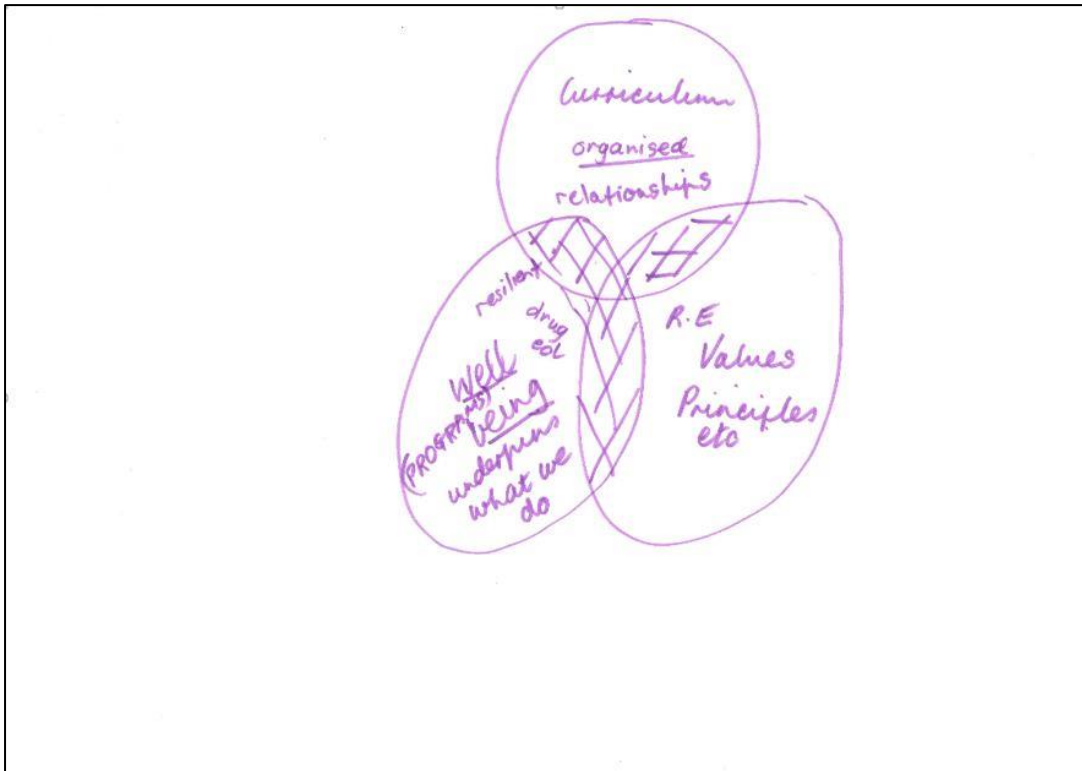
Appendix H Analysis: Participant proforma

Name Summary What does the story do/allow me to see? 	
Profile Bio overview from journal notes Current role: Previous roles: Synopsis of professional life: 	Comments/analysis
Context Life and interview Narrative context Interview context Our previous professional relationship Our interview relationship 	
Discussion of themes concept/definition 	

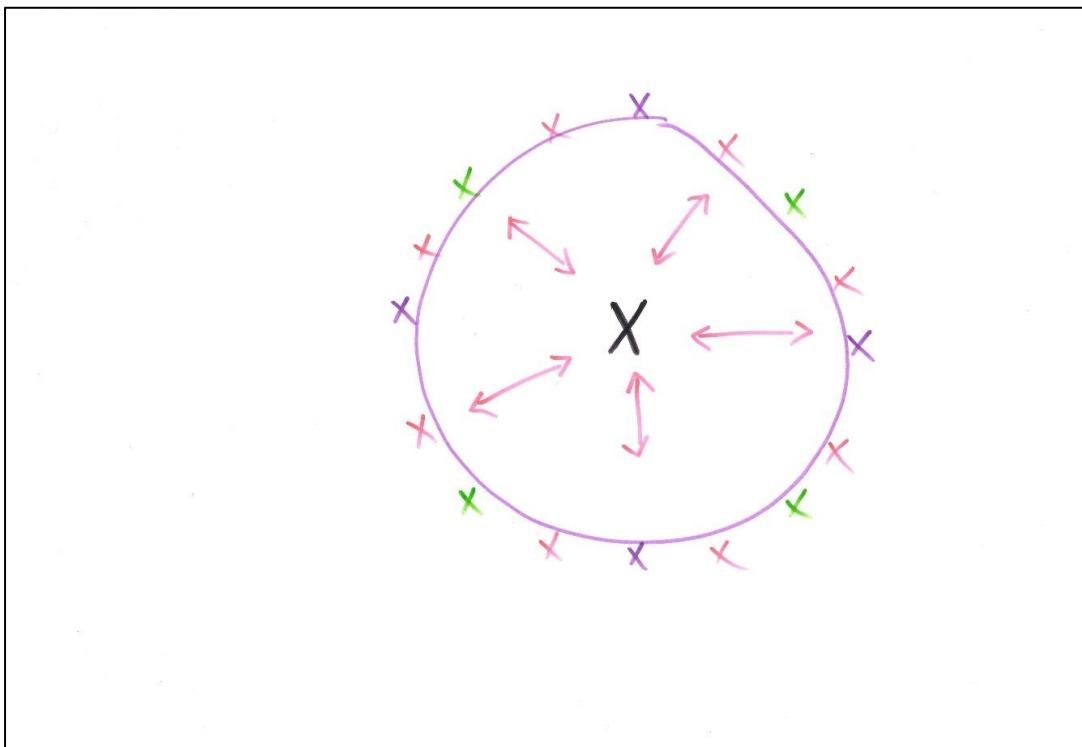
Discussion of themes image	
Plot Major narrative thread: . Critical incidents/turning points Themes Time 2 the timeline Influences Learning	
Sense of I voice/agency/identity/habitus	
Key relationships discussed	
Participant's comments on interview process	
Time 1 my introduction Inviting concept Inviting image	
Time 2 my introduction Inviting timeline	
My notes at time of conversations (from journal)	

