ABSTRACT

Burke, Julie Machlin: Disentangling Preservice Teachers from the Webs of Idle Talk: A Grounded Theory for Generative Teacher Education. (Dr. Anna Victoria Wilson, Chairperson)

The purpose of this research was to understand the possibilities for helping preservice teachers develop cynicism and joy dialectically so that they might engage in critique and develop hopefulness. A sustained dialectic of cynicism and joy in teacher education enables preservice teachers and other educators perceive injustices and inequities and to remain hopeful about the possibilities for liberatory education. Thus, it is possible to sustain conviction, resist oppression and act creatively.

I analyzed 161 preservice teachers' philosophy papers produced over three semesters in seven sections of Introduction to Teaching course I taught at a major research university in the South. I used grounded theory methods to develop a generative theory for teacher education.

Three major conceptual constructs developed from my analysis: reality, fun and passion. Using these as a framework, theory was developed to understand preservice teachers' attitudes against critique and towards naïve optimism. Using the constructs reality, fun and passion I discovered deep roots that bound preservice teachers to stereotypes of good teachers and appropriate pedagogies. Cultural, historical and social structures kept preservice teachers from recognizing the possibilities for thinking critically without giving up hope. These deeply embedded structures interfered with preservice teachers' ability to engage in conversations and struggle with the meanings of good teaching beyond management and control.

Most preservice teachers in this study had not engaged in critical analysis of common sense discourses about teaching. Most entered a state of denial when pressed to question inequitable, unjust and disproportionate institutions in education. Denial limited the possibilities for moving past despair and into hope and action. Preservice teachers in denial survive by maintaining the status quo. They do not experience joy which is a force for social action because they do not engage in critique. When teachers are in denial imagination, energy and faith are severely limited.

Questions my research centered on the value of integrating spirituality into critical teacher education, the necessity of social foundations, and the validity of interdisciplinary research in teacher education.

DISENTANGLING PRESERVICE TEACHERS FROM THE WEBS OF IDLE TALK: A GROUNDED THEORY FOR GENERATIVE TEACHER EDUCATION

By
Julie Machlin Burke

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Approved By:

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(Committee Chairperson)

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Dedication

I dedicate this work to my immediate family, my daughters Bless, Ariel and Jane, and to my husband, John. They have loved and supported me throughout, even when it meant they had to struggle because I was gone pursuing my passion in education – or possibly worse, there working on my dissertation. And to my parents and in-laws who have been there for all of us through the thick and thin times. My family's love and the love I have for them are my strength and my life line. I thank you with all my heart.

I dedicate this dissertation to Dr. Anna Victoria Wilson. Dr. Wilson has been and is my role model and inspiration. She is a brilliant scholar who advised me with both her actions and her words. Her courage and conviction as well as her deep humanitarianism saved me from despair and inspired hope. I am especially grateful for her empathetic, personal, unconventional and generous teaching which led me into intellectual, political and humane territories I would never have ventured on my own. Dr. Wilson will always be my inspiration for being a teacher in the fullest and deepest sense of the word. This dissertation is a promise to her that I will continue to struggle against the advances of inhumane, unjust and undemocratic educational practices and policies. Thank you, Dr. Wilson.

Biography

Julie Ellen Machlin Burke was born on May 3, 1956, in Lexington, Kentucky, where her father was in the Public Health Service during the Korean War. From 1959 through 1973 Julie lived in a working class neighborhood in northern New Jersey, Maywood. This town is located where all the major east-west and eastern north-south highways intersect on the Jersey side of the George Washington Bridge. Her parents had grown up in a Jewish neighborhood in the Bronx and immigrated to a Catholic town in New Jersey.

Julie attended Maywood Elementary and Junior High School and graduated from Hackensack High School in 1973. She danced at the Center for Modern Dance Education in Hackensack from 1960 through 1973. From 1664 through 1973, Julie performed on television and throughout New Jersey with the Children's Repertory Theater and then the Repertory Theater of New Jersey. In 1973, Julie left New Jersey for Colorado and points west. From 1973 through 1977 she traveled throughout the Western States teaching dance and yoga and occasionally attending college.

In 1977, Bless Leah was born. Julie moved back east to Massachusetts. She attended Berkshire Community College as an art major. In 1980, Julie was awarded the Charles Stuart Mott Grant for women raising children on AFDC. This award paid Julie's and Bless's expenses and tuition at Smith College and Smith Lab School in Northampton, Massachusetts.

In 1983, Julie graduated from Smith with a BA in Education and Child Study. She married John Selden Burke. Julie, John and Bless lived in Auburn, Alabama. Julie taught

grades 2nd-4th in a combined class at a small, community run alternative school and waitressed at night while John finished his masters in aquaculture.

In 1985, the Burkes moved to Raleigh, North Carolina. John worked on his PhD in Fisheries. Ariel Lucia was born and Julie taught dance and drama at ArtsTogether and Fuquay-Varina Middle School. Later Julie taught 5th grade and dance at Washington GT Magnet in downtown Raleigh.

In 1987, the Burkes moved to Eastern North Carolina. Julie taught 4th and 5th grades in Morehead City and Smyrna. In 1989, Jane Erin Burke was born. Then in 1992, after returning from a year in Kyoto, Japan, Julie founded and directed the Tiller School for Elementary Education in Beaufort, North Carolina. The Tiller School was premised on embedding the arts and 'academics' within each other, community, and on the centrality of a curriculum of social responsibility. Both of Julie's younger daughters attended Tiller School.

In 1998, Julie resigned from Tiller. However, she did advise the Tiller Board as they applied for charter school status. At this point Julie taught in public school for another year and a half before going to North Carolina State University to pursue her master's degree in Instruction and Supervision and doctoral degree in Educational Research and Policy Analysis with an emphasis on Curriculum Theory.

Currently, Julie is teaching a variety of courses at the local community college in Downeast North Carolina and active locally in national politics. She consults in schools and for arts groups on using socially responsive approaches to classroom and school wide discipline. She is also beginning the search for a full time university position in teacher education.

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CHAPTER 1

TALK IN TEACHING

> *Discourse involves hearing and keeping silent. Listening to another is a way of being open to another . . . however, there is the possibility that talk will become "idle talk"" in which man's* [sic] *own possibilities are passed over and discourse becomes groundless and gossipy. As idle talk, discourse no longer discloses man's being in the world, but covers up entities and closes off possibilities. . . . Talk in teaching, as the passing along of common language, provides no opportunity for students to articulate their potentialities and their states of mind and understandings are apt to be hidden.*
>
> \- Dwayne E. Huebner [1]

Idle talk prevails in many public and institutional debates and discussions about what makes good teachers. Such talk often negates or omits dialogue about who teachers might become and different ideas about what good teaching might mean. Idle talk about teachers and teaching is talk that does not fully account for the moral and ethical questions embedded in teaching and becoming good teachers. Such talk is idle because the discourse perpetually cycles around itself, around what is already, supposedly, known to everyone talking. Talking idly is like spinning a spider's sticky web. The strands of the web eventually wind themselves around the content of the talk encasing the subject in impenetrable "*common sense*."[2]

This study is about what happened as preservice teachers developed their teaching identities in an Introduction to Teaching course I taught. In the classes I focused on working

with preservice teachers to promote critical inquiry into the systems of schooling, teaching and learning that influence their development while simultaneously working with them to sustain hope that each one could effect social changes. I was interested in preservice teachers and the ways that tangles of *common sense* ideas about teaching and learning affect them as they develop teaching identities.

The Problem

As a graduate teaching assistant for seven sections of *Introduction to Teaching in the Humanities and Social Sciences* over four semesters at a large, Southern, land-grant university, I continuously struggled against the enormous hold that habitual and routine thinking had on us, the students and my self. Our talk, the students' and mine, seemed persistently foreshortened, strangled and circling around events, issues, ideas and experiences. We rarely delved beneath our habitual acceptance of the language and meanings of *good*[3] teaching. It was difficult to explore new meanings, meanings which might have developed in the connections between our lives and other's lives, and our understandings of teachers' work. Our entanglements in the language and the objectives of becoming *good* teachers constrained us.

I tried to promote serious critique and critical reflection using cooperative learning strategies, readings in critical pedagogy, philosophy and history, community building exercises and asking, what I thought to be, penetrating and perturbing questions. Despite my attempts, or possibly because of some of them, the students consistently retreated into the comfortable routines and habits of talking about *good* teaching, effective schools and student achievement.

At times we were momentarily freed from the constraints of our habits and routines. Then we would begin to delve into critical conversations. However, eventually, and without any discernable signal from the group or pattern of responses, conversation would snarl. Our fledgling conversations would revert to talk that focused on what preservice teachers thought they already knew about how to be *good* teachers.

These retreats from critical consideration of taken-for-granted ideas about *good* teachers and effective schools concerned me. I believed there was something else I ought to have done to prevent such retreats and perpetuate critical conversation. I kept trying to discern patterns predictive of retreat and to devise questioning strategies to prolong conversation. One of my major concerns was engaging students in critique without causing either the students or myself to become despairing or to retreat into naïve optimism.[4] Naïve optimism led students back into safe and reassuring habits and routines about the prospects for becoming *good* teachers. It served as a form of denial. I expected to facilitate meaningful conversations that complicated, or made problematic, accepted ideas about being *good* teachers. Instead we continued to talk as if, somehow, teaching is a stable, known entity - perpetual, objectified and separate from the world.

Teacher Education Reform

Teacher education is spotlighted in political debates and is under intense public scrutiny. Institutional affiliations are strongly influenced by debates about teacher education reform (Cochran-Smith, 2000; Goodlad, 1999; Luke, Luke, & Mayer, 2000). Most school reform focuses on the quality and problems of teacher education and teacher accountability. Goodlad (1999) stated that after more than a decade teacher education has been

"rediscovered in policy circles and linked significantly to school reform" (30).

Gate-keeping

In 1983, *A Nation at Risk*[5] announced that the public schools were failing. This report linked the failure of public schools in the United States to the nation's loss of its competitive edge in the global marketplace. National economic failure was attached to underachieving students, underqualified teachers and inadequate teacher education. Since then reforms such as *Goals 2000* (1994)[6] and *No Child Left Behind* (2001)[7] have led to more and more gate-keeping devices in teacher certification processes (Britzman, 1991; Goodlad 1999; Orlich 2000). These gate-keeping devices and other accountability reforms have led to "advanced atomization of teacher knowledge and expertise" (Luke, Luke & Mayer 2000, 5). Thus, what teachers know about and what they know how to do has become separated from who teachers are and why teachers teach.

At the same time that some forces are at work to make teacher education more regulated, other forces are working to deregulate teacher certification and "decouple it completely from colleges and universities" (Cochran-Smith 2000, 14). Unlike other professions (for example medicine, law, and accounting) that typically have authority and responsibility for defining, transmitting and enforcing their own professional standards, teachers have had little or no authority for determining professional standards in teaching. The authority to regulate teaching has been in governmental bodies, like legislatures and school boards, and administrative agencies such as state departments and central offices of education (Darling-Hammond 2001).

One example of a gate keeping device to determine professional qualifications is

reliance on the aggregated scores of teacher candidates on standardized licensure tests to accredit teacher education programs (Cochran–Smith 2000). The use of standardized tests to sort and rank programs and qualify/disqualify people for participation in them, and often virulent public criticism of teacher education, are not new phenomena. However, they are vigorously re-emerging early in the twenty-first century. Highstakes standardized tests permeate and drive teacher education as well as teacher promotion and professional development (Luke, Luke & Mayer 2000). Heavy reliance on the results of standardized tests to determine the professional qualifications of teachers, the quality of teacher education programs, and best educational practices means that the characteristics of *good* teachers and *good* teaching have had to be translated into measurable, objectified entities. Qualities of teaching have had to be simplified, quantified, and made into *common sense*.

Filtering Out Complexity

Popkewitz (1987) wrote extensively about the way that *common sense* acts as a filter that screens out assumptions and removes understanding from its historical, social and political contexts. *Common sense* both simplifies and orders the understanding of complex, multidimensional events and experiences. This form of simplification facilitates the use of specific language devices such as the phrases 'student achievement' and '*good* teachers'. C*ommon sense* about teachers and teacher education is developed by filtering out the complexities of teaching and undergirding historical, political and social assumptions and structures. Explanations and understandings of complex problems and issues such as being competent teachers and successful students are reified and simplified through *common sense.*

An example of this simplification process is how teacher quality is defined by current

education legislation by measurable outcomes on high stakes standardized tests. This process highlights the purpose of most teacher education reform. These reforms refine systems of teaching in order to provide *common sense* understanding which equates being a *good* teacher to high scores on tests that measure mastery of specific techniques and responses. Cochran- Smith (2000) argued, "While this way of framing the outcomes question seems very straightforward, it is of course very difficult to disaggregate the impact of various factors that add up to 'teacher qualification'" (18).

Straining away the complexities of teaching and teacher education leaves a residue that makes scores on licensure examinations and student gains on standardized exams appear to be adequate measures of the value of education.

