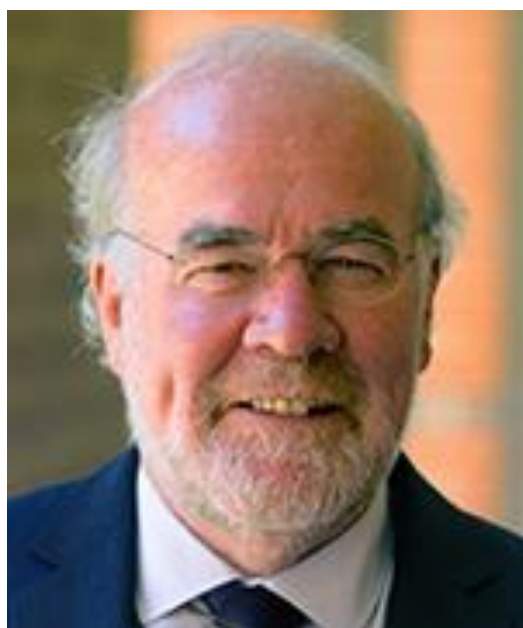




Reading the Literacy World: Navigating One's Way across Waves of Change

Robert J. Tierney



The field of literacy has afforded me spaces to engage my imagination. Literacy is a space where thought and culture come together – a space for me to wonder and wander. Literacy has offered me opportunities to explore the nature of meaning making, issues of teaching, learning, and assessment, societal considerations, and questions about our sciences.

By happenstance I entered the field when studies of meaning making were proliferating. It was a time when reading comprehension was being unpacked in new ways at the hands of linguists, sociolinguists,

cognitive psychologists and the artificial intelligentsia. If you were interested in meaning making, you were experiencing momentous change akin to a tidal wave that transformed the landscape of what was studied and how issues were explored as well as how we might approach meaning making and its teaching. Over time the focus upon understanding meaning making moved us beyond the word and sentence to deal with complex texts as encountered in the real world.

To extend the wave metaphor, I found myself quite mesmerized looking toward the horizon and wondering what might be. New sets of waves appeared to reflect the shift from cognitive to socio-cognitive to critical to digital and global as our world intersected shaping the waves arriving in sets. These waves reflected new theories, ways of knowing – how literacies were perceived and pursued. For educators, there were shifts in how learners were positioned – moving from an assembly-line approach focused upon a narrow view of mastery to approaches that respect learners as meaning makers, enlisting their background knowledge or schemas, in concert with selectively enlisting clusters of strategies to explore, understand, and engage with the ideas.

For those of us who were educators, there are times when we have been participants and witnesses; at other times we have been consumers and translators, and yet at others, we have been change makers. We did so as we moved across these waves as they emerged, swelled, crested, and surged. The waves (i.e., cognitive, socio-cultural, critical, digital, global) unfolded one on top of the other, expanding and

revamping our theories, research, and practices. Like waves, each has taken on different shapes and contours of fluctuating proportions and trajectories, varying in their crests, surges, and impact. They have variable durations – merging with one another and stirring undercurrents. The effects of these waves, turns, or *zeitgeists* extended to human affairs and societal matters – befitting literacy's integral role in cultures and communications, social participation, and legal and political spheres.

My history reflects my response to and engagement with these waves. It represents what I would metaphorically characterize as transitions from shore breaks in sheltered bays to the waves that surge across the oceans of the world. My scholarly pursuits include laboratory research with individual students to engagements with diverse communities. My research has included traditional positivistic studies, mixed methods, case studies, cross-national pursuits, critical studies, and historical analyses as well as advocacy, in conjunction with participatory approaches aligned with pluralism. Consistent with my range of interests, I have been engaged in funded research related to projects as diverse as the Apple Classroom of Tomorrow and the planning of the Children's Television Workshop series, *Ghostwriter*, to support adolescent literacy development. I have also been involved in projects on educational development for the United States Office of Education, the World Bank, and UNESCO. I am the current lead editor of the fourth edition of the *International Encyclopedia of Education*, with the vision of creating a truly global volume.

Befitting my commitment to the field of literacy, I am currently President of the International Literacy Association, past-President of the Literacy Research Association and past editor of the journal, *Reading Research Quarterly*. Currently, I am involved in pursuits enlisting critical discourse and cultural analyses, as I have sought to participate in a fashion equivalent to a global educator attempting to act

respectfully and responsibly at the nexus of language, culture, meaning-making, and societal developments to support the warrants for my advocacy for epistemologies that extends to southern, eastern and Indigenous ways of knowing. In addition, I participate in a mix of face-to-face and virtual engagements with school-based colleagues as far afield as Menindee (a remote largely aboriginal town in Australia), Abuja in Nigeria, and Beijing and Erdos in the People's Republic of China.



Figure 1. Working with teachers in Nigeria



Figure 2. Working with colleagues in China



Figure 3. Work in China schools

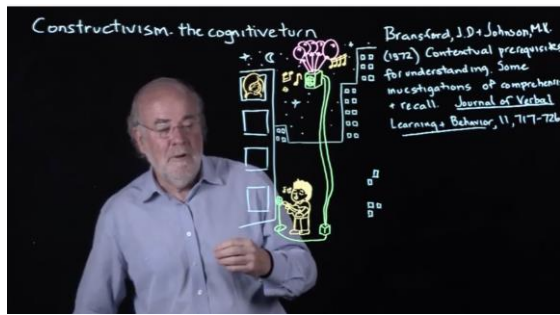


Figure 4. Robert Tierney Lecture series, Youtube.com

Should you visit one of my websites, I would hope that my passion for inquiry and discovery stand out. In my scholarly endeavors, I have been committed to contributing to positive change that is transformative, systemic, and sustainable – striving for global eclecticism that is ethical, respectful, collaborative, and innovative. I suspect that you will see some of these characteristics played out in a material fashion in my writings, videos, and other work (much of which you can find at www.roberttierney.com; www.independent.academia.edu/RobTierney; and <http://literacyresearchcommons.org>).

The present paper represents my efforts to reckon with the twists and turns in my journey, not just in terms of paradigms shifts but other developments – some regular and some not. In hopes of situating my recommendations, I attempt to describe my journey before proceeding with suggestions stemming from experiences. While my paper is set up in a linear fashion, I can imagine some readings would eliminate the narrative of my journey and skip to the latter – the portion devoted to advice.

My Journey

Disrupted cultural moorings

My journey is not what I might have imagined as a beginning teacher in Australia. My current engagements are quite a departure from Australia where I grew up quite sequestered in Sydney, Australia. It was as if my cultural moorings in Australia were disrupted when I moved to the

United States. I would suggest that my departure overseas changed my life and my vision of myself and society. For me, my views of not only America were revised but also my views of Australia and the world and myself.

At the start of the 1970s, just getting to the US was quite the trek. After over 36 hours on a Qantas flight that stopped for fuel in Fiji, Hawaii, and Los Angeles, I arrived in New York. My sojourn there was eventful. It was my first, and rather disconcerting, engagement with Americans. So much was different – from driving on the right instead of the left side of the road to trying to order from a different array of food choices. I suddenly had to become aware of numerous unfamiliar social cues and protocols in everyday life. I survived somewhat by eating less, trying to adapt my speech patterns, and accepting the support of Americans who recognized my naiveté. Indeed, my world became full of cultural educators as folks realized how culturally unsophisticated that I was.