Copy of image	
Copy of timeline	

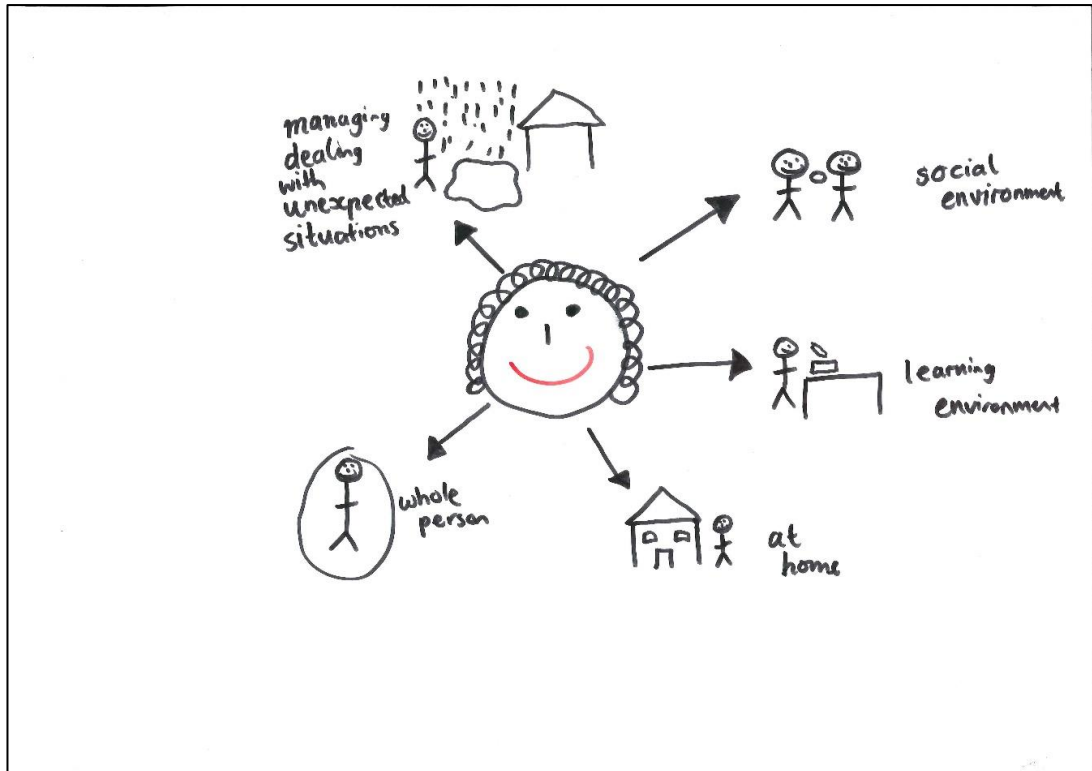
Appendix I Images created by the participants