Preservice Teachers' Expectations

Images of good teachers and bad teachers are everywhere. Television shows, advertisements, classic literature, comics, games, toys, political campaigns and movies make certain stereotypical images ubiquitous (Weber & Mitchell 1995). The most pervasive image of teaching is the transmission of knowledge from the all-knowing teacher to the "empty vessel student" (28). Another pervasive popular image of teachers portrays them as female while remaining both sexless and selfless (Weber & Mitchell 1995).

Britzman (1991) argued that the process of learning to teach begins long before a student decides to become a teacher. In fact, the process begins in earnest when students first enter school. Preservice teachers draw from their experiences of being students, as well as their exposure to ubiquitous images in popular culture, and enter teacher education with some "well-worn and commonsensical images of teacher's work" (Britzman 1991, 3). Preservice

teachers are not the only ones who think that they already possess knowledge of teachers' work. Most people who have attended school take it for granted that they understand what teachers do and who teachers are (Weber & Mitchell 1995).

According to Hirst (1997) traditional teaching methods have, above all, concerned themselves with the indicative features of teaching someone what is meant to be learned and express the possibility that a particular student can learn the thing the teacher intends to teach. Within this framework the *goodness*[8] of a teacher is measured by his or her effectiveness. Effectiveness is measured against the end products of teaching (Hilty 1995). Stereotypes of *good* teachers that portray them as efficient and effective, deeply influence preservice teachers' expectations about what ought to happen in teacher education (Britzman 1991; Weber & Mitchell 1995, 1999).

Other stereotypes of teachers also influence preservice teachers' expectations. Stereotypes tend to simplify what is complex and ambiguous, like becoming a teacher, by treating that process or identity, as "unproblematic and singular in nature" (Weber & Mitchell 1999, 10). Thus, stereotypes of *good* teachers were shaped through the subversion of the dynamics of particular social, cultural and historical patterns. When the historical, social and cultural content of *common sense* are obscured or suppressed, Britzman (1991) explained, "a notion of identity as something already out there" (7) replaces the notion of identity as something one engages in creating. Instead, preservice teachers assume they can achieve being *good* teachers by acquiring the correct identifiers. Stereotypes focus interest on the individual's behavior to measure how well it matches up to or against the prevalent image of, in this case, the *good* teacher.

Releasing Secrets

Stereotypes detract or subvert attention away from contradictions and struggles inherent in the day-to-day realities and historical, social and cultural contingencies of becoming a good teacher. Kliebard (1992) observed:

> The message conveyed by the traditional research orientation . . . is that the study of education can yield generalized rules of action. That is the orientation that undergirds many programs of teacher education. [Teacher education faculty] try mightily to use educational research in order to convey the rules of good teaching that their students demand. What is much more difficult to convey is that teaching is supremely contextual and what is reasonable to expect from teacher education under those circumstances is not recipes for what to do in particular circumstances. . . Reforms that entail pedagogical practice require all those involved, researchers and practitioners alike, as Dewey implied, to reinterpret the data for themselves in the light of particular circumstances in which the problem is embedded. (109 -110)

Preservice teachers came to classes with a particular set of expectations about what teachers' work is, what their students would be like and what they should be learning *how to do* in their teacher preparation classes, even in a survey course like *Introduction to Teaching*. Students came to my classes expecting me to release the secrets of efficient instruction and the recipe for becoming a *good* teacher. Often they engaged in actively and/or passively redirecting conversations about complex issues towards more practical concerns they were comfortable with and prepared for. They complained that philosophy, sociology and history

were worthless time wasters when they should be learning teaching methods like how to make lesson plans and behavior management strategies.

Purpel and Shapiro (1995) argued the first principle of education is to begin at the point of students' experience, understanding and capacities. They argued, educators must strive to understand the obstacles which thwart the changes required to end unnecessary human suffering while acknowledging the necessary discomfort that change engenders. A liberating education must "acknowledge that those who hold conflicting views are not our enemies nor will they become more like us if only they think more deeply and carefully" (119). Sometimes I lost sight of where my students were coming from and how I hoped to change them. *Re-reading* and *re-searching*[9] the preservice teachers' work helped to reveal my encapsulation in a personal version of criticality that got snagged in trying to change students' minds.

Constructing a Theory

The purpose of this study was to construct a theory about the possibilities for imbuing teacher education with the political and intellectual substance that gets filtered out by *common sense*. In particular, I sought to uncover the ways in which cynicism and joy are vital in the ethos of teacher education. Rather than considering cynicism as a disposition leading to despair, or joy as the irresponsible denial of society's problems, educators might begin to consider that cynicism without joy cannot lead to societal healing and joy without cynicism is limited. Self–oriented joy is not wed to hope and actions for a better society (Kanpol 1998). In Hebrew, joy is the vital element in *tikkun olam* or the healing and repair of the world (Kanpol 1998).

This study was not intended to develop prescriptions for strategies or methods of teacher education. Nor was it intended to simplify, in order to explain, control, or order isolated phenomena. The purpose of this study was to produce theory that remains faithful to the complexities of teaching and teacher education as it reveals or provides grounds for greater understanding (MacDonald 1981/1995). I was moved to *re-search* my experience in teacher education in order to challenge my own *common sense* understandings of and responses to, what I perceived to be, preservice teachers' adherence to stereotypical images of *good* teaching and habituated expectations about what teacher education ought to produce.

Context Overview

Introduction to Teaching in the Humanities and Social Sciences (hereafter called Introduction) was a required gateway course. It was the first course in the secondary teaching certification program in the Department of Instruction and Supervision at a large, Southern, land grant university. Introduction was intended for sophomores interested in working towards teacher certification. This is the catalogue description of the course: *For prospective teachers in secondary or middle year's social studies, English, language arts, marketing, health occupation education, and foreign languages. An emphasis on differing aspects and procedures of instruction and analysis of competencies required of teachers. Field work in a variety of educational settings including an extended period in one curriculum area.*

One function of the course, not mentioned in the catalogue description, was to "weed out" unprepared, disinterested or otherwise unqualified students before they entered the teacher certification program. In order to go through the teacher certification program in the humanities and social sciences students had to pass this class with a grade of 'B minus' or

higher. Similar courses were required in other teaching disciplines such as math and science in the College of Education.

I applied for, was interviewed and hired to teach Introduction beginning in the spring 2000 semester. Concurrently supervision of the course changed hands. The ‘new’ supervisor hired me. I had only been on campus for one semester and was finishing my master’s degree in Instruction and Supervision with the intention of proceeding straight through my doctorate program. I had not been in school as a student for 17 years.

During the first semester that I taught, there were three sections of Introduction. I taught one section and two clinical teachers, hired by the previous supervisor, each taught one of the other sections. The departing teaching assistant had been the only graduate student teaching the course. I never met nor spoke with her. I did not know any other teaching assistants in the department. The clinical staff, teachers from the public schools, met with me sporadically. I talked with each one on the phone on one or two occasions after the spring semester began.

At that time the course was only offered in the spring semesters. The average class had about 25 students. After spring 2000 semester, I was the only teaching assistant and the only one instructing Introduction. I taught two sections each semester for three semesters. Every section, each semester I taught, was filled and we often had to turn students away.

Under the auspices of my supervisor I planned all the lessons, revised the syllabus, evaluated student work and assigned all the grades for my sections. As the only one teaching the course after Spring 2000, I had the opportunity to and responsibility of rewriting the students’ and cooperating teachers’ handbooks and to significantly modify the syllabus under

the supervision and guidance of my supervisor/mentor.

My supervisor was very supportive and met with me each week to advise me and critique my work. She worked with me to assess the objectives of the course and the expectations of the department. When serious difficulties with students arose she facilitated conferences between the students and me. She was charged with the responsibility of placing all students in their field sites and this was extraordinarily time-consuming. The text book I used was co-authored by my supervisor. However, we did not co-teach the course. Once I became a doctoral student my supervisor also became my mentor, friend and chair of my dissertation committee.

The content of the course included:

- brief surveys of philosophy and history of education in the United States
- educational law, governance and finance
- issues of society and diversity
- school reform movements
- teachers' professional associations, codes of ethics and responsibilities
- the preservice teachers' first field experiences
- an introduction to the practices, recording instruments and analysis of observation
- writing and analyzing field logs
- other practice in reflective thinking and inquiry
- preliminary practice in methods of lesson planning, classroom management, evaluation and different teaching strategies

Four (very ambitious) objectives were listed in the syllabus. They were:

1. Develop a personal philosophy of education that identifies (a) the role of the teacher, (b) the nature of the learner, (c) the definition of content/knowledge and (d) the relationship of schooling to significant cultural forces.
2. Describe the impact of philosophy, history, politics, government and law on pedagogy and organization of schools in the United States.
3. Acquire the habit of reflection and develop an attitude of inquiry and analysis.
4. Identify the issues of culture and cultural diversity to describe how programs, school experiences, instructional practices affect learners of various identities, including cultural, racial, ethnic, religious, class, gender, and ability.

The Preservice Teachers

Many different types of students participated in Introduction. Sophomores, juniors, seniors, graduate students, mothers, fathers, grandmothers, English, history, social studies, language arts, Spanish, French, health occupations education, and marketing and business majors participated in the course. In the seven sections I taught there were a total of 165 students. Of those who self-identified themselves ethnically, racially and/or religiously, one identified himself as Puerto Rican/African American, three as recently emigrated Mexicans, twelve as African American, one as a Cuban American, one as French and one as White South African. The Mexican, French, and South African students had come to the United States quite recently, within the past ten years. Two older female students self–identified as Jewish and four traditional,[10] White,[11] male students identified themselves as missionaries for Jesus Christ. Several students identified themselves as being Catholic or having attended

Catholic schools. One student was Quaker. No other religious affiliations were identified. No students self–identified as homosexual, transgendered, or bisexual.

The majority of students were female (106 females and 55 males). One hundred forty-six students were White. I estimated that at least seven-eighths of the students were Protestant based on our discussions and their responses in writing to various questions and comments. Undergraduate students between the ages of 19 and 21 were more numerous than older[12] undergraduate and graduate students (127 traditional: 34 older). Students from North Carolina were more numerous than students from elsewhere. Several students were married and a few were parents. One student was a grandparent. I do not know exactly how many students were Teaching Fellows,[13] but I estimate that there were at least five in each class. At least four African America students were Teaching Fellows.

As I worked with the students it became apparent to me that there was both an abundance of diversity and a scarcity of it. Students had many experiences in common with each other, but when I actually got to know them on a personal level it became evident that socioeconomic class, geography, age, family structure, marital and parental status, sexual identity and many other demographics of the student population could be considered as an abundance of diversity.

Despite the diversity of experiences and perspectives (or perhaps because there was a significant lack of diversity of experiences and perspectives from a statistically demographic point-of-view) represented in Introduction, most of the students shared a common stereotypical image of teachers. This tended to be an uncomplicated, "unproblematic and singular" (Weber & Mitchell, 1995, 25) concept of who *good* teachers are and what *good*

teachers are supposed to do and know. One significant way that *good* teachers were stereotyped was as White, middle-class, female, docile and orderly (Mead 1951/1952). Their main task was to transmit knowledge (Weber & Mitchell 1995). This stereotype was resilient and it was clear that preservice teachers wanted to enact this stereotype even when confronted by realities that contradicted its plausibility.

Overarching Concerns

I framed my research within two overarching concerns (Cresswell 1998) that emerged as I taught the introductory course. My questions are not focused on verification of a hypothesis because I am taking a qualitative approach to research and, in particular a generative approach to theory. Rather my research concerns are aimed toward the purposeful and systematic generation, or discovery, of theory from my experiences in and the artifacts produced from a rich, complex social situation, in this case teaching the Introductory course. Furthermore, I embrace Glaser & Strauss's (1967) emphasis on theory as an "ever-developing" process (39) in addition to the conceptions of theory I described in the section about the purpose of the study. The guiding concerns of my research are:

A. Can teacher educators deepen their understanding of preservice teachers' reactions against intellectual and political critique? Might deeper understanding of preservice teachers' resistance to critique help preservice teachers develop richer, more politically responsive and authentic teacher identities?

B. Can teacher educators who promote serious critique of disproportionate, inequitable and unjust educational policies and practices engage in dialectic of cynicism and hope with their students? How might such dialecticism encourage

preservice teachers to act as agents for more humane, democratic and just schools?

Both these overarching concerns motivated me to *re-search*[14] the work I had done with students in Introduction. "Etymologically *search* derives from the Latin *circum.* Hence, searching means not only to look intently for something we really want to find – it also connotes *looking around* at things" (Frederick Erikson's italics in the *Foreword* to Cochran-Smith, 1992, vii). I wanted to take a second look around at the evidence I had of what went on in the introductory classes I had taught in order to address my overarching concerns.