In the early 1970s, the US seemed on the precipice of societal change, especially in light of civil rights campaigns and its withdrawal from the intense war in Vietnam. Compared with Australia, I was enthralled and impressed by America's critical consciousness especially tied to diversity and civil rights activism; the educational opportunities that its citizens were afforded; and concern about its perceived role in the world. In terms of my own critical reflexivity, I would suggest that my cultural bearings were being repositioned as I engaged in border-crossings especially tied to race and ethnicity.

Rethinking Australia

Despite some parallels and similarities in lifestyle, Australia was quite different at that time. It seemed to accept itself as a British colony, with a history of racist, gendered, and classed attitudes and practices. It was as if Australia rejected diversity, targeting it for eradication, compliance or subjugation. In terms of educational opportunity, education was aligned with assimilation tied to Western tenets and in turn access limited unless you were economically privileged, male, Anglo-Saxon and White. Only a small percentage of Australians received a tertiary education (53,000, or approximately 0.5% of Australians, were enrolled in universities in 1960) and those who did were

disproportionately male (approximately 8 males to 1 female).

*In looking back at Australia, and in returning home for visits, I came to recognize Australia's dismissal of its own racism, sexism and classism. Take Australia's historic disposition toward ethnic diversity especially Aboriginal Australia. The population of Australia during my youth was one-third of what it is today and was largely Anglo-Saxon – with only a small proportion of Aboriginal communities remaining. Most of us during these times were oblivious to or ill-informed of the Indigenous history that preceded British colonization, despite the recognition of Aboriginal Australia as the longest continuing society in the world. For example, although I grew up in Sydney and attended the University of Sydney, I was unaware that I frequented Aboriginal lands, including burial areas and sites of resistance. It was not until I read my colleague Eric Willmot's 1988 book, *Pemulwuy: The Rainbow Warrior*, that I began to be re-educated.*

Most Australians seemed more willing to criticize others (e.g., America's racism) than admit to their own intolerance. Certainly, we had some amazing Aboriginal activists and some of the world's leading feminists, but I would contend we were (and still are) largely a colonial outpost that perpetuates discriminatory practices and White privilege. Government policies appear dodgy at best in terms of issues of equal rights and opportunity, as well as respect for cultural differences. Despite rallying cries for fairness, Australia balks at reforms for equity and diversity if they come at a cost of challenging existing privileges tied to class and race. As a result, Aboriginal cultures are still not given the full respect that they are due. Aboriginal sovereignty and self-determination are displaced by subordinating influences that value assimilation ahead of accommodation. Case in point: While university enrollments have grown considerably and there is no longer a disproportionate male to female student ratio, Aboriginal enrollees remain low, and program offerings lack an embrace of non-Western scholars.

The beginnings of a planetary perspective

For me, the contrast between the US and Australia on matters of race was and still is quite

palpable. The denial of racism by most Australians fueled my critical disposition toward matters of diversity, raising my consciousness toward complicity and the convenience of complacency as vehicles for thwarting challenges to the social reproduction of privilege. In terms of my own scholarly ambitions, this ignorance and dismissal spurred my interest in the pursuit of cross-national, cross-cultural comparisons. Moreover, it served as the impetus for my engagement and advocacy for a planetary disposition – an attempt to challenge the hegemony of Western influences over our scholarly pursuits and educational endeavours. Many of my writings call for pluralism, bridging local and global, and pushing back against curricula, testing practices, and literacy engagements that are disconnected from cultures (e.g., Tierney, 2018a, 2018b; Tierney & Morgan, 2022).

With literacy, I found myself at the nexus of thought, language, society and culture – and at the center of educational developments.

Attraction to literacy

My attraction to literacy grew from these interests, among others. I resonated with developments in anthropology and comparative education that were becoming increasingly conscious of their misplaced appropriation of others. I was drawn to the efforts by multicultural, Indigenous, and global educators to redefine literacy as key to societal development and individual empowerment.

My involvement in literacy began in the 1970s when die-hard political views on reading instruction were displaced by a new energy fueled by a focus upon meaning making and learning to learn. There was a movement to break away from standardized and regulated curricula; narrow forms of testing; and from approaches to learning that were largely informed by behaviorism and the search for a single "best" method for teaching reading. These changes embraced a focus on learners as meaning makers, and on the need to engage students in learning how to learn. In terms of research, a plethora of studies emerged that involved examinations of the nature of the reading process, explorations of the viability and

influences of strategy development, and analyses of literacy as social, cultural, and political engagements.

Becoming a U.S. professor

As I entered the world of literacy education, the field was repositioning itself – becoming less tethered to its behavioristic roots and research findings tied to correlational analyses of quasi-experimentalism with limited generalizability. As I entered graduate studies at the University of Georgia, which housed one of the largest reading education departments in the US, I encountered an energy and enthusiasm intramurally and extramurally including local and national networks of scholars exploring a wide range of literacy issues.

Upon graduation with a PhD, I accepted an offer of a position as an assistant professor in the Reading Education Department at the University of Arizona. Close to the border of Mexico and amidst Native American communities including Apache, Yaqui, and Papago, I found myself involved in a range of engagements involving issues of language and culture. I also entered a professional community with colleagues who held different perspectives on reading development. There were secondary educators and other reading educators with connections to many of the major clusters of literacy educators across the US. Plus, at the university level, they hired a number of others and attracted an amazing set of graduate students with whom I came to collaborate (e.g., Joseph Vaughan Jr., Patti Anders, Diane Schallert, Wilbur Ames, Connie Bridge, Mary Jane Cera, Candace Bos, Jack Hayes, James Mosenthal, Jill LaZansky).

With the changes afoot in the field, some of us formed a study group focused upon the nature of reading comprehension, launching a number of studies examining reading comprehension across different texts among elementary and high school students (see Tierney et al., 1978-79; Hayes & Tierney, 1982; Schallert & Tierney, 1982). And, to my good fortune, Ken and Yetta Goodman joined the University of Arizona's Faculty of Education one year after I arrived. For some of my colleagues, the appointment of the Goodman's was controversial and threatening to their views. From my perspective, however, it was amazing to have access to educators who had advanced a psycholinguistic view of reading – key to the shift to cognition. Interacting with the

Goodman's was akin to having a post-doctorate. Both Ken and Yetta indulged my curiosity as I spent hours with them, delving into their ideas.

The cognitive zeitgeist

Despite a certain restlessness to return to Australia, I found myself quite intoxicated by the literacy developments emanating from psycholinguistic and cognitive views of meaning making. Essentially, I became riveted to efforts in the field to unpack the nature of reading comprehension from these perspectives. When the opportunity arose, I decided to forsake tenure and accepted an invitation to join the Center for the Study of Reading at the University of Illinois, which had become a global leader in applying interdisciplinary and especially cognitive lenses to study reading comprehension.