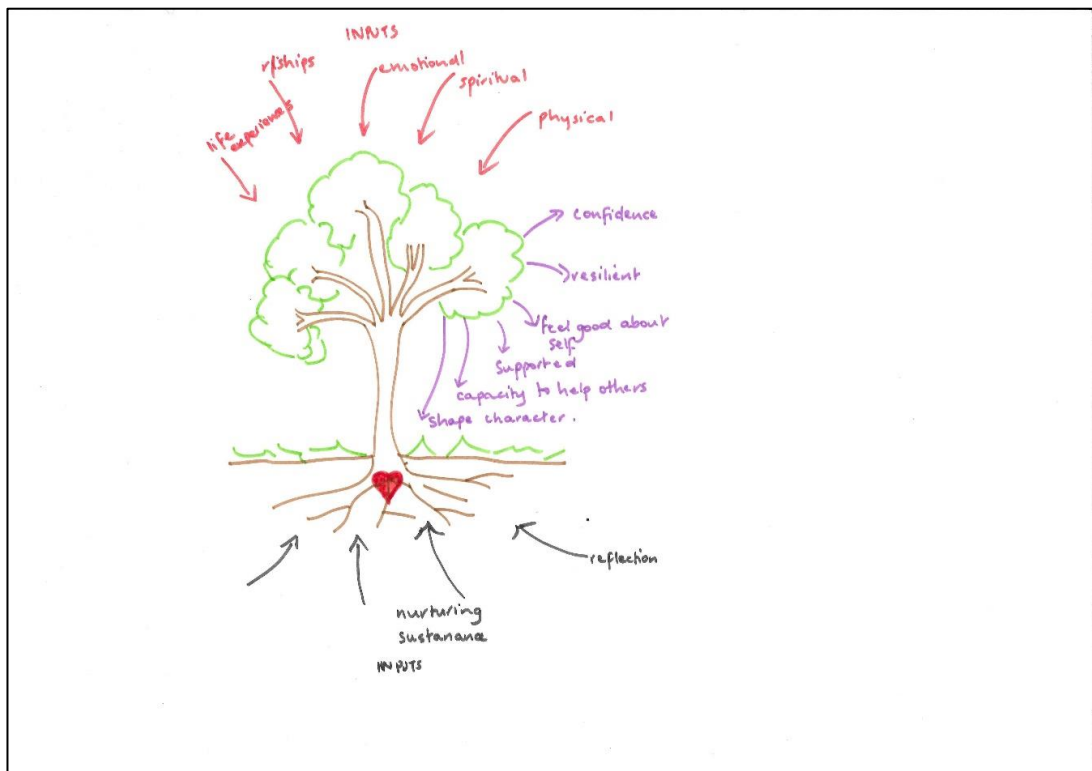
Amanda's image



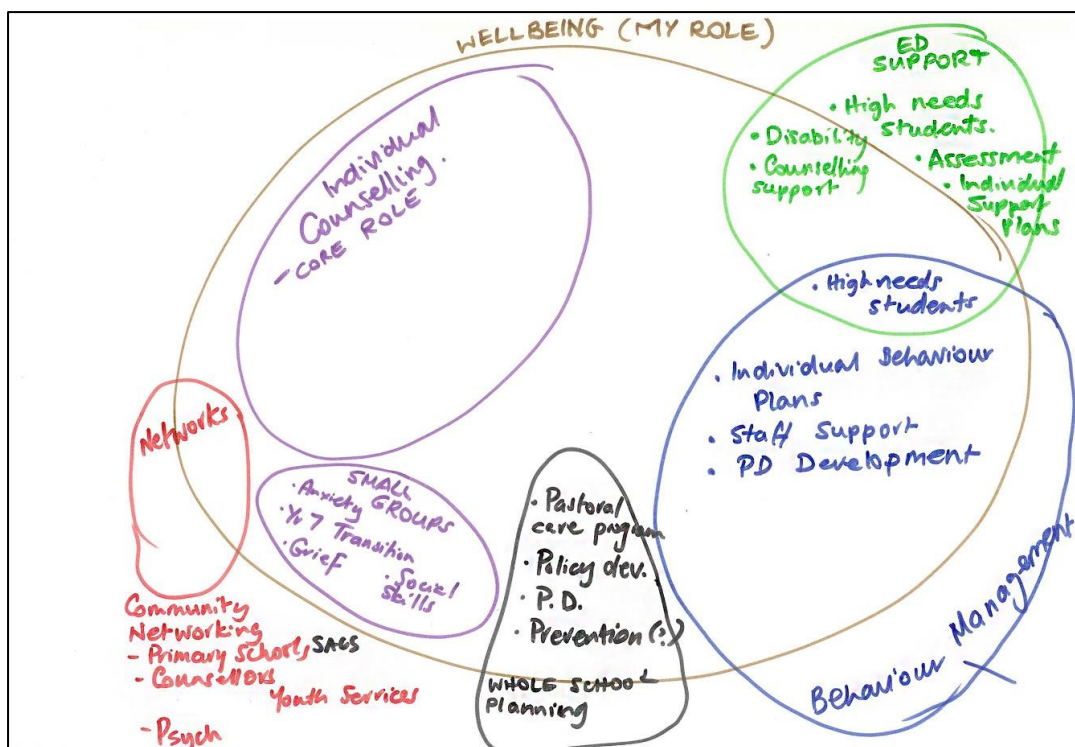
Christies' image



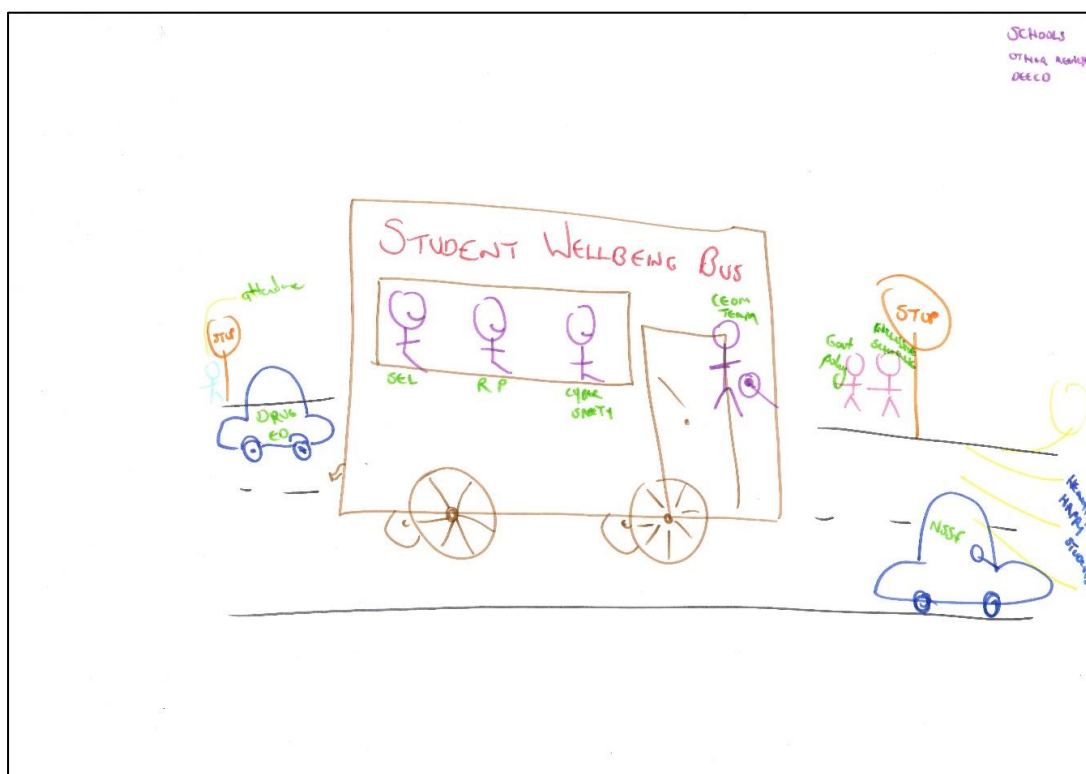