Generative Questions

I believe theory which emerges from, or is discovered in, analysis guided by my overarching concerns will be significant to a broad population of teacher educators. Such theory has the potential to increase understanding of 'where' preservice teachers are when they come to teacher education classes. It also reveals how teacher educators assert our own assumptions and desires about where they ought to be or get to. My overarching concerns framed the primary generative questions that guided my research. The primary generative questions were:

1. What is the relationship between preservice teachers' developing teacher identity and the teacher educator's developing teacher educator identity? I was very interested in the ways teacher educator's feedback, intentional and unintentional, prevented or encouraged preservice teachers' propensity to rethink and reconfigure their original ideas about being *good* teachers.
2. How might 'the dialectic of cynicism and joy'[15] be engaged in teachers' education?

The idea that cynicism cannot be generative unless it has some element of joy connected with it and that joy will not be generative unless it is related with cynicism is both fascinating and practical. Cynicism without joy leads to the paralysis of despair. Joy broken off from cynicism is not a force for social change, but a self gratifying emotion.

These two major generative questions materialized out of ongoing analysis I engaged in as a reflective practitioner. Contingent or different sub-questions continued to emerge during subsequent analysis and theorizing. Subsequent analysis took place once I had established a distance from teaching and began to *re-search* the students' work apart from the original situation of teaching the class and distinct from my role as teacher. These analyses ultimately gave form to my theoretical proposition(s).

Sub questions

The following set of questions was generated through *re-search* after I had finished my work as teacher in Introduction. These sub-questions framed my analysis at the beginning of the *re-search* process. One premise of grounded theory is that questions evolve and often change as the result of analysis because new patterns, issues, problems and concerns are suggested by analysis. The questions listed below are the ones I began *re-searching* with:

1. How do categories of experiences, such as age, race, class, schooling and religion, relate to student engagement in, or resistance to engagement in, critique of *common sense* discourse about teaching?

2. What is the relationship between some events or instances of student and teacher

interactions and the students' despairing and judgmental responses or reactions to critique?

3. What is the relationship between some events or instances of student and teacher interactions and the students' expressions of hopefulness or joy?

In Strauss's (1987) terms I stepped back from my experience and gained some emotional distance and time for deep conceptual consideration of the research situation. As I *re-read,* remembered and reflected on the students' and my own writing from my new location as theoretician I was able to "see" new aspects and "hear" voices that had been obstructed, muted or otherwise inaudible or to which I was blinded while I was fully engaged in the situation as practitioner. The sub-questions listed above originated from observations I made and intuitions that I had had as a practitioner. As I *re-searched* the artifacts of that experience after I finished teaching Introduction new revelations, and therefore new questions, occurred. With each new finding I revised or deleted questions. Some questions became irrelevant. New questions were added. Thus my questions constantly evolved and my research continually redirected itself. The original sub-questions served as a point of departure for proceeding into this research. The overarching concerns served to focus all subsequent refinements and specifications of research questions as I continued my analysis toward the generation of theory (Strauss &Corbin 1990).

Beyond Production

Most current programmes are geared not so much toward the creation of a 'generative' teacher for new ecologies and technologies, but more towards the representation and reproduction of particular historical models of 'good teaching', as culturally generalizable and universally practical . . . There must be more to teacher education than the production of the 'good teacher.'

-Luke, Luke & Mayer[16]

There have been and continue to be impressive and numerous efforts to make learning to teach more critical at the preservice level. These include methods of self-analysis using autobiography (Schubert & Ayers 1999) and strategies intended to encourage preservice teachers, inservice teachers and teacher educators to think about who they are as teachers (Cochran-Smith 1999; King & Ladson–Billings 1990; King 1991; Knowles 1992). Increased use of critical reflections, ethnographies, teacher research and action research in preservice programs as critical practices were included in several studies of teacher education. Some of these were focused on uncovering and providing the cultural, political and intellectual contexts of teachers' work in order that preservice teachers might critique their assumptions and the theory and practice of others. These practices were intended to provide intellectual and social context and make possible educators' ability to co-construct knowledge connecting their work in schools to issues of social and political importance on a larger scale (Cochran-Smith 1999). Much of the research was done in university settings where student teachers or undergraduate students in seminars or foundations classes were being guided to connect their own experience to social, cultural, political, and economic

studies in order to raise questions about preservice and novice teachers' perceptions of social conditions of schools (Albers & Goodman 1999; Black, Sileo, and Prater 2000; Fecho 2000) and/or the subject matter they teach (Ball 2000).

At the graduate and in-service level some self–studies of teacher education programs have been conducted (Gould 2000; Gratch 1999; Hinchman & Oyler 2000; McKernan & Powers 2000; Samaras 2002). Other institutional self–studies were evaluative studies of particular learning seminars or introductory courses based in concerted initiatives to reform existing programs. These were pursued in an effort to transform or enhance preservice or student teachers' personal theories of teaching (Beyer 2001; Bullough and Gitlin 1995). Zeichner (1998) stated that such self-study has the potential to move teacher educators "beyond the slogans of critical, multicultural, and feminist pedagogies in teacher education and uncritical glorification of methodologies such as case pedagogies and narrative" (40).

I consider this research to be a self-study because I consciously looked for my own assumptions, biases, teaching strategies and missed opportunities to connect with students and clarify my intentions. I also examined those times when I succeeded in connecting with students or communicating my intentions. My analysis took the contextual aspects of the teaching/learning experience including institutional expectations and programmatic directives into consideration.

While my supervisor and I worked hard to create a more critical and socially/culturally-oriented curriculum, there were few university or department-wide initiatives for broad-based reform of the teacher education program. I participated in one campus–wide initiative as a Graduate Fellow. The initiative was funded by The Alcoa

Foundation to increase multicultural inclusiveness in all University courses. This was a year long project that included professors and graduate students from across departments and disciplines. I was my major professor's Fellow.

Framing the Work

I framed my investigation in the *dialectic of cynicism and joy*[17] (Kanpol, 1998). This is an important aspect which adds to the extant research on teacher education and the development of preservice teachers' identities. Research exists about many aspects of educating teachers for more socially conscious, democratic practice including the effects or interactions between preservice teachers' personal histories and their preconceptions of teachers, students, teaching, schools and learning (Boyd & Arnold 2000; Clark 2000; Cochran-Smith 1992, 2000; Connelly & Clandenin 1988; Feinman -Nemser & Buchmann 1986; King, 1991; Knowles & Holt -Reynolds 1991; Weinstein 1989; Zeichner & Gore 1990), the development of preservice teachers' identity as teachers (Britzman 1986,1991; Gould 2000; Gratch 2000; Weber & Mitchell 1995, 1999), the effects of early field experiences (Albers & Goodman 2000; Huber & Comaeux, 1999) and teacher education reform (Clark 2000; Cochran–Smith, 1998; Doll 1999) . I have not found research that is framed within the idea of a dialectic of cynicism and joy.

Interrelated Studies

There are few "interrelated inquiries" (Ducharme & Ducharme 1996, 1032). Interrelated or linking studies take into account the interrelationships between different domains of teacher education (see also Popkewitz 1998). In the title to this work I referred to this quality of interrelatedness as a web.

Buendia (2000) called for studies that examine the various elements of teacher education within the framework of complex interrelationships. He stated that, while much research has been carried out in an effort to understand different aspects of teacher education, very little "discussion has taken place to understand how these elements function concertedly and relationally" (148). Not only did I intend to *re-search* teacher education without tearing apart the web of its interrelationships into separate intellectual, academic, political and social domains, I hoped to include the relationship between the teacher educator and the preservice teachers. My research adds to theories and descriptions of preservice teachers' identity development in relation to a reflexive analysis of the teacher educator's, my, own 'ironic desire' for authority, coherent organization, recognition, and harmony (Hinchman & Oyler 2000).

Social Foundations

Finally, this study may be significant in light of considerable continuing debate over the purpose and worth of social foundations in teacher education (Beadie, 1996). I heard several prominent educators (Eisner, Goodlad, Noddings;[18] Grant, Gordon, McLaren, Popkewitz; [19] Apple, Miller, Noddings[20]) at the 2001 annual meeting of the American Education Research Association in Seattle, Washington, express their alarm at the turn education is taking. They decried the current trend towards more and more stringent standardization, preparing students to take their places in order to aid our nation in competition in the global marketplace, and in effect treating children as commodities. This research may help to "reconnect social foundations in the substance of education" (Beadie, 1996) and thus reorient teacher education towards the principles of humanity and *justice*, rather than profit and the corporate order.

The *Re-searcher*

There are several specific aspects of who I am that significantly position me as a *re-searcher* in this project. They are my ethnicity, religion, gender, professional experience, age, parental status, varying socioeconomic status and education. I am a Jewish American woman, a dancer, an elementary school teacher, director and founder, and a nontraditional student.

Second Generation, Russian American Jewish Woman

As a second generation, Russian American, Jewish woman I am particularly sensitive to how my gender and ethnicity/religion marginalizes me. I am also acutely aware of what was absent and present in my schooling; absences and presences I could not or did not understand. These absences and presences created a sense of disqualification from the dominant group and, thus, I was marginalized. They were not acknowledged as part of the explicit curriculum in school, nor do I believe anyone consciously acknowledged their implicitness.

When I was in school we prayed "The Lord's Prayer" each morning, and celebrated Christmas and Easter in school. None of the characters in my early readers went to synagogue, wore yarmulkes or ate matzo balls[21]. Even though I went to school in the 1960s and 1970s the Holocaust was not something anyone talked about except in seventh grade when we read *Anne Frank: Diary of a Young Girl*.[22] On the other hand, we talked about the Holocaust all the time and with great emotion in my home, ate matzoh balls and celebrated Hanukkah.[23]

I did not grow up in a Jewish neighborhood and my parents were not particularly religious. (In fact my father was, and still is, adamantly anti-organized religion.) However, I

did grow up with constant reminders of the Holocaust and without Christmas trees, Easter baskets or Jesus Christ, ‘Our’ Savior. References to ‘our’ savior felt particularly confounding as I knew that Jesus Christ was not my savior. Jewish people were taught to respect Jesus as a wise teacher, but it is deeply ingrained in our religious consciousness that there is only one God we worship.

I was often ashamed of my difference without understanding where that shame originated. When I was in Junior High School I was told there were rumors of my promiscuity. Stories of my sexual exploits circulated among my peers and some teachers. Someone, I do not remember who, let me know they had originated because I was a Jew. Many Christian students in my neighborhood were convinced that Jewish people were promiscuous and unclean. Perhaps because we were without the doctrines of original sin?

My ethnicity/religion makes me especially sensitive to issues of marginality and conflicted about celebrationist approaches to history and nationalism/patriotism. Tensions exist between the reality of my family’s survival and prosperity because of our refuge in the United States and our experiences of anti-Semitism. I have had to consistently and carefully re-examine my reactions to talk of Jesus and Christianity; to be aware of my own defensiveness in my classes and in my everyday life.

Experienced, Middle Aged Elementary Classroom Teacher

My experience gave me confidence in my initial hunches and my ability to handle a dense, complex and complicated research agenda. I ‘mined my experience’ (Glaser and Strauss 1967) as an elementary classroom teacher, a dance-drama teacher and founder of a small private school. Yet, I was vigilant that my previous experiences did not cloud my

understanding of other peoples' experiences.

As a school founder and director I gained increased sensitivity towards practical, bureaucratic and political tensions and contradictions that inhere in teachers' work and working conditions. Teaching has made me more sensitive to and skilled at discerning students' needs and strengths, and designing and implementing curriculum. My experience prompted me to theorize speculatively, to look for answers to problems. I had to work to develop my analytical capacities so that my theory would be good, not because it was pragmatic, but because it would free educators from previous misunderstandings to reinterpret situations and reach greater understanding (Purpel 1999). I had to work against my extensive experience in schools which had trained me to be a practical, efficient problem-solver.

Female, Artistic and a Dancer

I consider myself, and have been considered by others to be, artistic and creative. This sense of who I am is often conceived of by me and others as the opposite of being logical or intelligent, not only because of the things I do, like dance and paint, but also because I am female. Intelligence and creativity are constructed as dichotomous and somewhat mutually exclusive in Western Eurocentric culture. The oppositional relation of artisticness to reasonableness is heightened by the way these attributes are associated with my sex in our society. The fact that I am a female, artistic and creative has always seemed to lend credence to my perceived inability to be academically apt or prone to intellectuality.

Because I consider myself to be a dancer, both by training and by inclination, I struggle against the logo-centric, rationalistic emphasis of academia and the extreme value

placed on words above other embodied forms of knowing, literacy and interpretation. However, I do not dismiss the value of any of these forms of knowing/understanding. I reject the either-or dichotomy in favor of an inclusive continuum or dialectical both/and. That is, I see the value and validity in multiple forms of knowing, understanding, researching and communicating and view them as complimentary, not exclusive from one another.

Nontraditional Student

I was as a single–parent dependent upon Aid to Families with Dependent Children (welfare) attending Smith College. This experience heightened my sensitivity to class differences, especially in the arena of schooling and teacher education. As a preservice teacher at Smith I was educated in the tradition of elite liberal arts colleges. During my time at Smith (1980–1983) there was an intense, internal debate about the validity of teacher education in a liberal arts college. Smith's identification as a liberal arts institution, it was argued, was in contradistinction to teacher preparation which was identified as a vocational endeavor. Although Smith has a well established lab school, course work in teacher education was heavily geared towards social foundations, philosophy and history. There were no methods courses except for the methods we learned in our student teaching practicum.