It was as if the Center for the Study of Reading was a moment in history and a nexus of a number of seismic developments in reading. If you were interested in meaning making, you felt as if you were part of a momentous change – akin to a zeitgeist. Behavioristic views of reading comprehension were displaced by cognitive views of meaning making and enhanced by perspectives from pragmatics, text processing theory, developmental psychology, and natural language processing simulations on computers. In essence, a tidal wave of scholarship was transforming the landscape of what was studied, how it was studied, and how we approached the development of reading comprehension. The saliency of and preeminent roles played by a reader's background of experiences in reading comprehension were established.

The Center for the Study of Reading and their partner, Bolt, Beranek, and Newman (based in Cambridge, Massachusetts), had amassed a massive federal grant to study reading comprehension, and were enlisting young scholars from different disciplines. At the Center for the Study of Reading, I was one of the few senior scientists who were also educators. Together, in collaboration with a fellow educator at the Center, David Pearson, we sought to address how one might improve learners' comprehension strategies (i.e., the independent abilities of learners to select and apply, flexibly and selectively, appropriate strategies from a developing repertoire). By answering this question, we in turn

sought to change how reading comprehension was approached and taught in schools. At that time, we were also joined by cognitivists (e.g., Richard Anderson, Rand Spiro, and Allan Collins; Tom Anderson, Bonnie Armbruster; George McConkie); linguists (e.g., Jerry Morgan, Georgia Green, Alice Davison, and Robbie Kantor); artificial intelligence scholars (Andrew Ortony, Phil Cohen, and Bertram Bruce); developmental psychologists (e.g., Ann Brown and Joseph Campione); some other educators at the University (e.g., Dolores Durkin, Karl Koenke, Barak Rosenshine) and very talented students. Plus, there were key others at Illinois at the time, including Alan Purves, Robert Stake, Robert Linn, Robert Ennis, Muriel Saville-Troike, Stephen Asher, and Carol Dweck, along with visitors from outside the US.

The energy and passion of those at Illinois were amazing – especially in their focus in developing new comprehension strategies, based upon different tenets. These tenets represented a shift from a stage-wise model, which assumed that reading to learn was a byproduct of learning to read, or of reading words accurately. There was a newfound recognition that reading comprehension abilities were not pre-set, but teachable – as if we were recognizing that intelligence was not fixed but learned. Learning-to-learn, or metacognitive awareness, redefined reading comprehension processes through a cognitive perspective. As such, text characteristics, such as structure and authorship, became the foci of teaching studies. The end goal of teaching reading comprehension also changed; rather than just improving performance on a test, the goal became to find evidence of sustained and transferable strategies for learning (Tierney & Cunningham, 1984; Tierney & Pearson, 1981, 1992).

If I take a step back and contemplate on what I was experiencing, I had forsaken a tenured position at the University of Arizona to be on the front-line of developments in my field especially related to my interests. I was not sorry, as I found myself immersed and energized as both a participant and witness to changes akin to a *zeitgeist*. It was a world of scholarly pursuits and exchanges equivalent to a think-tank embedded within a range of research and development efforts. And, indeed, these developments served as a springboard for countless investigations and innovations tied to teaching reading comprehension. This call involved major

shifts in what was studied, where how and by whom. Indeed, it spurred a surge in the engagement of educators in classroom-based research on teaching reading comprehension – a space that had previously been dominated by psychologists doing laboratory-based studies of the reading processes of college students.

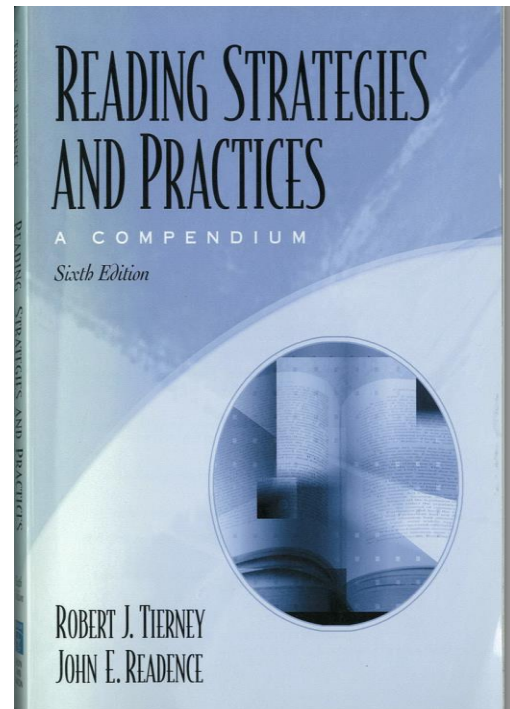


Figure 5. Reading Strategies and Practices

The Rise of Writing: Research, Process and Practices

There were other developments occurring in the 1970s and 1980s that were also drawing my attention. Among the most notable were those in writing research and practices. Indeed, in my view, research on writing was replete with a treasure trove of ideas and insights – theoretically and practically. With few exceptions, despite their relevance they were largely ignored by reading researchers. They included discussions of author-reader relationships (e.g., voice, persona, audience, and rhetoric), explorations of the transactional nature of reading outlined by Louise Rosenblatt, notions of ethos and Walker Gibson's notion of persona, discussions of interpretive communities by Stanley Fish, and others.

And, of direct relevance to unpacking constructivism, studies of writing processes offered

key insights, such as those stemming from the work of Janet Emig, Linda Flower, John Hayes, and others – via writers' think-alouds and retrospective accounts. I and many others began to enlist such ideas in our own studies and engagements with learners. Indeed, given the parallels to meaning making in reading, some of us began to use composing as a metaphor to describe the nature of the processes of reading comprehension. In my mind, the writing research on composing offered insights into how to frame reading as a constructivist process of strategies – akin to planning, drafting, revising, and monitoring a written composition. This interest resulted in my effort to contribute articles focused upon viewing reading as composing (Pearson & Tierney, 1984; Tierney & Pearson, 1983).

Beyond the aforementioned scholarship, the pedagogies of incredible writing practitioners became the foci of attention for many of us in reading. Unlike reading, writing pedagogy was not tethered to psychology, behaviorism, and the embrace of measurement. Instead, its approaches emanated more from the practical theories of writers and teachers of writing. It was more student-centered, and as such was spared the assembly-line or systems-based mentality that regimented approaches to teaching and understanding reading. Perhaps, as a result, studies of writing had followed more open-ended approaches in their pursuits, detached from the pre-set correlational analyses of factors and skills-based formulations pursued by many reading researchers.

Whatever the reason, major new insights on literacy developments were forthcoming from writing scholars – including a fuller appreciation of the language acumen of learners as they enlisted various means to speak, read, and write. We witnessed a wide range of amazing studies of what was termed “emergent literacy,” with breakthroughs such as recognition of the nature and role of “invented spellings” and other language learning processes. We recognized that, if given the opportunities, young writers might learn to read and write for themselves more effectively and more efficiently than where educators or even linguists might (try to) lead them.

Finally, among the most impressive developments in writing were the pedagogies for school-age students that emerged from engagements between writing scholars and classroom educators. This is clearly evidenced by the spread of process

writings worldwide following the release of Donald Graves' 1983 book, Writing: Teachers and Children at Work. Educators were drawn to the pedagogies of writing educators such as Donald Graves, Donald Murray, Nancy Atwell, Lucy Calkins, James Moffatt, Peter Elbow, and others, along with initiatives such as the Bay Area Writing Project.