Courtney's image



Diana's image



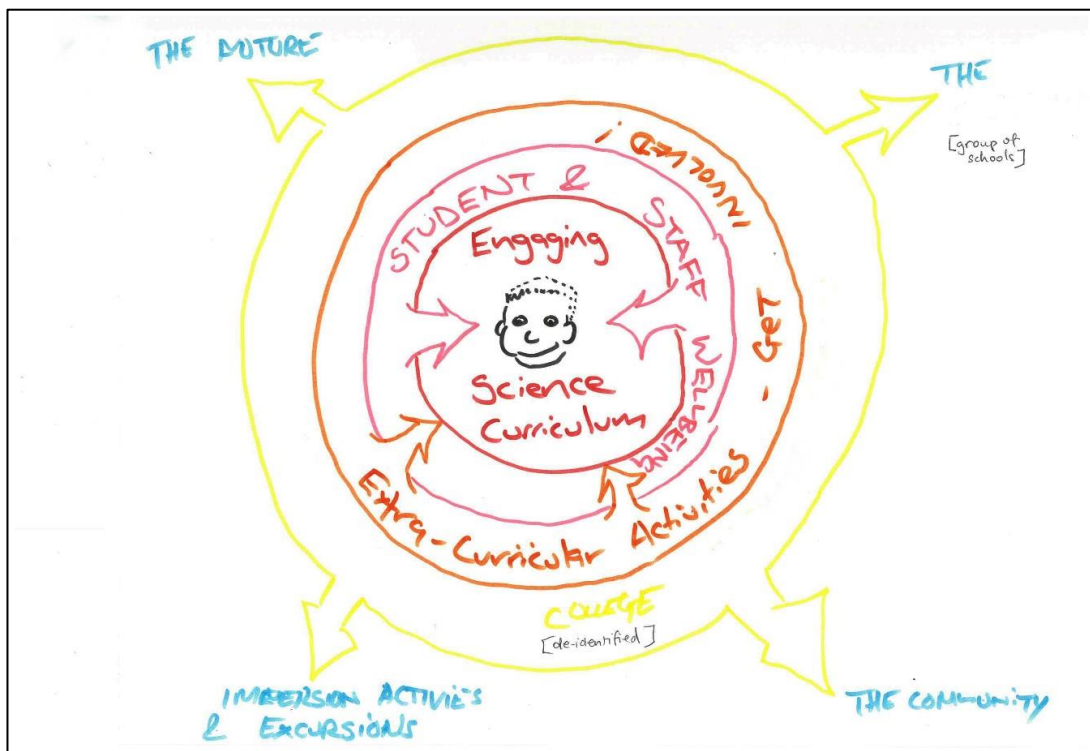
Erica's image (identifying text removed)