My experience at Smith was intensely contradictory for me as I abhorred the elitism, was intrigued by it and benefited from it. These contradictions still influence my interpretation of and experience in teaching and 'the academy.' Most importantly, to how I reflected on this project, I experienced the differences in expectations between teacher education in large public institutions (I had been to Colorado State University and Berkshire Community College) and small elite colleges. The most outstanding difference to me is still

the caliber and types of reading we were expected to do and the quality of the discussions we had in small groups around tables at Smith compared to the readings and discussions (or lack of) at large public institutions. The perspective I gained by attending a small, elite, intellectually-oriented, liberal arts college and studying to achieve teacher certification deeply influences my notion of what is possible in teacher education.

Summary

This chapter described how the resistance I felt when I tried to engage preservice teachers in critical conversations provoked me to *re-search* my experience teaching *Introduction to Teaching in the Humanities and Social Sciences*. Current education reforms heighten my belief that teacher education needs to be understood differently. I am motivated to understand students' reactions by my deep conviction in the transformative possibilities articulated when teachers act as political agents.

I also described how my identity, history and experience deeply influenced my choice of methodology. This dissertation is a grounded theory of generative teacher education. I used grounded theory qualitatively. My theory is interconnected.

In Chapter 2 I detail the research methodology 'Grounded Theory" and present my theoretical background. Chapter 3 offers an in-depth description of my analytical process and the ethical considerations and limitations of this study. In Chapter 4, I have delineated the focus and perspective with which I entered into my *re-search.* I used the major concepts instrumentality and *common sense,* dysconsciousness and conscientization, the dialectic of cynicism and joy, and idle talk and conversation as reference points. Chapters 5, 6, and 7 contain my findings. Each chapter illustrates one of the three major concepts that undergird

my theory of teacher education and the dialectic of cynicism and joy. Excerpts from the students' writing illustrate each point.

Chapter 5 explores dimensions of *reality* including how it shapes preservice teachers convictions about the future, their students and their persona as *good* teachers and interferes with their imagination and sense of the possible. Chapter 6 is an in-depth characterization of how preservice teachers use the concept of *fun*. This chapter also illustrates the ways in which constructs of *reality* influence concepts of *fun* preservice teachers expect to utilize in their classrooms. Together *reality* and *fun* distort and detract from preservice teachers' experiences of cynicism and joy.

Chapter 7, *Passion*, ties *reality* and *fun* together in a web of concepts which constrict preservice teachers' ability and disposition to critique educational institutions. Each chapter is illustrated with excerpts from preservice teachers' writing.

My theory is explicated in Chapter 8. I show how preservice teachers' construction of the three major concepts, *reality, fun* and *passion* work in concert and influence how preservice teachers respond to critique. The implications of my work are discussed as well as its significance.

CHAPTER 2

Why a Qualitative Grounded Theory?

> [*The researcher*] *is trying to provide* [*people*] *the kind of engagement with life which he* [sic] *wants also to have for himself . . . The interdependent reflexiveness of the researcher's inner and outer frames of reference carries him onward as a person while it carries him onward professionally. . . .* [*The researcher*] *reasons that sufficient self-reciprocity may obtain to prevent great catastrophe, and that, whatever the eventual social actuality; he can make his best contribution by living his own life in an invitation to the widest possible reciprocity. So he places himself squarely in the center of his universe as he knows it and he extends himself . . . to the widest reaches of the universe.*
>
> -Mooney[24]

Research methods speak to the way the investigator views reality and what qualifies as valuable and valid knowledge (Glesne 1999). In 1957, Mooney wrote about the effort of the researcher to make a contribution to society by integrating his or her inner self with the acts of research that she or he engages in as a professional researcher. My approach to this research project has been to remain open to the possibilities that emanate from such reciprocal engagement wherein I place myself in the center of a rich universe of experience and extend myself to explore its reaches in acts of inquiry aimed at making meaning of the world of teacher education (Brizeula, Stewart, Carrillo & Berger 2000).

I was more concerned with producing ideas than I was about discovering rules (Page 2000) or capturing effective strategies and techniques. The aim of my *re-search* was to

grapple with the complex processes of becoming a teacher and reach a deeper understanding of what occurs in teacher education. I was interested in what happens when preservice teachers and teacher educators are faced with the tasks of critiquing our systems of teaching and schooling and imagining possibilities for transforming them. Two particular responses to critique intrigued me. Preservice teachers seemed to retreat into naïve optimism, a kind of blind faith that everything will work out somehow, a denial of suffering in our time (Goodman 2002). Alternately, preservice teachers became mired in pessimism, a nihilistic sense of both extreme relativism, a sense nothing can be done anyway.

The universe of teacher education in which I placed my self as *re-searcher* was complex because it is multifaceted, contradictory, and unstable. Rather than hoping to isolate or detach myself from this universe, I assumed responsibility as social researcher to conduct my research from within my experience, while at the same time being responsive to the contextual complexities of it. Qualitative inquiry is consistent with the way I perceived and interpreted meaning, which is how MacDonald (1995) defines research and theorizing.

Grounded Theory

Kaleidoscopic

Grounded theorists generate theoretical constructs in order to understand or explain a social context (Stern 1994). Grounded theory was developed as a methodology for sociological research. A peculiarity of grounded theory methodology is that theory is generated from data that emerge as part of a particular context or situation (Glaser & Strauss 1967). Educational researchers and researchers in other social disciplines have found this methodology useful because it does not depend on specific and isolated disciplinary

perspectives (Strauss 1987).

I view educational research as an integrated field that includes sociology as well as philosophy, history, curriculum theory and pedagogy. I share Hamilton & McWilliams's (2001) perspective that research on teaching is not a field of disciplines that can be "taxonomically juxtaposed to one another . . . research on teaching is a blurred genre, a kaleidoscope of multiple patterns, a palimpsest[25] of multiple reinscriptions" (23). Thus grounded theory's methodology enables researchers to travel within and across disciplinary boundaries as data analysis indicates new directions.

In Defense of Creativity

Grounded theory's assumptions suit my research situation and data as well as my world view of the research process. Grounded theory assumes that (1) very diverse materials provide indispensable data, (2) without grounding in data, theory will be speculative and ineffective, and (3) social phenomena are complex (Strauss 1987). Glaser & Strauss (1967) contrasted grounded theory to logico-deductive theory using the process by which grounded theory is judged for adequacy. They contend that the degree to which theory has been inductively generated from data suggests the usefulness of the theory, that is, the more inductively it was generated the more useful it is. In 1987, Strauss made the following compelling argument for grounded theory methodology:

> Grounded theory helps students defend themselves against verifiers who would teach them to deny the validity of their own scientific intelligence . . .[We] hope to provide the ingredients of a defense against internalized professional mandates dictating that sociologists research and write

verification rhetoric . . . (so stifling to the creative energies required for discovering theory) [*sic*]. (26)

Both Strauss's (1987) argument for freeing student researchers from verification rhetoric and Mooney's (1957/2000) creed for doing research that involves the person as researcher suit me. They were the best fit personally and intellectually for proceeding in my *re-search* as a qualitative inquirer using grounded theory methodology.

Contact Improvisation: A Metaphor for Doing Grounded Theory[26]

Evolution

Contact improvisation became the metaphor that best described the process I used to employ grounded theory methods. One of the ways I identify myself is as a dancer. As I proceeded in this *re-search* I expected my theoretical framework to evolve along with my theory (Strauss & Corbin 1990) in a dance-like process.

Contact improvisation as a dance form emphasizes spontaneous energetic exchanges between dancers and the spaces (temporal and spatial) in which they dance. These energetic exchanges take the form of pushing, pulling, releasing, balancing, lifting and suspending one's self against or with other dancers. Contact improvisation is not dance created as a representation of ideas. Nor is it intended to produce a narrative or finished product carefully designed and executed to conform to specific disciplinary standards such as classical ballet or modern jazz. Although contact improvisation often serves as a beginning for such finished products, that is not its main purpose.

In contact improvisation dancers exchange energy. They practice moving between imbalance and balance. This movement becomes a constantly evolving and engaging form of

mutual understanding and, simultaneously, performance of the dance. Within this context meaning is shaped by the dancers as they dance. The meaning may be completely sensual or physical. It may also be, depending upon the dancers, the audience and/or the moment, intellectual, technical, emotional, aesthetic, mathematic, social, intuitive, interpersonal or ecstatic. Importantly, while meaning making occurs in multiple dimensions the dance continues. The dance, therefore, becomes a process of both researching and representing data to the researcher (Blumenfeld-Jones 1995) in relation to the people he or she is dancing with and, if there are observers, to the audience as well.

Merce Cunningham[27] (1995) believed that dance "is most deeply concerned with each single instant as it comes along, and its life and vigor and attraction lie in just that singleness. It is as accurate and impermanent as breathing."[28] In both contact improvisation and grounded theory I, as dancer and *re-searcher,* tried to remain open and sensitive to the people and the field around me. In contact improvisation that sensitivity materializes in the dance as energy between/among the people dancing is exchanged with different force, directionality, from different centers of gravity or with different kinds of intent. In research, the development of theory occurred when I noticed and worked with changes in relationships between aspects of my analysis. Researching was thus a type of improvisational dance. In both contact improvisation and grounded theory research I had to be sensitive to personal limitations and boundaries while, at the same time, remaining open and receptive to/in/with the events and actors in the field.

Limens

Researchers and dancers often find themselves in the limens, the spaces between boundaries. Dancers must act with sensitivity to that space so that their efforts are dynamic without bringing about the disintegration of the whole dance. Sometimes being in and using that space involves waiting, balancing, or suspension in which the dancer/researcher regains balance, confidence, orientation to the physical space, a change in time, or 'getting with' the other dancers. It may be the moment wherein the dance takes a new direction, comes to an end, or separates into several smaller dances.

In research there are negotiable spaces between the boundaries of the academic disciplines or schools of existing theory (Metz 2002; Page 2002; Pallis 2002; Young 2002). These are also liminal spaces, both social and conceptual, that provide the conceptual openings for "redefinition of social meanings and social practices" (Bowers 1984, 5).

I tend to view research in teaching as a kaleidoscopic field where, as various and varying elements slide between and across boundaries, new visions emerge. As a grounded theorist I had to negotiate these spaces so that disciplines such as history, teacher education, philosophy, sociology and critical theory retained their integrity and formed relationships to other disciplines across or within the spaces between them. These new relationships allowed me to see the field in different ways than I had before.

Grounds of Understanding

James B. MacDonald (1981/1995) maintained that theorizing is a search for understanding and meaning. He believed that the intention of theory is not to attempt to simplify, or flatten out circumstances and phenomena in order to control them. The purpose

of theorizing, according to MacDonald, is to increase the grounds of understanding. Furthermore, he stated, we theorize because we desire to understand something that is vitally important to us, to recover meaning and/or establish a platform or frame for new knowledge, understanding and meaning. MacDonald (1981/2000) believed engagement in research is a "matter of feeling, motive and desire" (176). Contact improvisation whether taken up as a sport or an artistic endeavor, whether performed privately or for an audience, is a mode for understanding. The acts of dancing and *re-searching* contain meaning. Sometimes that meaning is more or other than words can express.

The metaphor of contact improvisation may be extended to the entire process of my research including the negotiations between and among my own identities. As a researcher I wanted to function as the person I am. I needed to consider and make judgments about the conditions of my engagement in theorizing and understanding from my location in the universe. That location, in its relation to all others, is an essential aspect of doing qualitative research.

In grounded theory, theorizing and representing the data are simultaneously ongoing processes. Mooney (1957/2000) described the involvement of the researcher in research as dance–like. In contact improvisation one stays true to one's self while taking risks to join more fully in the dance, sometimes literally throwing her or his body through space to connect with another dancer. In contact improvisation the dance evolves as it is being danced and is at once both the thinking of the dance and the doing of the dance.

Non-rationality

In both activities, contact improvisation and *re-search*, the elements of rationality and non-rationality interact. Strauss's (1987) belief in freeing students from verification rhetoric is important to me. Grounded theory allows that research might be revitalized when different types of authority are examined, challenged, made explicit and validated. Traditionally, validation rhetoric has been based on rationalist authority. Rationalists claim that knowledge is based on beliefs that are "indubitable after scrutiny in the light of reason" (Phillips 1990, 21). One quality of the non-rational, that Slater (1977/2000) asserted, is that it counters rationality's tendency to leave out emotions, feelings, and impulses to act. I included elements in my *re-search* which pure rationalism would have had me leave out. As a metaphor for the theoretical process, contact improvisation alludes to the inclusion of those elements, among them emotion, feeling, and impulses to act.

Boundaries

Finally, I interpret grounded theory research as having the potential to be boundless or *boundary-less.* Imagining the research process as an improvisational dance reinstates boundaries. In contact improvisation dancers must always remain conscientious about the changing nature of personal, temporal and spatial boundaries and incorporate those perceptions into the ongoing dance. As a grounded theorist I honored academic boundaries even as I transgressed and reinvented them.