I had the very good fortune of seeing these developments firsthand in New Hampshire in Marilyn Boutwell's classroom. Two of my students – Mary Ellen Giacobbe, a teacher from Atkinson academy, where Donald Graves did many of his early observations, and Susan Sowers, Graves' research assistant – became aware of my interest in using writing as a lens by which to examine and improve reading. They arranged for me to meet Don Graves and Don Murray, along with Jane Hansen and Tom Newkirk, at the University of New Hampshire. They also arranged visits to classrooms where students were engaged in process writing and conferencing. I was stunned with what I witnessed. The students employed strategies astutely and recursively, and their contemplations were discerning. From my perspective, the students engaged in these writing experiences were doing the very things that one would hope strategic readers did – planning, pausing, rethinking, conferencing and consulting as they wrestled with ideas and their projects.

Literacy: Advent of Reading & Writing Working Together

These developments were integral to a major shift that ended the separation of reading and writing in schools. The move toward reading and writing working together in meaning making contributed to their amalgamation under the umbrella term literacy, and later, literacies. In terms of scholarship, an influential review of the research on reading-writing relationships was included in the second edition of the Handbook of Research on Reading (Tierney & Shanahan, 1991). This research included studies of reading and writing working together, from preschool-aged children to advanced writers, as discussed by Nancy Spivey in her study of discourse synthesis, the work stemming from Arthur Applebee, Judith Langer, George Newell, Sarah Freeman, Stephen Witte, Anthony Petrosky, David Bartolomae, Glynda Hull and

others as well as William McGinley's study of reading and writing from multiple sources. It also led to a study my colleagues and I conducted at the University of Illinois (Tierney et al., 1989) on the effects of reading and writing on thinking critically, which further validated the power of these combined processes. In many ways, there are a range of current incarnations of studies that stem from or are related to these pursuits including disciplinary research, project-based explorations, studies of intertextuality and various forms of digitally based on-line meaning making from different sources (e.g., text and images) involving different forms of collaboration or what became termed "participatory" literacy engagements. For example, a precursor were the analyses of young children being undertaken by scholars such as Ann Haas Dyson – whose work I still gravitate toward in terms of describing the ongoing nature of literacy practices especially how young readers/writers create. Notably, her work continues to inform Henry Jenkins' more recent considerations of digital meaning making and various forms of participatory literacies.

Assessing Assessment

Much to the dismay of many of us, long term improvements in the teaching of reading were hamstrung by forms of testing that perpetuated an insipid relationship between testing and teaching to the test. It was acknowledged that we were and would be stymied unless changes were made to our approaches to assessment.

Put simply, our assessments did not keep up with changes in our literacies. If we assessed assessment in terms of criteria tied to changes in curriculum or teaching and learning, our assessments feel short of engaging students, teachers, and stakeholders with assessment. Our approaches to assessment had a chokehold on change.

With the support of teachers and students, a number of educators began to explore forms of performance assessment and what was termed authentic assessment emanating from classrooms. Again, drawing from writing educators and art educators, some of us ventured in into the use of portfolios in reading-writing classrooms. As we did so, we witnessed students embracing rather than retreating from assessment as they assessed themselves (in terms of their progress, advances, and

needs), considered their progress and set goals. Although somewhat short-lived, I would suggest that portfolios shifted assessment away from a preoccupation with quantitative practices to new techniques for evaluation – specifically, student-directed assessments of their literacies over time (Tierney et al., 1991). Using portfolios, teachers were also able to align assessment with their classroom pursuits, were better able to support students' assessments of themselves, and were able to set positive and proactive goals.

In the 1990s, there was somewhat of a regression in the acceptance of alternative forms of assessment especially as regulation and accountability became key benchmarks in reform policy. But nowadays there seems to be the reappearance of context-rich and situated assessments as socio-cultural considerations are being more fully appreciated.

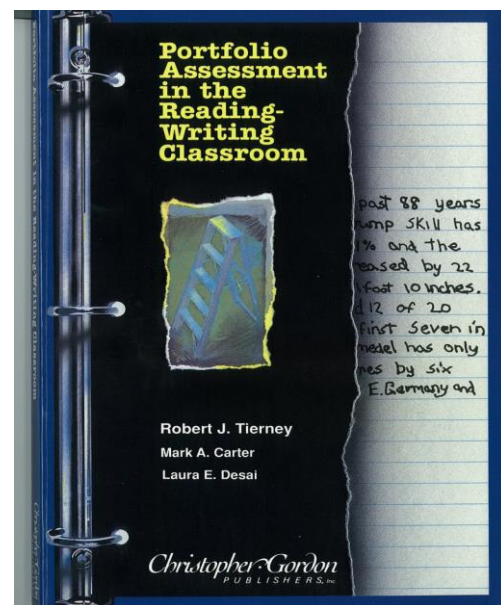


Figure 6. Portfolio Assessment in the Reading-Writing Classroom

Imageful distractions

Spurred by rise of digital media, gaming, and studies of imagery, perspective taking, and identity, vicarious, virtual, and imageful engagement has become more mainstream. In the 1980s and 1990s it was mostly the subject of semiotic theorists or occasional novelists (e.g., Umberto Eco, Italo Calvino) as well as part of conversations with visual artists and dramatists. Indeed, my fascination with such matters (e.g., the nature and role of images, art,

and dreams as well as the vicariousness of reading and writing) seem relegated to the sidelines rather than mainstream until recent developments related to affect, virtual worlds, and identity tied to the experience of digital users “in the medium.”

Apart from a few wayward colleagues (e.g., Pat Enciso), such interests still seem out of sync with the field. In my opinion, they may still demand veering from the mainstream to explore these matters or akin to stepping outside of the proximal into worlds where such experiences are conjured. For example, such a pursuit has involved my engaging with discussions of theatre and the work of directors and playwrights, from Berthold Brecht to Stanislavski and Harold Pinter. It has involved seeking out drama educators, such Cecily O’Neal and some of her colleagues and students, including Dorothy Heathcote, Michael Benton, and more recently Brian Edmiston, Mia Perry, and Carmen Medina, the world of practical drama theorists whose craft involved moving people in and out of a staged world for purposes of provocation, critique, and appreciation. The practices of these drama educators seem far more advanced than efforts to date exploring issues of identity and digital and social media engagements.

Despite the mainstreaming of these ideas nowadays, during the 1990s, I felt very much on the sidelines of work in reading as I explored learners’ digital engagements, access to multimedia and other multilayered interfaces vi a Hypertext Mark Up Language (HTML). Thanks to support from Apple, I was able to witness firsthand how the world of texts was changing – becoming a multilayered and multimedia-based tool that invited forms of participation that were dynamic and varied. While we found semiotics to be a useful lens to describe such edginess, it did not fully capture the dynamics that we



Figure 7. In the 1980s and 1990s, researching Apple's Classroom of Tomorrow

were witnessing (e.g., Bond et al., 2006; Tierney & Damarin, 1998). Despite the efforts of some colleagues such as Marjorie Seigel and Jerome Harste, such work in the 1990s did not catapult forward until the new millennium and its embrace of the new literacies, with the growth of studies of gaming as well as simulations, social media, and identity construction. These became the heart of discussions of multilayered, multimedia, and multifaceted meaning making in digital environments by new cadres of scholars (Beach & Tierney, 2016; Tierney, 2009a). Hopefully, they will veer into the world where studies of the imagination intersect with studies of art and drama and move beyond the measurable and categorical to the mobility of our homunculi.