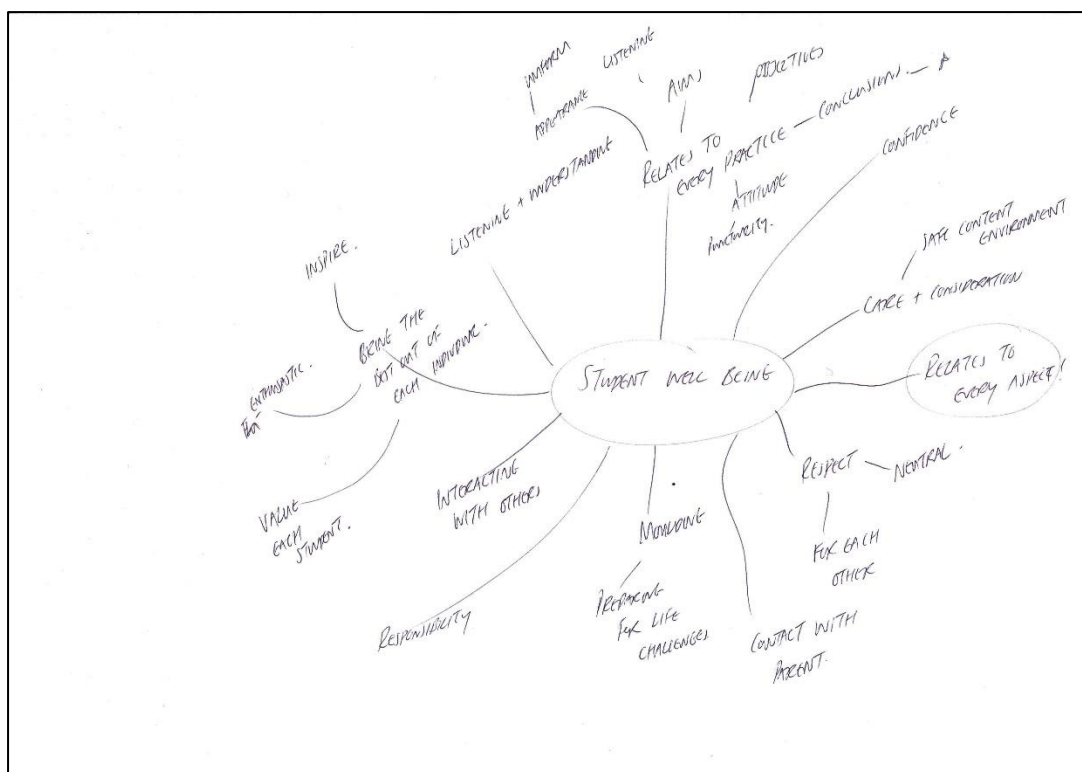
Erin's image



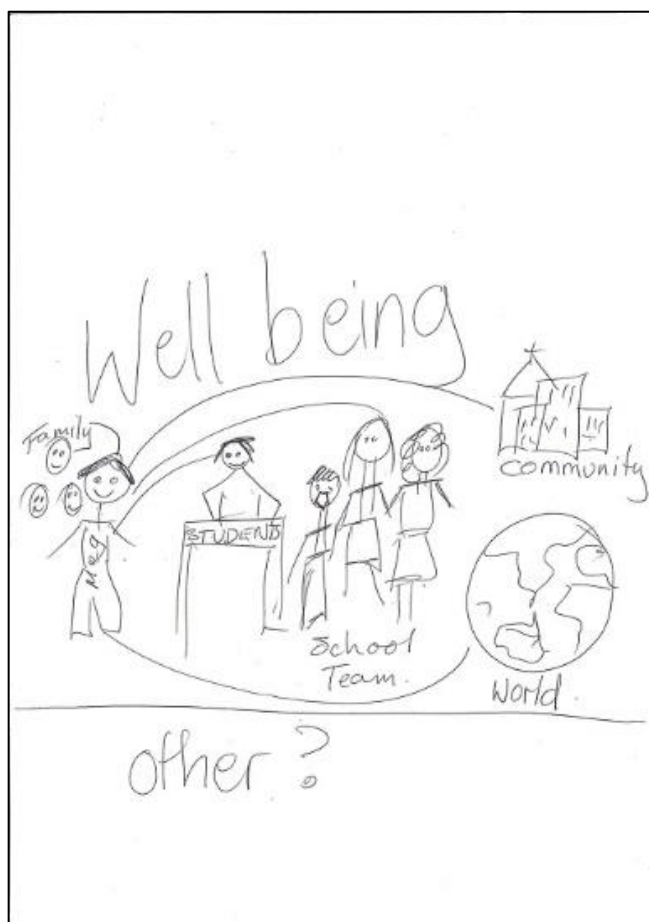
Francis's image



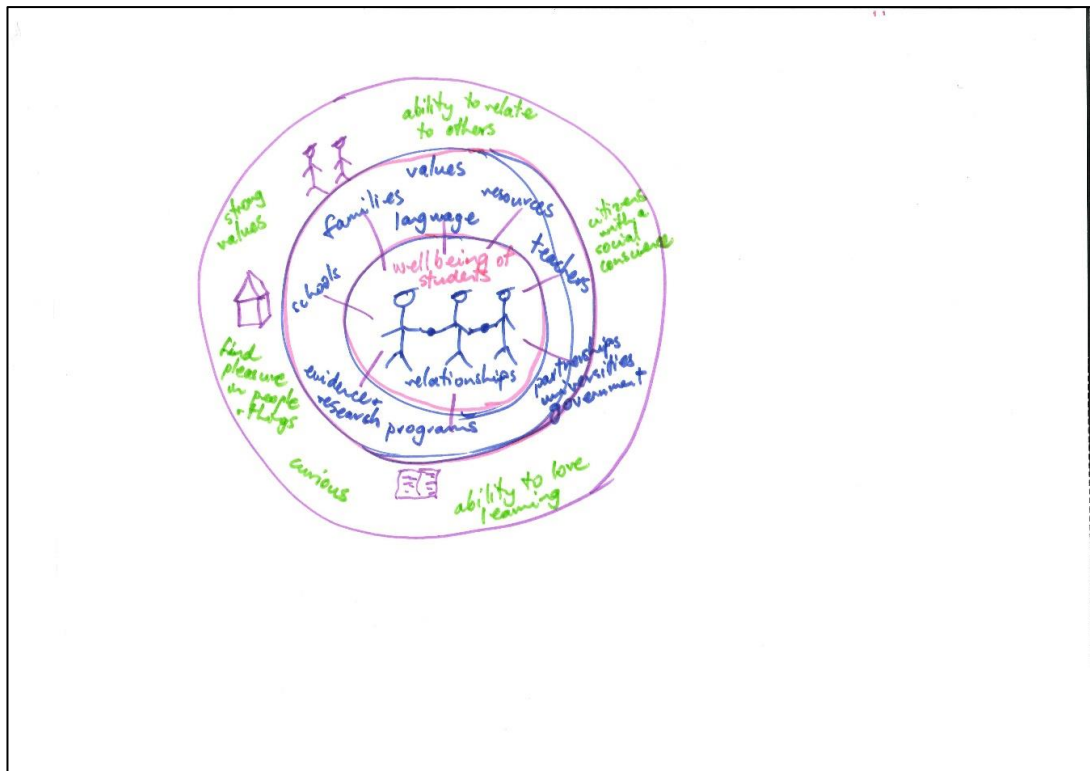
George's image (identifying text removed)