Phenix (1971/1975) argued that specialization is purposeful delimitation and simplification that makes it possible to understand "inexhaustible complex realities" (334). I have worked with a tension between my hunger for wholeness in which boundaries dissolve

and complexities are retained and a tendency towards overspecialization which rigidly enforces boundaries and defines perspective. My commitment to inquiry is thus opposed to two polar positions that Phenix (1971/2000) identified as "dogmatic finality or certainty and nihilistic skepticism about the possibility of warranted knowledge. The confident practice of inquiry rests on faith in the intelligibility of reality together with an acknowledgment of the boundless depth and interconnections of the structures of intelligibility" (335).

I proceeded in this *re-search* as if participating in an improvisational dance. I realized that all relationships I perceived had to be bounded within the confines of purpose. At the same time I acknowledged myself as a researcher who "extends [herself] to the widest reaches of the universe" (Mooney 1957/2000, 200).

The Research Situation

Grounded theory begins with a "research situation" (Dick 2000).[29] This is one of the most significant criteria for using grounded theory. Research does not start with a hypothetical problem and then construct a situation to test that problem in. An aim of grounded theory is to understand a complex social situation and generate theoretical constructs as they emerge from it. *Introduction to Teaching in the Humanities and Social Sciences* fit the requirements of being a complex social situation. Thus, it was my research situation.

Complexity

There were several characteristics that made Introduction complex and rich enough to mine through the process of grounded theory methodology. In each of the seven sections there were about 25 students. The pool of participants for this study was large (N=161

students). It was deep; every class section had a variety of 'type' of students. Appendix A shows the demographics of the classes by race, sex, age and area of academic concentration.

Other variations in the population such as ethnicity, religion, various abilities as demonstrated through student's participation, socio-economic status, and regionalism were also taken into account in my analysis. These variations were not easily quantifiable for two reasons. One reason is they were not immediately observable or easily obtainable statistical demographic traits. The other is, where the data were obtained, it was done so in informal, inferential or inconsistent ways. For example, a student might casually mention some identifying aspect in conversation or class discussion. Counts of these variables would not be statistically accurate as I was not recording data for research as I taught the classes.

The curriculum for the Introductory course was dense. Several areas of study were addressed including teaching methods, curriculum, and foundations. Field work was incorporated. Therefore, many lenses for looking at preservice teachers and my self as teacher educator were available and used.

I taught seven sections of this course in four semesters. Therefore, the research situation recurred under various conditions over a significant duration of time. Because I taught the course seven times over four semesters, variations occurred that added several dimensions to the research situation:

- While the population of students in each class was demographically similar they were also unique as individuals. Due to the admixture of individuals in each class, every class had its own unique personality and atmosphere.
- Every class covered the same content areas, had the same objectives and used the

same text. However, each class focused differently. Variations in how the content was approached or delivered depended on the personality of the class. It also varied because as I taught I gained deeper understanding and knowledge in each content area, and experience and confidence teaching the course.

- During each semester the political and economic climates, or the context, in which the class was embedded changed. In fact, during the time I was a teaching assistant in the Introductory course several major world and national events took place including the destruction of the World Trade Centers, controversies over the presidential election in 2000, and the beginning of the 21st century. Also the political climate within our college changed. For example, during the last semester that I taught my supervisor changed departments in the college.

Selection Decisions

Although grounded theory is primarily concerned with understanding a research situation rather than representative sites and populations, decisions about the site and the group to study were necessary and practical. Otherwise the possibilities were infinite. My decision to ground research in the situation of teaching Introduction was based on two important factors, (a) it provided one of the best scenarios to deepen the understanding I sought, and (b) I had insider access (see Strauss & Corbin 1990, 179).

My interest was to increase understanding of how what preservice teachers did and believed precipitated what I thought was either naïve optimism or nihilistic cynicism. I was interested "in what [preservice teachers] do or don't do and its variations" (Strauss & Corbin, 1990, 177) as they develop their teaching personae. I was interested in the kinds of behaviors,

interactions, perspectives and meanings that occurred in teacher education classes between preservice teachers and teacher educators.

I had insider access to preservice teachers, ongoing development of Introduction, the materials, and actually teaching an introduction to teaching course several times. In each of the sections I taught I worked to develop meaningful, respectful, honest relationships with the students/participants. Therefore *Introduction to Teaching in the Humanities and Social Sciences* seemed a relevant and useful site in which to ground my research.

Sampling Matters

Grounded theory research is not primarily concerned with how sample groups represent populations. In more traditional, quantitative forms of research, sampling is based on selecting representative portions of the population salient with the research hypothesis. The overriding concern, in other types of research, is how well that sample resembles the overall population in question. Grounded theory research is aimed at the "representation of concepts" (Strauss & Corbin 1990, 190).

Theoretical Sampling

Glaser and Strauss (1967) argued what makes grounded theory comparable is not the sameness of the variables or the population but the representations of the concepts. Grounded theory tends to combine hypotheses and concepts that emerge from data with some existing concepts and hypotheses that are still useful. Data collection can not usually be planned in advance of research. In theoretical sampling "the basic question is, *what* groups or subgroups does one turn to *next* in data collection? And for what *theoretical* purpose?" (Glaser & Strauss's italics, 1967, 47).

I had collected artifacts from Introduction before I began my *re-search.* The collection was vast. As I analyzed preservice teachers' and my own work I began to develop theory. In each stage of developing theory I thought about what type of resource I should use to question it. For example preliminary theory I derived by coding the oldest female student's philosophy paper included the tasks of the teacher and the idea that education is a process not a product. I kept careful track of *in vivo codes,*[30] such as this one, "Education is a process of empowerment through which students are able to assume ownership of their lives."[31] After analyzing this paper I chose to look at a traditional White female's philosophy paper as a comparison to see if age was a significant factor in developing teacher personae. As I continued to analyze students' papers I found similar references to the process of education, empowerment, and ownership. Eventually, after gathering codes from several philosophy papers in orders and categories I constructed I decided to read Samaras (2000) because of her emphasis on personal history and situated learning. I also read Arendt's (1958) philosophy of power and strength. Then I went back and looked at 'one-minute notes'[32] from the beginning of each semester. From analysis of those notes I decided to read literature pertaining to the historical repetitions of preservice teachers' expectations about what ought to be taught in education courses. At that point I thought it would be relevant to reread works by Kliebard (1995) and others to gain some historical perspective. I then returned to my collection of artifacts to see if there was more or less congruency between the ideas gleaned from Kliebard about preservice teachers' expectations, my own responses and analysis of preservice teachers' expectations from an historical point of view. The process continued in this fashion until theoretical saturation was achieved and a theory evolved. This process is

called theoretical sampling.

Stratification

The group of preservice teachers with whom I worked suggested different classifications upon which to stratify them such as age, sex, race, or content specialization. In cases where I thought age, for example, was a significantly relevant dimension I would purposefully and deliberately select student work based on that dimension until I achieved theoretical saturation or was redirected theoretically through ongoing analysis to look at the work in another way. Some of the strata I utilized are described in the Table 2.3 (Appendix B). I tried several different ways of grouping students in order to make comparisons between and among groups. Only a few of these are delineated in Table 2.3.

Mining My Collection

I did not go back into the field to theoretically sample, that is I did not reteach the course or any of the students nor did I interview any one involved after I began my *re-search.* Rather different artifacts from my classes were mined from the collection of artifacts I had accumulated. Strauss and Corbin (1990) noted theoretical sensitivity grows as research proceeds and therefore, "one can sample from previously collected data as well as from data yet to be gathered" (181). Strauss (1987) believed, " With previously collected data, whether your own or someone else's, then you theoretically sample in exactly the same way and whether it is one site or multiple site(s) or cache(s)" (275). What was especially pertinent to me in this study was how I understood the artifacts in my collection, which I had previously read and commented on and thought about, so differently in the *re-search* situation. What once was old was indeed new to me, even what I had written myself both to the students and

self-reflectively, took on new dimensions because of the emotional, physical and temporal distance from the research situation that had accrued.

Caching

Theoretical sampling was directed by the logic and aim of open, axial and selective coding and ongoing memo writing. Each of these analytical and theoretical procedures aims at refining theory. Theoretical sampling is a means for determining, in an on-going and in-tandem process, what to turn to next and for what theoretical purposes. Sampling is emergent, systematic and based on developing theoretical sensitivity (Strauss, 1987, 38 -39).

Selective Sampling

Selective sampling is different from theoretical sampling because it is worked out in advance of research whereas theoretical sampling emerges during research. I selectively sampled according to some of my own preconceptions. My site and population decisions were selective. I believed using Introduction as a research situation and the artifacts generated from it as the data were relevant and meaningful in relation to my overarching concerns. The people participating in Introduction, including me, produced the kind of data that answered an initial sampling question, "What groups or subgroups does one turn to find out what I want to know/understand?" (Glaser & Strauss 1967, 47). For this study students who took Introduction with me as the instructor were the best group to turn to.

Catching the Data

I used a data cache. First, material data had been amassed from my work in the Introductory course. These had accumulated in the regular course of events in the classes. All variations of students' writing were collected in the natural course of my activities and

responsibilities as the teacher for *Introduction to Teaching*. That is, I did not have the students produce any work specifically for this research nor did I use any techniques for receiving or saving the work that did not directly correspond with my responsibilities and activities as teacher. Assignments were given, discussions engaged in, and content chosen based on their educational value to the students not based on their research value for this dissertation.

Papers were returned to students in a timely fashion with my comments and their grades. I did not hold back papers specifically to analyze for this research. At the end of the first and second semesters students had to submit their field logs for a cumulative appraisal and their final philosophy papers. In the third and fourth semesters much work was submitted on line and stored that way. However, at the end of each semester I asked the students if they were willing to let me keep their papers or if they would be willing to bring their paper work to me to copy or keep it. I asked them if they would allow me to use their on-line work for research purposes.

For the last three semesters at the end of each section I explained the research that I planned to do. Every student was given a letter of consent near the end of one of our last classes. Appendix C contains a copy of this letter. After I explained my research intentions and answered students' questions about my dissertation project and the letter, I left the room. Students could discuss the letter with each other and choose to sign or not. A student volunteer collected the letters, sealed them in an envelope and gave them to the department secretary. The secretary kept the sealed envelopes filled with the signed and unsigned consent forms until after the students' grades were posted. This was done to help insure

against any bias on my part in the grading process. Students were aware of this procedure. Any work for which I did not receive consent to use was either destroyed or returned to the students.

The exception to this process was the first semester. I did not distribute consent forms to students in the first semester because I had not planned to do my research yet. However, at the end of the semester I put all of their work out in the reception area, as I told them I would, so they could collect it. That work was clearly labeled and the students had been encouraged to get it back to use in the future. The work was available in the reception area for one full semester. Then I moved the box of students' work into my office where it was available for the next two semesters. Some of students did pick up their work. There was no work on line that semester. The work that did not get picked up after the next three semesters became part of my collection. I had not made any special assignments or held back any work prerequisite to this research.

The Cache Itself

In grounded theory methodology data collection is usually an ongoing process that occurs in tandem with analysis. While many grounded theorists generate data through interviewing, field observations, video-taping, and so on (Strauss, 1987), others use all kinds of documents. Libraries can be used by researchers by "deciding upon which shelves to find data sources (periodicals, books) and like ethnographers happily coming upon fortuitously useful data" (Strauss 1998, 26).

While much grounded theory data is collected as analysis is occurring, some grounded theorists use data caches. Data caches are collections of data that are used as

resources for analysis. For example, Cochran-Smith (1998) used “university–based research and data from teachers’ and other insiders’ experiences and inquiries from other people’s work” as the data cache for her grounded theory research on teacher development and educational reform.

Analysis of the data often led me to the library, to use it in an exploratory fashion or in pursuit of a specific author or subject. Sometimes I was led to other data sources, such as media on the Internet, as part of the improvisational dance that was my grounded theory research.

I began my research by examining artifacts from Introduction in a very sequential way. I started with the process of sorting and categorizing artifacts, which are listed and described in the next section called “Material Data” chronologically and alphabetically by students’ last names. As I proceeded in organizing my entire data cache I wrote memos. Memos are an analytical tool grounded theorists use to help us keep track of our ideas and discern patterns as they emerge from analysis. The first memo I wrote was procedural or operational. Operational memos serve to keep track of the procedures used as analysis proceeds. Here is the first memo I wrote:

> Memo #1, June 21, 2002, Operational/Procedural Memo:
>
> I am sorting and cataloging the raw data into the first box. My back hurts from sitting on the floor. Thoughts drifting through as I go =
>
> 1) I can recall every student as I read his or her name. Some characteristic pops into mind. Although, Jane Doe[33] takes longer than any other to recall.
>
> 2) I can place students easily in morning or afternoon sections.

3) I really feel like I haven't seen a lot of this work before? Too much paper too little time. I am surprised to find some of the students' work. Did I grade fairly?

4) Why did we do so many exercises – things?

