

## ***Dr Janice Kathleen Jones – Research Interests***

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A fascination that drives my research and arts practice is the construction and representation of personal and professional identity, and how social and environmental experiences shape individuals' self-perceptions of being, belonging or being othered, so as to inform constructs of self-in-the-world. This interest emerged from my doctoral study (Jones, 2011), a narrative autoethnography constructed upon a postcolonial theoretical framework. It explored identity, place and power through my participatory experiences in a non-traditional school and as a university educator of pre-service teachers. Findings indicated that constraining factors: sociality, historicity and personal and professional habitus impact upon the power of reflection to bring change.

As an arts practitioner I work with young students, 'at risk' adolescents in the juvenile justice system, and pre-service teachers using a range of textual and performance modes (visual, dramatic, narrative, oral and written) to create traditional and digital narratives. These become the starting point for stories or conversations (in real time and asynchronous) through which the artists analyse their own works, the social and physical territories that gave rise to those representations, and the possible meanings behind them. These secondary narratives and their spaces of silence are at once dissonant, fragmented, multi-voiced and tentative. Their construction, negotiation and presentation occur within the broader contexts border theories, and theories of agency, power, and alterity. As representations of liquid identity they are thus relevant to the complex and layered perspectives labelled 'indigenous' or 'settler'. Navigating these territories, like the bat in Aesop's fable (a metaphor that informs a forthcoming book chapter) I seek a space-between the seemingly irreconcilable positions of place-based ways of knowing and those systemic practices of education that are informed by neo-positivist and neo-liberal epistemologies. With others, (Dervin, 2011), Zingsheim (2011) I find the concept of liquid or mutational identity helpful in challenging my own and others' discourses of cultural essentialism in reconsidering self-and –the-world as fluid and mutational.

Dervin, F. (2011). A plea for change in research on intercultural discourses: A 'liquid' approach to the study of the acculturation of Chinese students. *Journal of Multicultural Discourses*, 6(1), 37-52.

Harris, A. L. (2013). Many Worlds Converge Here: Vision and Identity in American Indian Photography.

Jones, J. K. (2011). Re-framing Education as a Thirdspace: Neonarratives of Pedagogy, Power and Transformation. *Faculty of Education*. Toowoomba, University of Southern Queensland. Doctor of Philosophy: 332.

Zingsheim, J. (2011). X-Men evolution: Mutational identity and shifting subjectivities. *Howard Journal of Communications*, 22(3), 223-239.