Lachlan's image



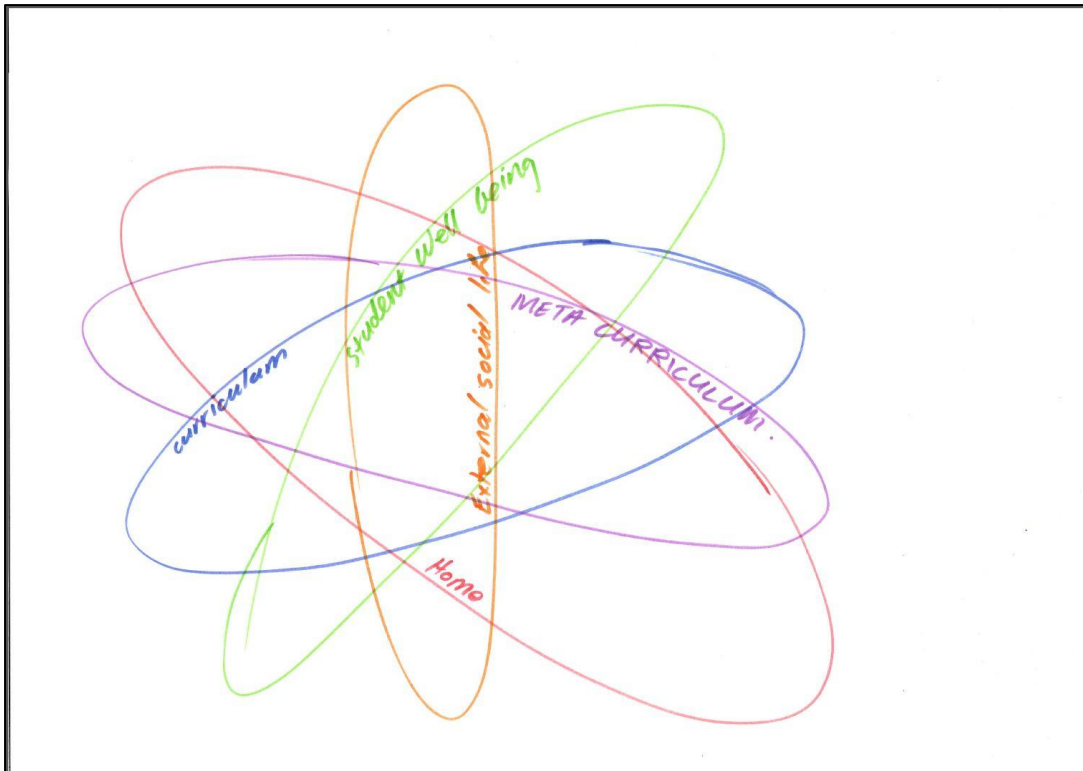
Libby's image



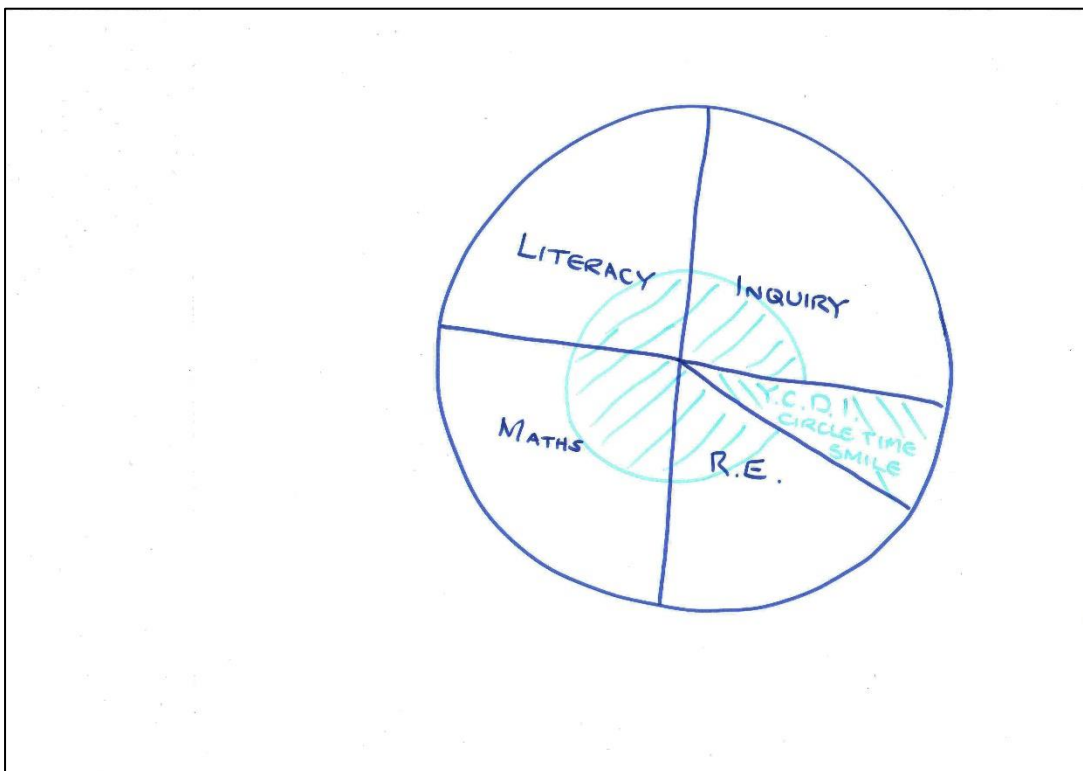
Louisa's image



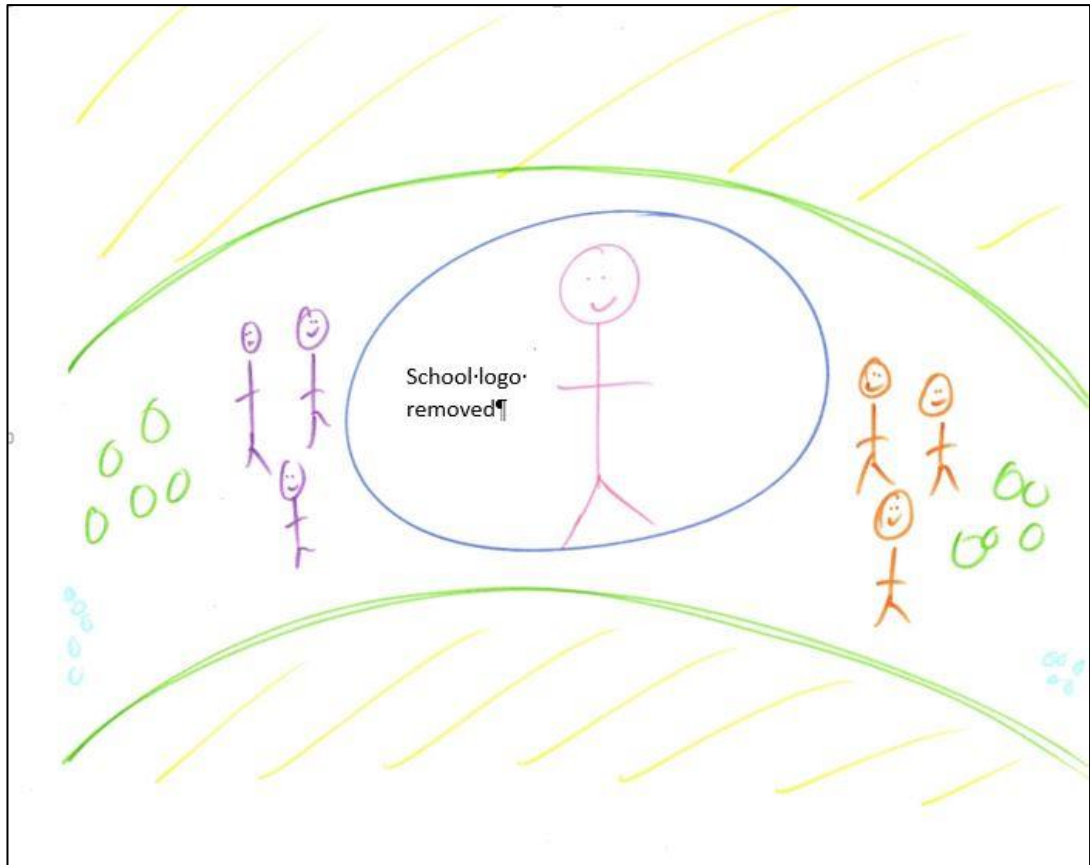