The social wave

As I have suggested in my mentions of authorship, persona, and writing pedagogy, my views of literacy were not devoid of a social perspective – indeed, the social nature of literacy pervaded much of my work. But I did not realize the extent to which I had underestimated the social dimensions of literacy – how I had naively and erroneously positioned the social as a fixed factor separate from the literacy event. Essentially, I tended to cast meaning making as involving “within the head” processes only. Thankfully, colleagues such as Judith Green illuminated the integral nature of social processes and structures outside of the head. Indeed, I remember walking out of a department meeting with Judith as she presented her analyses of the socio-political-cultural forces with which ideas were engaged.

This was not just the additional of a new layer of understanding, it entailed shift in my schema that proved to be a necessary precursor to a fuller and truer understanding of literacy. It was also key to my own critical literacy, reflexive reading, and acting upon the world. It was as if I was able to see the world in a new light as my approach to reading and writing shifted. I had moved from analyzing the text-based representations to discourse analysis – along with various forms of sociological and rhetorical analyses – to uncover and interrogate the socio-political dynamics, the norms, conventions, and hierarchies, and the positioning of ideas, authors, and audience. These approaches shaped my political

reading of everyday exchanges and led to a number of analyses involving socio-political considerations, such as studies of the hegemonies at play across a range of circumstances (e.g., from the Western bias in our epistemologies to matters of Indigenous self-determination). Scholars who became my friends, such as Patti Lather, Allan Luke, Greg Misiiaszek, John Willinsky, Lauren Misiiaszek, Façal Rizvi, Kan Wei, Michael Apple, Victoria Purcell-Gates, Raewyn Connell, and others, were instrumental – as well as inspirational – in terms of helping me realize my past critical illiteracies and the broader scope of the reading the world.

In conjunction with these social developments, my interest in education turned to issues of cultural responsiveness and pluralism as I contemplated global matters and ways of knowing. At the same time, my life took a turn when I assumed the role of a university administrator with an eye toward how faculties of education might be engaged globally. I was Dean of the Faculty of Education at the University of British Columbia for 10 years and then became Dean of the Faculty of Education and Social Work at the University of Sydney. My migration to Canada opened me to thinking more globally coupled with my continued interests in meaning making, different ways of knowing, and matters of equity, ethics, and diversity informed by Indigenous consideration and various forms of multilingualism arising in our transcultural worlds.

Making the critical turn to global Indigenous activism

Canada touts itself as a multicultural, bilingual, treaty nation – one that respects the rights of First Nations communities and stands as a global partner with other countries around the world. As such, my move to Canada engaged me with some the cross-national considerations of my earlier years and connected me to First Nations issues in Canada and throughout the Pacific (especially Maori and Australian Aboriginal). Following my border crossing into Canada – as well as my work in Botswana for UNESCO and the International Literacy Association, visits with Australian and New Zealand Indigenous educators, and coinciding with the various emerging discussions in the field (e.g., cosmopolitanism, global citizenship) – I became increasingly interested in global matters,

including those of cultural reciprocity and bridging schooling with cultures and community. I found myself resonating with postcolonialism and related critiques of homogenized Western practices in both schools and scholarship.

My awakening from latency to activism involved a number of research and development projects related to seeking transformative change and support for pluralism. Fueling my views were a number of studies focused on global scholarly matters, along with essays with colleagues on postcolonialism and Western bias. In the American Educational Research Journal (AERJ), I published an article comparing four years of research articles appearing in AERJ with four years of research articles that appeared in the leading educational research journal in China (Tierney & Kan, 2016). The findings were startling, as they revealed some diversity in the Chinese journals but no such diversity in the U.S. journal. Not a single article published in the AERJ included a citation of a scholar located in Mainland China. Around this same time, I also published an article in a Chinese journal discussing the biases of Western journals and the plight that Chinese scholars faced (Tierney, 2018).

My advocacy for non-Western theorizing was also aligned with Indigenous rights and empowerment. With the prompting of Indigenous educational leaders, I found myself speaking out on



Figure 8. Graham Hingangaroa Smith, New Zealand Maori Educator

Indigenous matters, supporting projects that might foster change in terms of pluralism and accommodation. A number of Australian Aboriginal leaders and New Zealand Maoris influenced me immeasurably – especially as I turned to them for guidance and leadership in my role as Dean of the Faculty of Education at the University of British Columbia and later at the University of Sydney. In particular, Aboriginal Australians Lester-Irabinna Rigney and Bob Morgan, as well as New Zealand Maori Graham Hingangaroa Smith and Linda Tubiwai Smith, engaged me in a major shift in my direction and disposition.

These Indigenous colleagues made me aware of the history of Indigenous peoples of Canada, Australia New Zealand, and globally, and of the changing trajectory – from exploitation, subjugation, and assimilation to recognition, respect, reciprocity and support of sovereignty for Indigenous persons. I was awakened to their struggle for even basic rights, such as the right to own their own land, to have a bank account, or to practice their cultural rites. I became increasingly aware of White Western privilege and the hegemonic systems in place to ensure the reproduction of that privilege in the world – including the enlistment of education as a means of exclusion and a tool of assimilation. At UBC, I became a spokesperson for systemic change, in terms of educational scholarships and of the need to diversify the epistemologies and studies published in various journals as well as upgrade and adjust the ethics of our engagements to befit the standards that do not tolerate forms of commodification of others and license taken by outsiders to assume that emancipation on their terms can and should be pursued or applied without full consultation, governance and sovereignty consideration. At the University of Sydney, I found myself frustrated by the extent to which reputation was deemed more important than representation and assimilation views were prevailing.

As you might surmise, my embrace of the global connects me to my own personal journey including not just what is in the offering from cross-national perspectives, border-crossings, and transculturalism, but also what is entailed in the embrace of a planetary perspective. For me, it is equivalent to retaining at least a toehold that connects to a key interruption in my life. My views have appeared in a number of papers tied to notions of global meaning

making (Tierney, 2018, 2020; Tierney et al. 2022).

Even without a roadmap, I recognized that I can and should be making a difference – whether it be around influencing a shift to reading-writing research, exploring learner-centered assessments, or global meaning making.

Some Threads of Acquired Wisdom

As I look for some wisdom from my journey, I would suggest that there are some threads in my travails and endeavors. Some of the threads pertain to what might be viewed as quite normative; others are more radical and tied to my intense curiosity spurred by a search for the extraordinary including stepping outside the bounds of my field of study.