5) Will I ever make anything out of this? There are so many variables.

7) What to get rid of?

8) Remember to make notes on each student and give each a code. Should the code include: sex, race, age, grade, year, semester, and major?[34]

I kept my memos in three ring binders. That way I was able to rearrange them as new or different relationships derived from analysis occurred.

Material Data

The following list of material data is organized in alphabetical order. Alphabetical order gave the list some semblance of order, but did not have any other significance in the final report. The label at the top of each section refers to the source of the data. Material data included:

Student work:

(1) Exams: Two exams were given each semester, a mid-term and a final. Exam questions were primarily multiple choice. There was a short answer section and one or two essays for each exam. Exam grades counted as no more than 20% of the students' grades. Each class studied together for the exams in the class prior to the exam.

(2) Field Logs: These were the structured notes from the on-site observations. They were

organized according to the foci described in the student handbook. The format was adapted from Posner (2000). This format was: 1) List the events you observed, (2) Describe two significant events that pertain to the topic or theme of the observation, (3) Analyze the two events in relation to the issues or areas of study that are the foci of the observation (about 1200 field logs).

(3) NetForum Discussions: These were on-line discussions in a listserv form. A topic for discussion, time frame and requirements for responding were assigned. Students also initiated discussion topics as threads. There was at least one discussion topic per week.

(4) One Minute Notes: These were a form of quick feedback that I solicited routinely at the end of every class. Students chose to express one or more of the following: most important learning, questions, concerns, feelings, suggestions or criticisms about the class in general or that class in particular, or about something that was important to them but not necessarily or otherwise recognized as directly related to the class. These notes, usually scribbled on scrap paper, could be either be anonymous or signed. I kept these and had a collection that includes notes from every section, almost every class session and almost every student in each class (about 5500 notes).

(5) Personal E-mails and/or Telephone Messages or Notes: Students sent me numerous personal emails asking for specific kinds of academic advice as well as some advice about choices and events in their personal lives. Many emails and telephone messages

were of an emergency nature conveying students' problems completing assignments, getting to class or getting to classroom appointments.

(6) Philosophy papers: Every student in each section completed two rough drafts and a final draft of a personal philosophy of teaching/education. I had copies with my comments written on them (165 philosophy papers).

(7) Student Drawings: Several assignments required the students to draw, e.g. ideal teacher, metaphors for schools, classrooms. Some drawing assignments were done as cooperative projects (I had about 50 drawings).

(8) Teacher-Developed Formal Class Evaluations: Mid-term and final teacher-created teacher evaluations were completed by the students. The college also requested that the students fill out evaluations, but these were standardized and I did not read them, only the amalgamated summaries. The evaluations I wrote and gave the students were answered anonymously and appeared as separate sheets of the midterm and final exams. Those pages were collected separately from the exam itself. I gave the students the evaluations at exam time because I knew that they would most likely be there and that I would get a high return. Each evaluation varied slightly in the form of the questions I asked and the form that the answers were to be given to reflect the unique experiences of each class and each section.

(9) WebCt discussions and chat room logs (about 60 hours): In the last two sections of the class NetForum was replaced with the more extensive WebCt platform for on-line work. Discussions were structured in the same way as they had been using NetForum although the WebCT platform organized the threads differently. Two or three class sessions in each section were conducted as meetings in chat rooms. Students were advised that I could read the scripts from the chat rooms and would keep records of the times they spent in chat rooms. Dates, times, group participants and topics were designated beforehand.

My Writing:

(10) Comments on Student Work: The comments I wrote on student work served as a valuable source of data that reflected my practice and disposition as a teacher educator. They were particularly relevant when viewed in the chronological order of the student's work and in relation to my expectations about what I hoped to accomplish as a teacher educator with/for my students.

(11) Communications With and From My Supervisor, Director of Teacher Certification, Other Humanities and Social Science Faculty in the College of Curriculum and Instruction and Foreign Languages: This is a collection of memos and updates that were addressed to me personally and those circulated in the department, the college and the university pertaining to graduate teaching assistants or teacher education or my specific work in the introductory classes.

(12) E-mail Communications to Students, Supervisor, Cooperating Teachers and Principals: This is a collection of my emails to students, my supervisor, the cooperating teachers and principals at the field sites.

(13) Lesson Plans and Lesson Plan Revisions: I have a nearly complete collection of all my lesson plans from every section and every lesson that I taught. These plans range from very detailed eight point plans to suggestions for discussion questions to quick notes on a legal pad. They included reflective notes and comments I had written.

(14) Researcher Journal: I kept a journal during the pilot study that was separate from the teacher's journal. After the pilot study was complete I kept a research journal as part of my development as a qualitative researcher. I was encouraged to do this by my professors. I was motivated to continue as this journal became a valuable repository of ideas, questions and insights for the design and direction of my continuing research. This journal also included important references to published works.

(15) Syllabi: I had a copy of each syllabus that I issued. A copy of the syllabus is found in Appendix E.

(16) Teacher Journal: I kept a journal wherein I wrote notes about my emotional, practical and intellectual responses to the day's teaching, student–teacher conferences

and conferences that I had with my supervisor. Notes about various student behaviors, questions, concerns and reactions were also noted in the journal. Some of my entries were written as poetry[35] and several are drawings. I made notes to myself in the journal about revising lesson plans and addressing specific student concerns or questions raised in the one minute notes.

Cooperating Teachers' Correspondence:

(17) Comments on Observation Checklists: This is a collection of records of the students' field hours. Some of the cooperating teachers chose to make written comments about the Introduction student who was observing in his or her classroom. Not many teachers chose to comment on these records.

18) E-Mail and/or Phone Messages: I have records documenting conversations with cooperating teachers. Most of these concern scheduling problems and clarification of expectations. Several are with specific concerns about specific Introduction students' behaviors.

19) Student Evaluations: Cooperating teachers submitted evaluations of the student who was observing in his or her room. These included both checklists with Likert scale responses and short narrative comments.

Miscellaneous Artifacts:

(20) Documents Relaying the Requirements for Teacher Certification from the director of teacher certification at the University

(21)Student and Faculty Field Handbooks: Under the supervision of my advisor I wrote handbooks to guide field work. The handbooks included course goals and objectives and expectations for each of the participants, e.g. student, cooperating teacher, instructor of the course and university supervisor; notes for each field site visit; forms to record hours and collect comments from cooperating teachers; and forms for evaluation of the students and the program.

(22)The Student Textbook: I used the same textbook in all sections of this course. It was: *Introduction to Education: Teaching in a Diverse Society* (1998) by William E. Segal and Anna V. Wilson, Upper Saddle River, NJ: Merrill Prentice Hall.

(23)Supplemental Instructional Reading: I kept a bibliography of books, manuals and articles that I read as part of my own enrichment and research for the course. These included historical, philosophical, governmental, legal and academic and practical readings about teaching, learning, social foundations, teacher education and current events.

(24)Supplemental Student Readings: From semester to semester I assigned various readings to supplement or elaborate on points or issues raised in the text. These included

journal articles, newspaper reports, and sections from teachers' manuals, web sites and excerpts from academic books.

(25) University Catalogue Course Description

Experiential Data

Experiential data as well as material artifacts accumulated and were enhanced or became more complicated as I taught the class. Both were collected in the normal course of classroom and related events. My experience informed my analysis and provided valuable insight. Experiential data consisted of:

1) My experiences as a researcher and a graduate student derived from course work and pilot and practice studies in undergraduate and graduate schools
2) My personal and professional experiences in the field as the teacher of this Introductory course
3) All of my experiences as a teacher in various settings including, but not necessarily limited to, public and private elementary classrooms/schools, dancing schools and extracurricular programs. I also counted mothering and consulting as part of my experiential data base.
4) The socio-cultural factors that make up who I am as I recounted them in the first chapter.
5) The theoretical sensitivity that I brought into the study.

Grounded theorists are encouraged to use experiential data. Glaser & Strauss (1967) argued,

> These experiential data should not be ignored because of the usual canons governing research (which regard personal experiences and data as likely bias for research), for these canons lead to the squashing of valuable data. We say, rather, "Mine your experience, there is potential gold there!" (11).

Strauss (1987) went on to assert that experiential data were essential and enriching because they enhanced theoretical sensitivity and provided initial insights concerning comparisons, finding variations and broadening theoretical sampling. I did not accept this as a mandate to use experiential data as a license for unbounded interpretative freedom.

The Teacher in Me

As a grounded theorist I weighed and considered the value of experiential data "within the "managed triad" of data collection, coding and memoing . . . [which] serves as a genuinely explicit control over the researcher's biases" (Strauss 1987, 11). I was challenged with what Strauss (1987) considered to be a common problem among researchers who have worked as practitioners; I often felt overwhelmed by my personal experiences. Strauss (1987) suggested that researchers attempt to distance themselves from the data by raising theoretical questions about specific items in it. I followed his advice by selecting one such question and focusing analysis around it until I felt that I had accomplished a level of assurance wherein my personal experiences could be viewed separately from the data. (See Appendix D for a series of illustrative memos.)

Distance and Connection

I achieved sufficient distance and successfully focused on theoretical questions raised in my data by practicing this suggested discipline. Distance was also accomplished because I

analyzed the data when I was no longer teaching the course.

I realized there was a challenge involved in attempting to maintain emotional and personal/ego distance by constantly refocusing my *re-search* on theoretical questions and, at the same time, using my experience, the person I am as researcher, as data informing my work. I utilized this emotional and intellectual discomfort or tension as a crucial part of understanding how I comprehended the phenomena about which I theorized.

As the Introduction teacher I was expected to, and did, rely on "watching, listening, asking questions, and collecting things" (LeCompte & Preissle 1993, 196). These are the very activities of a researcher. Although, I began thinking about and planning to do my research early on while teaching Introduction, I maintained my priorities as the teacher of the course. Those priorities were the promotion of the students' growth in educational understanding, pedagogical skills and ability to question the processes and knowledges inherent in becoming teachers and prescribed by the course of study. However, my intentions and disposition as a teacher included some of the same intentions and dispositions as a researcher's. As Freire (1998) contended,

> No one can be in the world, with the world, and with others and maintain a posture of neutrality. I cannot be in the world decontextualized, simply observing life. Yes, I can take up my position and settle myself, but only so as to become aware of my insertion into a context of decision, choice, and intervention. (73)

I had experience and was part of the research situation. Rather than try to decontextualize my self from the situation as an 'objective' observer, I took up my position in order to examine my interpretations.

Informed Detachment

I worked from a position of informed detachment (Glaser & Strauss 1967). This means that I was sufficiently "immersed in the data to know it and now [had] enough detachment to think theoretically about what I have seen and lived through" (Glaser & Strauss 1967, 226). Thus, I was diligently cautious about ascribing a personal agenda onto the data. In my position as researcher my work was to systematically and theoretically analyze and select data in a very detailed way allowing concepts, dimensions and relationships to emerge rather than trying to make my preconceptions of what had happened in the class materialize in the students' words. In effect, I disallowed myself from trying to place the students' work into any of my own preconceived categories; categories that prompted my *re-search*, but were not necessarily in the work when I took a second look at it.

The detachment I assert here is not in contradiction to the involvement I proclaimed in an earlier section. I was in fact thoroughly engaged with the texts and responded to them on several levels. However, I was no longer attached to the situation in the same way as when I taught the class. The research situation is contingent to and dependent on the teaching situation but in this case not the same thing as the teaching situation. The detachment I achieved as *re-searcher* was detachment from my role as teacher with particular students in a particular time. It was also practiced detachment from theoretical preconceptions I had had. It was not detachment from who I am as a person in the world or my responses and memories of being the teacher in Introduction. This research was both a new dance and a continuing one.

As the *re-searcher* in this project I attempted to stand outside my practice as the

Introduction teacher without omitting, censuring or detaching my practice from the context of the research situation, my actual insider status or the person I am. I attempted to achieve 'apartness' or 'informed detachment' in order to interpret through alternative lenses what had been going on in Introduction within the frame of my overarching concerns and experiences.

The issue of interpretation in qualitative research is controversial. I took a stance, cognizant of the controversial nature of this stance, by attempting to "do" informed interpretation. As researcher I made systematic decisions about the students' work in an attempt to build theory. This means that I carefully interwove description and interpretation, bracketing my biases and attempting to remain loyal and trustworthy to the situation and the participants in the situation under investigation. Lampert (2000) suggested,

> that it is the responsibility of researchers who stand outside the context of practice to assert interpretative authority . . . place the actors' story in relation to other actors and the world of ideas . . . [and that a] point of conducting social research is to interrupt common sense's frames . . . to provide alternate lenses for viewing social behavior [is] both possible and desirable. (66)

I worked hard to remain faithful to the students' as I interpreted their work in relation to my own experience and the 'world of ideas' about teacher education. As I engaged in *re-searching* the work produced in Introduction my purpose in using those relations was to see through 'alternative lenses.'