Melissa's image



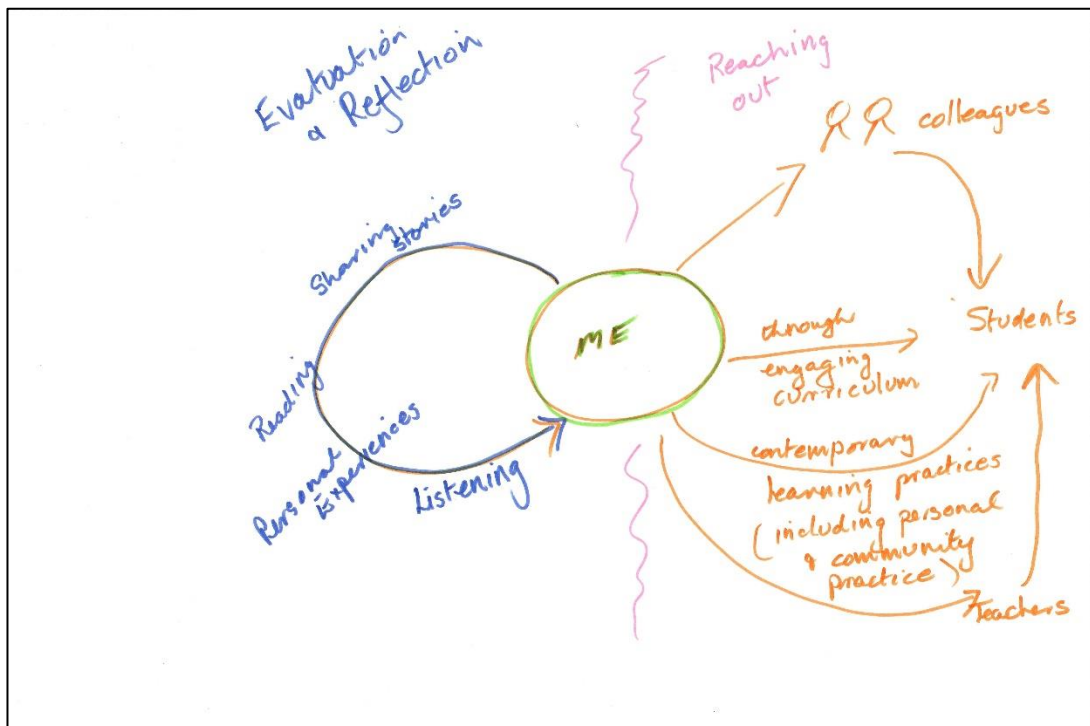
Mykaela's image



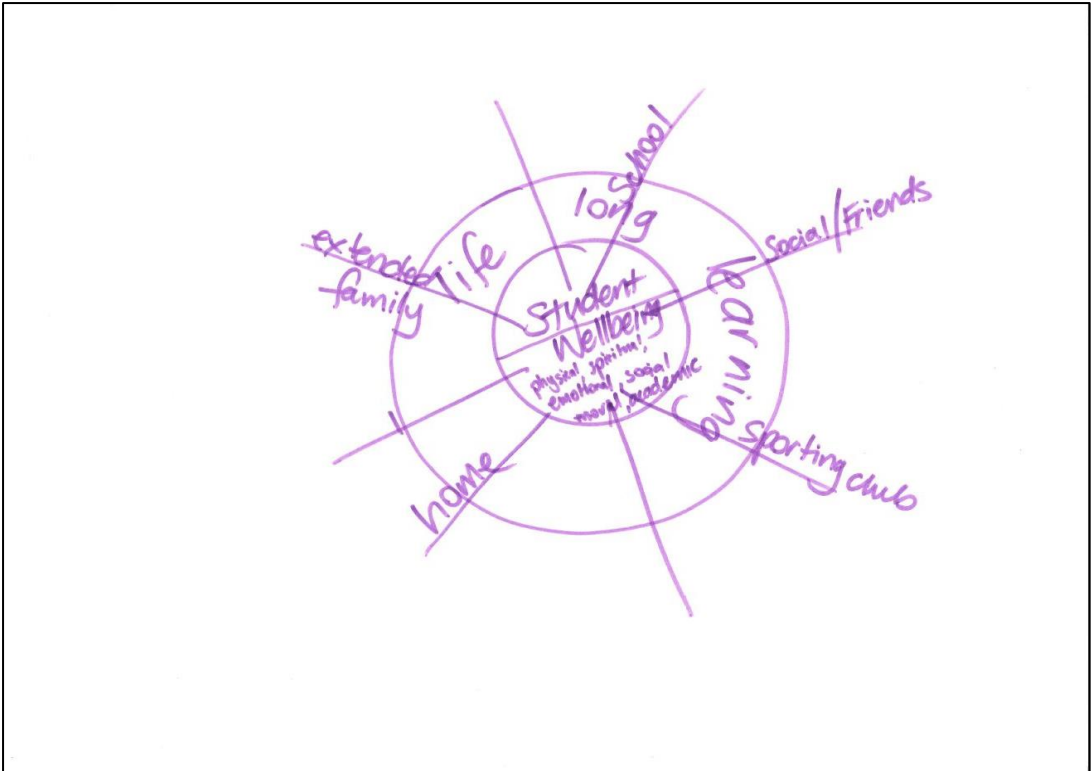
Patricia's image



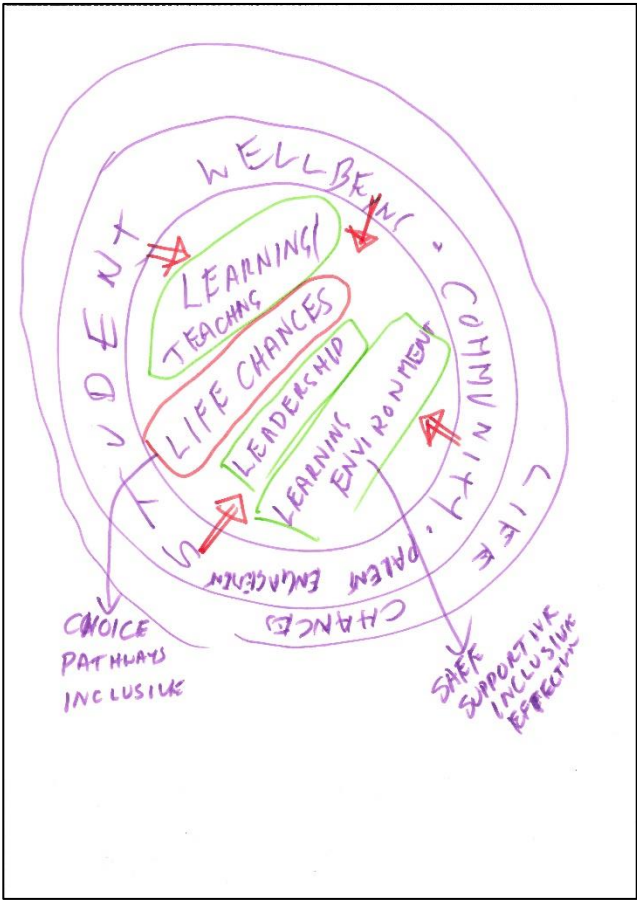