Research as exploration and discovery

Research has played more than just an instrumental role in my journey. As I have mentioned, I have pursued research as a means of moving beyond my predilections to making discoveries. Looking back across my own research I have come to revel in the discoveries that studies afford. Indeed, every study that I have undertaken has yielded surprises for me that made a significant impact on my understandings. Some of my early research on reading comprehension (involving text-based semantic analyses and other approaches) yielded amazing insights – into how authors and readers transact meaning with a certain elasticity for each other; how readers make sense of meanings with regard to authors; and how readers and writers create and inhabit worlds using cues provided or perceived. My research on reading and writing exposed me to the entwined processes of reading and writing that occur intertextually, serving as fertile ground for shifts in understanding and meaning. Coupled with my research supported by Apple Computer – directed at

examining the interface of layers of text with images, video, and other multimedia – I became alerted to what might be considered semiotic affordances and provocations. Such insights are now widely studied, and so prevalent in the image-full and interactive digital worlds we inhabit.

At times, reviews of selected areas of inquiry in literacy have given me pause as if prompting conjectures that we need this or that to be pursued by literacy scholars. I recall my first substantial review that I undertook for the *Handbook of Reading Research*. It involved a comprehensive review of the research on teaching reading comprehension (undertaken with James Cunningham), especially the emerging research on metacognition. I lamented the need for scholars in reading education to move from their laboratories or desks to classroom-based studies. As I took a break, I happened by a mirror – and realized I should be talking to myself. I should be walking the talk. Even without a roadmap, I recognized that I can and should be making a difference – whether it be around influencing a shift to reading-writing research, exploring learner-centered assessments, or global meaning making. Stated as a postulate, accept the call.

Alternatively, a review of the research on reading-writing relationships with Timothy Shanahan led to studies on reading and writing intertwined in ways befitting a reconceptualization of the field under the umbrella of literacy practices. In a similar fashion, I have written books as I was trying to break new ground, such as a book on portfolios in reading-writing classrooms and a book on reading strategies and practices. Also, perhaps seminal may be essays proposing new models for conceptualising reading, such as those on reading as a composing process and more recent papers on global issues. Befitting the scope of this memoir, I also recently coauthored a book with David Pearson on the history of literacy education over the last century (Tierney & Pearson, 2021).

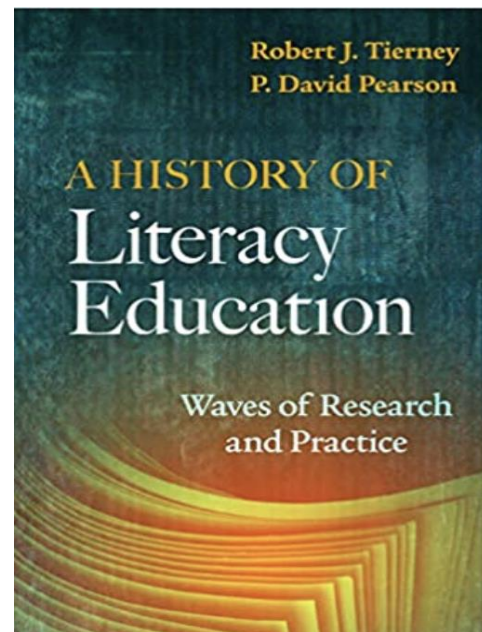


Figure 9. *A History of Literacy Education*

My current work seems quite formative and is perhaps the most demanding – dealing with how deeply-rooted cultural practices, ways of knowing, and epistemologies have privileged some over others. This research involves a combination of sociological analyses, delving into socio-political and historical dynamics at play. It is also activist-oriented, rooted in critical theoretical orientations such as postcolonialism and feminism. In essence, my current research is focused upon making a difference – beyond the classroom and an individual's learning trajectory.

In terms of acquired wisdom, I would posit that scholarly endeavors and one's journey are intertwined – your journey guides your studies and at times your studies guide your journey. As is the case with this paper, my journey is my study.

... scholarly endeavors and one's journey are intertwined – your journey guides your studies and at times your studies guide your journey.

Collaborating and partnering

My journey has never occurred alone, but in collaboration with or with the support of others. In this vein, a key thread in my journey relates to collaborating and partnering. When I began as an assistant professor, I had the mistaken notion that I should pursue things on my own. My academic orientation was that I needed to do things without the support of others otherwise I was being unethical. Naively, I held the view that I was cheating if I received editorial or other forms of support. I was mistaken. I discovered not only the generosity of others, but also that many of the more productive scholars were constantly reaching out to others for feedback or engaged in joint pursuits sometimes credited or as co-authors but sometimes not. Fortunately, at the outset of my career, I encountered colleagues who were keen to collaborate including being eager to provide me input and seek my feedback on their projects. These colleagues were not shy to question and challenge me as well as co-investigate or co-author papers. In doing so, they extended my experiences, advanced my scholarship, contributed to my attaining new insights and nudged my venturing into various unknowns. In terms of productivity and enjoyment, their support made a huge multiplicative difference. This began with various collaborations focussed upon research on reading comprehension, but also extended to cross national pursuits across the Pacific and into Asia and Africa. In terms of measurable outcomes, these collaborations led to not just one or two single authored publications but several. Moreover, the collaborations were ongoing and contributed to community building.

A related development were networks with which I had the good fortune to engage. Among the most vital involved schools (i.e., teachers and administrators) who afford me license to engage with them in the classroom endeavors – problem solving and search for discovery. These have ranged from American elementary educators around the teaching of reading

comprehension to high school educators involved in developmental work on portfolios or the Apple Classroom of Tomorrow educators involved in multimedia pursuits to non-Western educators in Africa and China keen to advance student led decision making. These partnerships are not a given as they require building relationships over time that are based upon respect and trust. For me trust aligned with shared values is paramount. It requires recognition of the need for adaptation and accommodation in ways that are respectful, supportive, genuine and non-judgmental. The benefits of doing so are immense. It is in partnership with teachers and learners that your understanding unfolds in ways that may be quite nuanced. Your path forward becomes illuminated in ways that musing alone or pre-set mindsets will likely not afford.



Figure 10. Lifelong colleagues: Jerry Harste, P. D. Pearson & Rob



Figure 11. Collaborating with Tom Crumpler, Cynthia Bertelsen, Jane Bresler, Ernie Bond

These partnerships extend to engagements with colleagues across the globe to involvement in projects with publishing companies, corporations, non-profits, and various agencies involved in literacy. Despite the potential for critiques

on the grounds of their potential affiliation with neo-liberal ambitions or forms of financial profiteering, my engagements afforded me opportunities to engage with groups such as Children's Television Workshop developing a blueprint for a television series for adolescents where literacy was on the plot line to engaging with Apple Corporation, the George Lucas Foundation, and others in search of classroom-based innovation in literacy especially enlisting the new literacies. They were energizing encounters with very creative and insightful professionals involved in quite different but not less valuable learning spaces.

Most recently, they have involved partnerships tied my interest in supporting diverse ethnic communities – especially Indigenous and non-Western. Again, a key to any engagement involves operating with integrity and a set of values befitting ethics of respectfulness. Likewise, as a global educator, I have become an ally with and advocate for others tied to a view of society as pluralistic and research that embrace our diverse global epistemologies bridging borders and regions (north-south, east-west) with a planetary orientation embracing diversity and an ecology of ways of knowing. To do so with integrity, I would solicit input from my Indigenous colleagues especially as I contemplated agency, matters of participation, community engagement and ethics. Likewise, I would enlist certain colleagues as critical friends, especially those who might enlist sociological, postcolonial, liberatory pedagogical and ecological perspectives, on global issues.