Bringing Research to a Close

In order to bring research to a close I followed Glaser and Strauss's (1967) mandate. I had to believe in my own "knowledgability and see no reason to change that belief. . . . not

because of arbitrary judgment but because [I] have taken very special pains to discover what [I] think [I] may know, every step of the way from the beginning of my investigation until its publishable conclusion" (226). That is not to imply that my analysis is the only possible or credible interpretation. I fully acknowledge and value that my theoretical formulation is only one interpretation. However, in order to reach some conclusion, no matter how impermanent, of this research project, I had to be convinced that, because I had lived with the works and within the research situation with the participants, I understood "much about their perspectives and meanings" (Glaser & Strauss 1967, 225). No matter how much I am convinced I understood the meanings and perspectives of other people I do not claim to speak for them. I can only claim understanding from my perspective and the meanings I make of and in the world. I hope that it is meaningful to the readers of this work.

Data Organization

I had amassed experiential and material data from seven sections of Introduction over two years. This was a huge, complicated batch of artifacts. I began by organizing the artifacts sequentially by class section. That is, first I organized the artifacts from the first class in the first folder of my files alphabetically by the students' last names. All of the work, notes, readings, plans, and communications created for or by that section and that class were placed together. As I began analysis of the texts I reorganized the data cache several times to reflect the trends, concepts and theory as they emerged. For example, at different points in the *re-search* process I organized the data by students' age, race and grade in school, by sex, by the topic of study in the class (for example all the work about curriculum reform), and by students' academic concentration (history, MSL, language arts, etc.).

I organized the data in several different ways, looking for significant similarities in demographically distinguishable groups and differences between those groups. Here is an operational memo I wrote. Operational memos are written specifically about what researchers did. Memos are kept to stimulate the researcher's memory and as material to integrate ideas cumulatively (Strauss 1987). I wrote the following memo to help my self think through and remember what I did and why.

> July 29, 2002 – Operational: I am going to look at some of the extremes of the students, defining extremes as against those students who I remember or are so typical of a majority. Extremes in terms of their thinking, race, ethnicity, age, and their content concentration. See how humility, tolerance, authority, and love play out in their field observations. Also, I need to do some selective sampling because there is too much here to analyze. Also I can look at these categories in relation to my responses to these students, my security in the areas under question – I can think about the context.

I then proceeded to experiment with different demographic classifications of groups of students and different categories that emerged from the codes. Chart 2.3 (Appendix C) illustrates some of the stratification that I tried based on ongoing data analysis. This analysis was early in my research and as research progressed the categories became less meaningful.

Although these results were initially very interesting, as I developed the codes into elaborated categories and analyzed more students' texts I found less significant differences between groups of students and more significant similarities among all students. Eventually it

appeared as if all the students had more in common with each other than they differed from each other according to their demographic categories. In my final analysis there were no significantly distinctive demographic categories of students.

As I reorganized the data cache I also sorted through ideas, patterns and concepts which seemed relevant to the study and those turning out to be superfluous or otherwise unwieldy. As I proceeded I thinned, or 'weeded out,' the research cache. I never discarded anything; I simply removed it from the immediate files to another holding file in case in later analysis it became relevant again.

The Most Pertinent Data

Final analysis rested on the philosophy papers I had collected from students in every class (N=161) and on my notes about and comments on them. Every student in every section ended the semester by submitting a final version of their teaching philosophy. Although the assignment was constructed variously in each section, significant consistencies existed between all the philosophy assignments in all the sections. After trying several stratified organizations there seemed to be no demographic variable that highly distinguished one group of students from another or my reactions and responses to one group of students from my reactions and responses to any other. Hence, preservice teachers' philosophy papers were eventually organized in alphabetical order by class beginning with the first class and ending with the last one. Differences in responses were individual.

The significant similarities between different philosophy assignments are:

1. Work on them began in the first four weeks of the course with a rough draft due before the sixth week.

2. Every class read (was assigned to read) the same philosophy chapter from the same textbook. However each semester I used different supplemental readings and varied teaching strategies.
3. Rough drafts were submitted and I extensively critiqued each one for content and form.
4. Constant references were made to students' evolving philosophy of teaching/education/learning throughout the semester in relation to their field experience and topics in the course.
5. Six sections engaged in on line discussions concerning their philosophy. The first section engaged in in-class discussions to a greater extent than the first class. Dialogue was ongoing in individual dialogic journals and in on line discussions.
6. Every student had to submit a final revision of her or his philosophy in order to pass the course. They were submitted with the previous drafts attached.

I analyzed students' work, my own work, materials in the library and on the Internet. In this chapter I described the situation and the kinds of materials and experience I used to conduct my *re-search*. In Chapter 3 I will explain how I used 'constant comparative' analysis to discover salient concepts, categories and relationships between categories and concepts. As constructs emerged from analysis I made decisions about my next moves through, into or out from the data cache.'

Chapter 3 specifies the coding procedures used in grounded theory methodology. Several theoretical concepts I used as references points are also identified in Chapter 4.

CHAPTER 3

MAKING CONNECTIONS

Predetermined destinations do not lead us to new roads

-Samaras[36]

Constant Comparison

Glaser (1994) suggested the analysis of qualitative data with grounded theory methods is a combination of two approaches. It is an analytical procedure similar to what some researchers might attempt if they wish to turn qualitative data into a "crudely quantifiable form" (Glaser 1994, 182). Concurrently, the process of analysis takes up the style of the analyst who wishes to generate theoretical ideas and must be free to constantly redesign and reintegrate his or her theoretical notions as she or he reviews the material (Glaser 1994). The reason for this synthesis into a *constant comparative* method is to support analysis that is "integrated, consistent, plausible, close to the data" (183) and at the same time represented in a clear form. The rigor of constant comparison increased my confidence that I had established a sufficient detachment from my theoretical and personal presumptions and, therefore, I was not selectively finding codes to fit a personal theory. Strauss and Corbin (1990) stressed that doing analysis is making interpretations and that concepts must be constructed, they cannot be found in the data.

Coding

Coding is the central process of theory building in grounded theory. It is designed to (1) build theory, not just test theory, (2) provide rigor to the research process, (3) control bias and assumptions either brought into the research or developed during the research process,

and, (4) provide "the grounding, build the density, and develop the sensitivity and integration needed to generate a rich, tightly woven, explanatory theory that closely approximate the reality it represents" (Strauss & Corbin, 1990, 57).

Coding is a way to develop shorthand for separating and organizing data. The researcher begins with very simple codes and builds theory as the codes are synthesized into general, abstract conceptual categories (Charmaz 1994). Coding is the process by which grounded theorists identify what the data mean. The process of coding is orderly and rigorous.

In my work the texts were scrutinized. I looked at them from as many perspectives as I thought were possible and reevaluated the connections between emerging ideas and my overarching concerns. Coding served to sensitize me to the texts alerting me to inconsistencies. Coding kept my analysis connected to the students' work. Literally, thousands of codes developed in the first stages of simple coding. As coding became more complex thousands of codes were integrated into fewer and fewer dense categories. Finally, these categories cohered into theory (Glaser 1994).

There are three major types of coding. They are open coding, axial coding, and selective coding. The procedures and techniques are set out as steps. However, the steps and procedures are not intended to be rigidly followed. They are suggested guidelines rather than procedural rules. Asking questions of the data is stressed as an important aspect of analysis and theorizing. I moved between the steps and strategies without consciously deciding to change coding strategies.

Strauss & Corbin's (1990) work reminded me that I would become better and better at analysis with practice. Again, I thought of myself as participating in an improvisational

dance. I found it quite compelling and difficult to be both rigorous and systematic and simultaneously open to changes in procedure and techniques in my ongoing analysis. Finally, I did become confident I was interpreting the students' work honestly and in a trustworthy way because I was rigorous in my coding, reflection and memoing, data selection, reading and thinking.

Open Coding

Open coding is the process of line–by–line analysis of the text. Many of my first codes consisted of the actual words written by the participants as I began analyzing different artifacts using open coding procedures (Stern 1994). These verbatim codes are called *in-vivo* codes. I coded approximately 2000 *in-vivo* codes. These were single words and two-to-ten word phrases that I picked from the texts because they indicated something that might be pertinent to my overarching concerns, a meaningful addition to an evolving concept, or because they disrupted the pattern that had been evolving.

Below are some examples of *in-vivo* codes gleaned through open coding. This is a list of codes I grouped in a category I named 'real world.' I grouped these statements and words together because each one related to how individual preservice teacher thought about reality and how he or she conceptualized his or her role in relation to reality. This was an important category because I thought there was a connection between their conceptualization of reality and their uncritical dispositions.

In-vivo codes grouped under the conceptual label *real world* included:

"A tangible world"

"The world at their fingertips"

"Mediator between the classroom and reality"

"Lives in the real, factual world"

"I will transform my classroom into a world"

"A real-world type of setting"

"Life obstacles"

"Changes that surmount the school"

"The general rules of the world"

"Our own separate community"

"Test ideas on society to find out what is real"

Each of the phrases listed above characterizes the way preservice teachers thought about reality. In some the words 'real world' or 'reality' actually appear. In others, I had to interpret the codes in the context of and in relation to other actors in this story and the world of ideas (Lambert 2000). Seeing relations is the beginning of theorizing.

Categorizing

Placing several codes under one major heading begins the process of categorizing them. When the researcher categorizes, she or he pulls codes together into concepts by recognizing their provisional relationships to each other. In the example above I pulled together codes I

thought had something to do with preservice teachers' ideas about reality into a conceptual category named *real world*. I then proceeded to look for subcategories. In this case *job and society*, *adversity*, and *theater* were early subcategories of *real world.* Each subcategory reflects a dimension of ideas about reality.

During this stage I also coded for what was missing in the statements. For example I did not find any references to or inferences about living with or in the world nor did I find positive references or inferences to ambiguities and contradictions in connection with reality. No statements were made reflecting dialogic relationships between reality, teaching and school. In the *real world* category I noted preservice teachers did not connect what they would be doing as teachers with/in the world. I wondered where reality began and ended for them and how those distinctions were made. As questions and insights occurred in the coding process I wrote memos. The following is a memo I wrote to help me think through the category I was shaping out of the codes.

> Memo #101; July 14th Code: Theater, CR[37]: Reality Quote: D65 p. 1 lines 1-2:"I believe education has the potential to allow people to reach their full potential; when all the characters involved act according to their role ." Many students have written as if schooling and teaching are an unreal world where everyone takes on an assigned role and if they play their parts correctly, the whole production is a hit. I did not discourage this thinking actively or explore it thoroughly. In fact I may have encouraged thinking about the different roles a la Schwab's commonplaces?

Memos served to remind me of what connections, comparisons, distinctions or questions

I thought about during analysis. They helped me keep track of ideas for later sorting into patterns and in relation to other concepts. Memos also provided an indication of where to sample next (Charmaz 1994). For example, in the development of the category *reality* I coded parts of the textbook and my comments on students' papers. I made connections with religion as represented demographically by the students and historically in public education. I wrote theoretical memos. Codes from different sources were synthesized and integrated. At this point causal conditions related to my primary concerns about the dialectic of cynicism and joy in relation to the category *reality* occurred to me.

Dimensionalizing

The concepts developed in open coding are the building blocks of theory. In this next stage the initial categories are reassembled by "conditions, context, action/interactional strategies and consequences" (Strauss & Corbin 1990, 96). In the first stage of coding each text was broken down, every word and phrase was considered. During axial coding, individual codes are reintegrated and organized into categories. In this stage, as a grounded theorist, I was interested in specifying the conditions that gave rise to the conceptualizations discovered in open coding.

In the open coding section I described how the category *real world* emerged. From that category I extracted a subcategory and named it *theater*. In axial coding I dimensionalized the category or phenomenon *reality*. The subcategory *theater* is one dimension.

Dimensionalizing is the process of distinguishing different traits within a category (Strauss 1987). As I created the category *real world* I asked questions about preservice

teachers' relation to *reality* and how that shaped their perceptions and reactions to critique. From these questions I thought about dimensions of the preservice teachers' conceptions of *reality* such as its resemblance to *theater* wherein everybody plays a particular role and follows a script. *In-vivo* codes initiated the subcategory *theater* and the dimensions of 'role playing' and 'scripts.' Here is one such code written by a traditional White female, "When the student, the teacher, and the teaching methods fulfill their roles, the goals of education are met."[38]

I also constructed other subcategories such as *adversity* and *comfort zone.* I used specific categorical relationships such as 'a is associated with b' or 'a contradicts b' to order relationships between subcategories. I began developing webs of relationships within categories and between subcategories. Here is a brief example of one set of relationships from within the category *reality*:

1. Reality is adverse.
2. Disorder is a property of adversity.
3. Adversity in the real world causes protectiveness in the classroom.
4. Order is property of protectiveness.
5. Protectiveness is a property of loving students.
6. Protectiveness causes us not to be critical.

I linked subcategories of *reality* with questions I had about the religiosity prevalent in students' conversations and the ways in which I was discovering *reality* in their writing. I developed a category with dimensions that helped me see a connection between the students' ideas about the *real world*, hopefulness and religion.