Renee's image (identifying text removed)



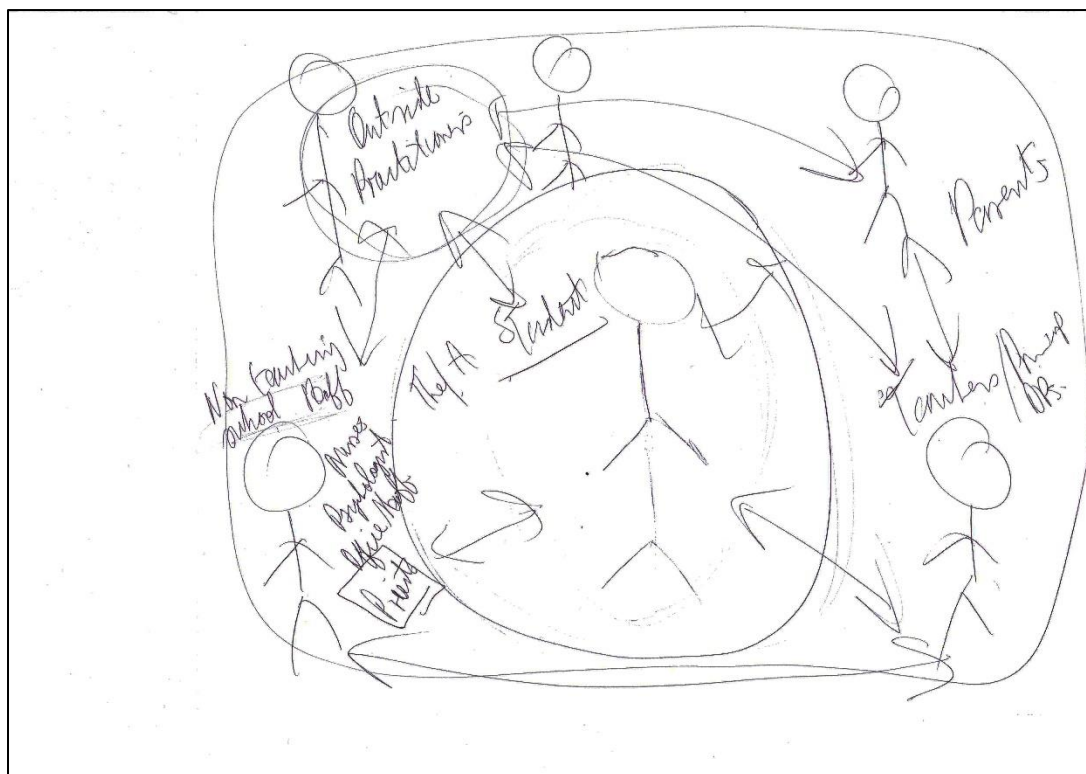
Sharon's image



Stephanie's image



Tess's image



Tia's image



Warren's image