Breakthroughs

I am my first reader so collaborations with myself should not be underestimated whether I am reading as a check on myself and ideas or for purposes of discovery or in search of understandings. Indeed, I am in my reading of myself that I have come to expect breakthroughs at the level sometimes of epiphanies. Specifically, I enlist forms of



Figure 12. Morning meditative trail

meditation in search of spaces within which I can hold conversations with myself befitting my goals for reflecting on my ideas. For example, oftentimes, in the early morning around 3 am my mind would wander as I laid in bed or when I headed out for an early morning run. Running through the woods and along the coast has been part of my daily routine that affords me a space for breakthroughs or opportunities to gather or rethink ideas.

I seek times to mull and reflect in ways that afford some distance or might help conceptualize. This might occur in conjunction with planning or contemplating a project or addressing a problem. The meditative nature of running and being lost in thought affords breakthroughs that I doubt that I would make otherwise. Admittedly, at times when I revisit these “breakthroughs”, I may not think that they are as profound. Nowadays these reflective pursuits are integrated into the fabric of my life especially as I work through ideas and seek new revelations.

... a key to any engagement involves operating with integrity and a set of values befitting ethics of respectfulness.

Perpetual development

In my experience development is a perpetual pursuit. Some have described it as walking up a down escalator. If you are not committed to making upward progress you will be descending. For example, I would suggest that what was once the scholarly standards for judging assistant professors for tenure and promotion is now applicable to expectations for doctoral students prior to graduation. It has become commonplace to expect doctoral students to have a record of publishing and research endeavors prior to their graduation. To these ends, I would suggest that increasingly doctoral studies involve akin to apprenticeships or what might be considered internships involving teaching, research, and service, done with faculty mentors and also in collaboration with others (e.g., other doctoral students, practitioners, contractors). These engagements may be intramural or extramural involving cross-disciplinary pursuits or forums and meetings with scholars with joint interests, such as what might arise at conferences, etc. Together with the generosity of some of the faculty who recognized me as a co-author, I pursued a number of studies apart from my doctoral thesis. As I assumed my first appointment it was as if I was continuing rather than beginning my scholarly pursuits.

And, where there are areas in need of development, they should be addressed. In my own case, I recognized relatively quickly that I had needs in a number of areas. For example, I struggled with writing and public speaking – still do. I also have occasionally struggled teaching some courses. While I tend to flourish in the context of practicums sometimes my approach to some courses gets off track. Occasionally, I allow my approach to mutate into forms of didacticism. Fortunately, I have learned to trust my students and to ensure their learning/engagements, I have set up a student advisory committee or forms of input to make adjustments, in order to better relate to them and engage with them

through case-based and situated problem-solving.

In terms of research, I view myself amidst a shift from detached objectivity to formative, participatory inquiry and agency. For example, my interest and advocacy for diverse global epistemologies exceeds my knowledge and goes beyond my present repertoire – that is, if I am to make a positive difference on the planet in a fashion that represents responsible, ethical and informed advocacy or actions. Key for me are generous mentors from and engaged with the communities to which I am committed to support. They ensure that I am learning what is entailed in multicultural and planetary activism that weds philosophy and ethics with goals and practices that are organic versus imposed.

My endeavors have not occurred by default or defensiveness, but in conjunction with recognized needs, a search for possibilities and hopes of discoveries.

Politics

My fifth postulate is to recognize that there are politics involved in one's field that need to be considered, analyzed, navigated and acted upon – especially in a field such as literacy. In my first appointment as an academic at the University of Arizona, I experienced intense local politics within my department – what I would characterize as efforts to ensure positions of power over others by forms of marginalization and partisanship. In some ways, the politics at the University of Arizona was a microcosm or off shoot of the political nature of my field. Literacy is often center stage of debates of what should be taught and how in classrooms as well as what research should be considered as evidence for best practice. The literacy has involved some individuals and groups vying for power with fixed agendas tied to what they perceive as a

panacea, which can discount and override the professional judgement of teachers. Such groups span opposition to developments in the field across a range of matters from the thwarting of socio-cultural perspectives to censorship, such as the banning of books to mandated teaching and testing practices controlling the professional decision-making of teachers. Most notable, in the field of literacy we witnessed intense lobbying by selected parties for the introduction of a narrow definition of research and other developments. They represented efforts to exclude social constructivism and cherry pick research methods and findings to advance or mandate certain approaches for teaching reading. I would suggest that you cannot avoid the politics and should not deceive yourself to think that neutrality is not being political. Campaigns that enlist consensus as an alternative to accommodation or resort to a bully pulpit or threats or alternatively incentives to coerce should be challenged. Sociologists, including Indigenous scholars and transcultural scholars, have given us the lens to examine ways in which to move forward.

In my role as a Dean, I found that I have been called upon to act in a fashion that is political – at times related to racism, class and gender issues. Some institutions have baked in biases and aberrant politics tied to inequities and maintaining practices perpetuating the reproduction of historic privilege. As a Dean at the University of British Columbia, with the support of and guidance my education colleagues and

fellow administrators, I was able to move forward in several areas such as major initiatives in the Indigenous space as well as globally. At the same time, I was proud to have become known as the social conscious among administrators at the university. In contrast, as Dean of the Faculty of Education and Social Work at the University of Sydney, sometimes I felt stymied and at times ostracized when I spoke out against the entrenched inequities and biases of our practices especially to Aboriginal students. It seemed that the leadership was keen to represent itself as advancing their Aboriginal enrollments and programs but in ways that were subordinating serving to thwart such advances in the interest of reproducing existing privilege. It was as if multiculturalism was used as a label that allowed for the subordination of diversity under the same hegemonies of power that ensured an assimilative effect (see Tierney & Morgan, 2022).

Moving beyond the norm

My endeavors have not occurred by default or defensiveness, but in conjunction with recognized needs, a search for possibilities and hopes of discoveries. As noted, a repeated thread in my journey has involved some veering “out-of-bounds.” I often have searched for spaces where I can engage my imagination in new ways. As I mentioned at the beginning this narrative memoir, I view literacy as the coming together of thought and culture, forming a space where I can wander and wonder. By

happstance, I entered the field when studies of reading comprehension were proliferating and making significant shifts in how reading comprehension was being studied and understood. As I have indicated, it was a time when reading comprehension was



Figure 13. University of Sydney

being unpacked in terms of its processes in new ways – at the hands of linguists, sociolinguists, cognitive psychologists, and the artificial intelligentsia. A band of young scholars were pursuing studies that shifted our understanding of meaning-making at an amazing pace. Breakthroughs in reading comprehension mobilized and transformed the field like a tidal wave and reimagined how we might teach reading.

But it was not enough. I found myself drawn to what I thought was salient and undersubscribed. I wanted to learn from folks somewhat outside my immediate perimeter so I often departed from the norm or the zone of proximal development. And I would suggest that you move away from the familiar or standard as well – even if it appears to take you afield; whether you sense your colleagues deem you as wandering too far. My final and perhaps key suggestion is to move beyond the proximal and outside of the boundaries of your field. Certainly, it is the space that I find myself in as I attempt to engage as a global scholar on behalf of or as ally for various communities – essentially learning to be an activist or actionist. In doing so, I found the words of Angela Davis befitting. Upon receiving the Steve Biko award in 2016, she commented:

An essential dimension of the learning process is critical thinking, learning how to question things as they are, learning how to imagine the possibility of something different is the very essence of education. Facts are easily attainable . . . but what do we do with that information? Steve Biko and his comrades led vast numbers of students to raise questions about apartheid and to imagine a different world even as they clashed with the world as it was. Knowledge is useless unless it assists us to question habits, social practices, institutions, ideologies and the state. The questioning cannot end . . .

The young activists of today stand on our shoulders and because they stand on our shoulders, they see something of what we have seen, but

they also see and understand a great deal more. They are beginning to address unresolved questions and some of the erasures and foreclosure. They stand on our shoulders, but we do not provide a steady foundation precisely because our questions were questions of a different era. Our critiques were expressed in the inadequate discourse of the past. The young activists want to reveal the erasures. They want to question what we did not have the full capacity to question in our time . . . they sway, they teeter, they totter, they falter, make terrible mistakes, just as we did at their age when we stood on the shoulders of those who came before us. But just as we learned from our mistakes, they must be allowed to learn from theirs.

Closing Thoughts

As with most of the invitees to submit a column, I feel significant discomfort in offering advice from my own academic engagements. This may be surprising as I have been and still am engaged in mentoring faculty. As a Dean I engaged with faculty annually on their progress and oversaw committee decisions on hiring and promotion and tenure. Nowadays, a number of scholars approach me for advice on their careers and university review teams. I suspect that my struggle comes when the advice is expected to be anchored in my experiences and done in a fashion that could be applicable to others. Not only am I reluctant to suggest my engagements as exemplary I question their generalizability. As I contemplated moving forward, I thought that unpacking moments in my life via writing a partial narrative might suffice as meeting the request for acquired wisdom.

A memoir-like narrative would ensure that my advice was related to my circumstances. Unfortunately, the feedback on my memoir by my sponsoring editor was positive but suggested that I missed the mark. On reviewing my narrative, my sponsoring editor commented “What an

amazing tour. Delightful and informing to read.” But then proceeded “Can you offer a bit more explicit, wise counsel – what to be open to, when to gamble, how to recover/retreat productively and gracefully ... mingled with your story? ... what was learned from an experience or, retrospectively, what seeds were planted that spouted later. Per the series title, can you forward your acquired wisdom?” He was right: I had missed the mark. I had pivoted away from offering advice and shifted away from what I found difficult. Indeed, upon submitting my version to the editor, I had suggested that my memoir might be better placed in a storage chest in the attic. I suspect my disposition was tied to a loss of energy for critical reflexivity perhaps as I view my engagements with literacy as incomplete and ongoing. As a colleague remarked “it seems like telling the story of a race before its finished”.

My paper is about me, but for you. In this regard, a key thread with which I find myself wrestling is tied to some family history. I am partially Norwegian by heritage, and one of my American support persons was my Great Aunt, who lived in Seattle. She was so generous to me that when I had accrued airline miles, I asked her to travel with me to what was her and my grandfather’s ancestral home in Norway. My Tante, Aunt Gudrun, was the last person living from her generation. Our visit was amazing; it uncovered for me a past that my grandfather, who had run away to Australia, had never shared. As it turned out, my grandfather and my Tante Gudrun were two of only a few family members who had left their homeland. My aunt was in medicine and had been drawn to the US to assist with the polio epidemic of the 1950s. My grandfather had left to escape his father, with whom he disagreed. In Norway, it is often the case that the oldest son inherits the family home; as such, my Norwegian cousin inherited and now has responsibility for the family home, which holds mementos and photographs dating back over several generations. As we sifted through some of the numerous photos, my cousin asked if

Tante Gudrun could help identify some of the events and persons. She offered a few fascinating pieces of commentary but seemed reluctant to offer much in the way of details. When I asked her if I might help label the photographs, she commented in her soft but firm fashion: “It is time for you to live your lives. Do not stay anchored to the past.” I would hope that you heed Tante Gudrun’s advice and draws upon my paper and narrative as being more provocative than didactic and more a parable than allegory in its thrust.

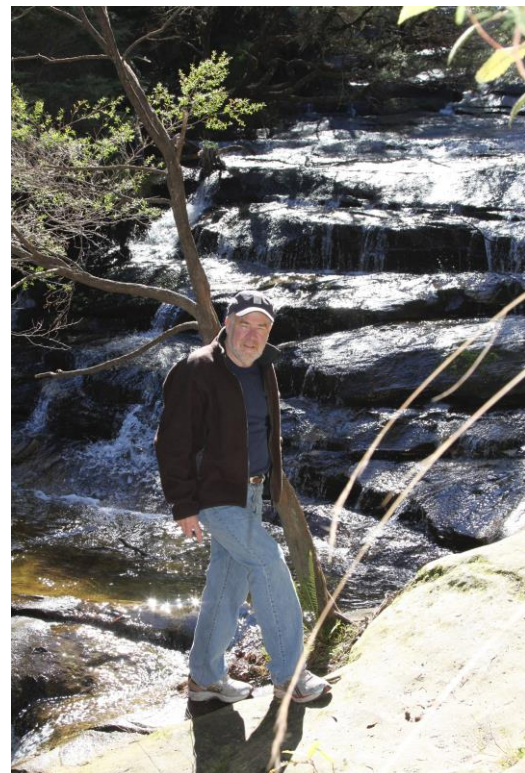


Figure 14. Rob Creekside

Selected Works Clustered by Areas

Waves of Development in the History of Literacy Education

Book

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Reading Comprehension

Articles

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About Acquired Wisdom

This collection began with an invitation to one of the editors, Sigmund Tobias, from Norman Shapiro a former colleague at the City College of New York (CCNY). Shapiro invited retired CCNY faculty members to prepare manuscripts describing what they learned during their college careers that could be of value to new appointees and former colleagues. It seemed to us that a project describing the experiences of internationally known and distinguished researchers in educational psychology and educational research would be of benefit to many colleagues, especially younger ones entering those disciplines. We decided to include senior scholars in the fields of adult learning and training because, although often neglected by educational researchers, their work is quite relevant to our fields and graduate students could find productive and gainful positions in that area.



Junior faculty and grad students in educational psychology, educational research, and related disciplines, could learn much from the experiences of senior researchers. Doctoral students are exposed to courses or seminars about history of the discipline as well as the field's overarching purposes and its important contributors. A second audience for this project include the practitioners and researchers in disciplines represented by the chapter authors. This audience could learn from the experiences of eminent researchers – how their experiences shaped their work, and what they see as their major contributions – and readers might relate their own work to that of the scholars. Authors were advised that they were free to organize their chapters as they saw fit, provided that their perceived major contributions to the discipline, 2) major lessons learned during their careers, 3) their opinions about the personal and 4) situational factors (institutions and other affiliations, colleagues, advisors, and advisees) that stimulated their significant work.

We hope that the contributions of distinguished researchers receive the wide readership they deserve and serves as a resource to the future practitioners and researchers in these fields.

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