Through axial coding I began to identify the conditions of each subcategory. These conditions such as duration, context, actions, and consequences are called dimensions (Strauss & Corbin 1990). I followed the process as it was described in Strauss & Corbin (1990) (See Appendix E for a diagram of the dimensions of the subcategory *hopefulness*.)

Memos

Memos were written to account for variations that evolved, to gain a firmer grasp on general context, and to understand the conditions under which the category worked. The process included sorting and categorizing the memos and then dimensionializing the categories. I had to combine relevant categories to construct meaningful theory and delete categories that were irrelevant or otherwise not useful in this process. This was done by asking questions of the data, doing research in the literature, making diagrams and charts, and making comparisons. In the following memo I was asking questions about the category *hopefulness*. This is a theoretical memo because it is meant specifically to address questions and ideas I have about my interpretation of preservice teachers' actions and thoughts related to hopefulness.

> Theoretical Memo July 16, 2002; from axial coding D1 – D134: Comments: It seems like the student' hopefulness is linked to a specific world view that includes: Belief in ultimate truths, Avoidance of conflict, Reliance on self, self-control, discipline, Logic for problem solving, A belief that difference is a problem to be solved, A basic belief in the authority of the teacher and the state, That there are natural hierarchies.

Selective Coding

This is the last stage of coding. Selective coding is the stage where theory comes together. In effect selective coding is axial coding, but in the extreme. Through selective coding categories are refined until what remains is a tightly synthesized category honed from all the previous ones. This is how theory gets explicated.

First, it was important to find and tell *the* story I created from my *re-search*. My *re-search* provoked many stories. I had to decide on one and, in effect, shelf the others. Then it was necessary to tell the story analytically (Strauss & Corbin, 1990). That means I had to uncover patterns, reveal conditions and properties, and make the relationships between concepts clear and systematic.

Throughout the process of analysis I wrote memos, organized and reorganized them and theoretically sampled many forms of data. I also engaged in activities suggested in grounded theory literature to enhance my theoretical sensitivity such as questioning the data, analyzing single words, phrases and sentences, turning concepts upside down by imaging opposite dimensions, relationships, properties or conditions and what that might mean, making different kinds of creative comparisons from very far out to systematic and logical and watching out for certain absolute words or phrases such as "always" and "never" and interrogating them thoroughly (See Strauss 1987; Strauss & Corbin 1990)

Ethical Considerations and Limitations of the Study

I am confident that I have fulfilled my ethical and moral responsibilities to the students who studied with me in Introduction and allowed me to use their work. As teacher I did not allow researcher priorities to interfere with practitioner priorities. I know the research

I did with the students' work will not impact them in a negative way and hope it will have some positive impact on future students of teaching. No "educational misconception" (Pritchard 2002) occurred because my research project did not begin until after the students finished my class and I finished teaching this course. As teacher I worked to improve each particular student's education. That is a distinctively different, although highly related, activity from working to make teacher education, in general, better. The latter is the purview of my endeavor as researcher. The participants were not misled because I did not have dual status as both practitioner and a researcher (Pritchard 2002). Furthermore, there was no risk to the students academically or professionally because they remained anonymous and their work confidential.

Every participant remains anonymous. Anonymity was a condition for consent. I used codes to identify individual participants. The findings were synthesized into a theory. Descriptions and quotes were attributed to individuals but not to specific people. There were enough individuals' work and enough time passed since the last class left Introduction that anonymity was not difficult to maintain.

The biggest concern I had was that I am a graduate student researching a course in my college at my university. My major professor was my supervisor while I taught the course. Possibilities existed that some of my findings would conflict with or impact the career or personal feelings of those I worked with or for. This was an area where honesty and tact as well as trust were essential. This was also a limitation because it was a risk factor for me and for my supervising professors. However, the risk was minimal. First of all, I was not setting out to criticize or evaluate the program, the people or the institution. Second, I had an open,

honest and trusting relationship with each person on my committee and was able to solicit their advice when findings were potentially detrimental to any one in the department, including me.

Three Ethical Principles

According to Pritchard (2002) three ethical principles govern the "common rule" (8) of ethical research practices. They are the principle of respect, the principle of beneficence and the principle of justice. This research met all three ethical criteria. This research met the ethical criteria of the principle of respect for the persons involved because I only included those who gave their consent, I did not indulge in educational misconceptions as their teacher and every individual student's anonymity was protected. I did have a concern about protecting the anonymity of the supervisors, new and old, of this course. However, those concerns were assuaged through conversations with my supervisor.

The research meets the beneficence principle because the research is intended to improve conditions not only for teacher education students, but also for their teachers and their students. The principle of justice is met because every person was treated with equity and fairness. "No one person or groups of persons was burdened with the effects of research and no one person or groups of persons will benefit more or less from its outcomes" (Pritchard 2002, 8-9). In other words, during the research process I did not single out any particular group or person for more than his or her fair share of interrogation or time. After the completion of this research no one person or groups of persons will reap the benefits or suffer the detractions of my theory. My theory is intended to benefit all those involved in teacher education equally even if these benefits emerge at different points in their educational and

professional experiences.

Although this research was complicated and depended on spontaneity, flexibility and fortuitousness the process was disciplined. A note in one of my research journals stated: “These students have no dreams!” I am sure this is an exaggerated remark brought on by my frustration. However, at the very least, I hope that this research increases our capabilities to dream the possibilities of a better world.

This chapter delineated the process I used to develop theory. In the next chapter I introduce four pairs of theoretical constructs I referred to as I began my study. Although, grounded theory does not incorporate theoretical frameworks the way more traditional research methodologies do, theoretical reference points are integrated.

CHAPTER 4

AUXILIARY SPIRALS[39]

It is not a pedagogy of a particular vision but one that rejects a vision that accepts anything less than a community of justice, love and joy for all and a pedagogy of faith in the human capacity to hope and work to create it . . .

-Purpel[40]

Grounded theorists enter into their areas of research with particular perspectives and a focus, general question or problem in mind. Glaser and Strauss (1967) recommended that even as the researcher has a particular perspective he or she should also "study an area without any preconceived theory that dictates, prior to research, 'relevancies' in concepts and hypotheses" (33).

The concepts I introduce in this chapter served in much the same capacity as auxiliary spirals do for an orb building spider. An auxiliary spiral serves as the spider's reference for laying the capture spiral. The strands of the auxiliary spiral are not sticky. Once the spider weaves her capture spiral she removes the auxiliary spiral.

I began the research process with a focus and a perspective about what was going on in the classes, with the students and my self. These theories and concepts may have suggested hypotheses or "relevancies." They acted as original reference points from which I proceeded with analysis. However, in the final analysis, theory was constructed because I did not allow my thinking to be trapped within these conceptual threads. Rather I used them as lenses to *re-search* the students' and my own ideas about being teachers.

My research began because I was troubled by what I interpreted to be the tenacity of

preservice teachers' unquestioning commitment to normative and normalizing aspects of learning to be *good* teachers. Dialectically, I was also critical of and shaken by the degree to which I, as a teacher educator, was complicit with and at times reactive against what I interpreted to be the students' uncritical dispositions. These troubles were my original foci.

Questions of Age

The average age of the preservice teachers in this study may have played a significant part in limiting their propensity, ability or desire to engage in critical conversations about the undergirding, stabilizing structures of educational institutions and *common sense* definitions of *good* teachers. However, age did not seem to be the only factor, or necessarily the most crucial factor, limiting preservice teachers' critical propensities. Kincheloe (2003) asserts "one reason that [critique] often does not take place in contemporary schooling involves the fact that many of those who teach are denied the historical, philosophical, sociological, and cultural studies background to delineate what such an act might entail" (56). This possibility, that the preservice teachers' previous education had not included the necessary background to be critical, seemed to be a highly plausible reason they resisted, were unable to, or curtailed critique in Introduction.

Kincheloe's (2002) argument related to my initial response to and perspective of the research situation and therefore, became an important auxiliary thread toward which original questions were referenced. In this section I describe several concepts and theories that provided reference points I used as I developed theory. They include instrumentality and *common sense,* dysconsciousness and conscientization/conscientizao, dialectic of cynicism and joy, and idle talk and conversation.

Instrumentality and *common sense*

Instrumentality

Instrumentality is a form of thinking about teaching that dominated Introduction. Instrumental questions are questions about *how* to do things, about the best methods and strategies for accomplishing specific goals. Most of the time, often at the most controversial or potentially transformative moments in a conversation, preservice teachers raised instrumental questions and concerns that effectively of curtailed generative discussions. Generative concerns focus on *why* we do the things we do, teach what we teach and value certain behaviors over others. Preservice teachers voiced instrumental concerns far more often than generative concerns.

Labor and Work

Arendt (1987/2002) described the historical change from work to labor in terms of instrumentality. She argued that in antiquity, to labor meant to be enslaved by necessity. Laboring was differentiated from work because it lacked productivity or an end. Laboring included all human activities born out of biological necessity and recurring in natural cycles such as supplying food and shelter. In this sense labor was viewed as being sordid or base, always moving in the same circle. However, one could do the same activity and it would not be considered sordid labor if personal independence was at stake.

Work was distinguished by its productivity. Unlike labor which was never-ending and enslaving, in preindustrial history, work ended when an object was finished "ready to add to the world of things" (Arendt 1958/1969, 98). Thereby, the industrial revolution replaced all workmanship. From that point things of the world were not the products of work meant to be

used but the products of labor meant to be consumed. According to Arendt (1958/1969) an instrumental outlook resulted in a fabrication process wherein the work process was organized around the material it was meant to produce. Arendt (1958/1969) determined,

> Man [*sic*] in so far as he is *homo faber,* instrumentalizes, and his instrumentalization implies a degradation of all things into means, their loss of intrinsic and independent value, so eventually not only the objects of fabrication but also of the earth in general and the forces of nature, 'lose their value because [they] do not present the reification that comes from work'" [41] (Arendt's italics, 156)

In the case of education and teaching, an instrumental frame of reference suppresses the political, moral and ethical dilemmas inherent in teaching. This violence is done in order to achieve a desired end, one that has evidently been commonly agreed upon such as 'successful students' and 'multicultural tolerance.' Even these ends, success and tolerance, become means to further ends like economic competitiveness and an ordered society. Instrumental concerns perpetuate themselves without ever interrogating the principles that justify the ends toward which they are utilized. An instrumental focus causes educational endeavors and the persons involved in them to become, categorically, means to ends.

Furthermore, conventional sociological research, a field that contains much educational research, is structured in a functional, technical, or an instrumental fashion. In sociological research, ideological power is asserted through an emphasis on how sociological 'things' work because of the culture in which sociological research is embedded. Conflict over why things work the way they do, or if they should continue to do so, is channeled into

concerns for efficiency and effectiveness. These concerns also become ways to communicate the plight of marginalized persons as deficient, deviant or incompetent (Popkewitz 1991). Popekewitz (1991) argued teaching which is “moral in principle and political in origin [is] made to seem technical” (17).

Communicative Competence

Bowers (1984) coined the term “communicative competence” (9).[42] Communicative competence related to my idea that besides age, previous education factors into the tenacity of an instrumental mentality among preservice teachers to the exclusion of a critical or generative propensity or ability. Bowers (1984) argued that modern educators depend upon a “population that is technically literate to the degree that it can decipher messages directing them to what should be consumed, but lacking the historical knowledge that would give them the perspective necessary for critical judgment” (23). Thus, his concept of communicative competence is founded on the idea that learning to teach be put into focus and strengthened by a “theoretical understanding of the relationships between culture, language and human consciousness” (76). Kincheloe’s (2003) argument is reinforced by Bower’s (1984). Kincheloe (2003) framed his argument for teacher education ontologically and called for the employment of questions about “ethics, morality, politics, emotion and gut feelings” (49).

Reification

Methodological and strategic concerns, which I define as instrumental, often acted as detours around and away from, or served to conceal more generative concerns about the undergirding principles that justified them. Generative concerns question *why* we do the things we do and make certain choices over others; questions about *why* we value, see and

hear certain perspectives, knowledge and voices -- and not others. A generative disposition towards becoming a teacher is one that moves educators beyond instrumentality towards criticality. Generativity might also make it possible to be critical without becoming despairing. As a turn towards communicative competence, generativity is the process of questioning and engaging with the complexity of becoming teachers rather than accepting the "manifestations of the effects of particular social, cultural, political and economic forces" (Kincheloe 2003, 55). Instrumentality is the quality of perceiving process and experience as methods to achieve prescribed ends. Processes and experiences in education that are perceived instrumentally are no longer processes and experiences per se. They become reified manifestations shaped as strategies, models and techniques to be used as tools to achieve predetermined ends. Experiences and process can not be reified and remain experience and process. They are lived in and through connecting students with the world and each other in the present.

Instrumentality is a necessary part of teacher education because it serves the purpose of providing strategies and techniques. However, I began this study concerned that too narrow a focus on instrumentality perverted critical conversations in the Introductory class into talk about means to seemingly predetermined, agreed upon and inevitable ends. The preservice teachers and I seemed bound by instrumentality in a sticky mass of *common sense.*

Common Sense

Throughout this work *common sense* means the taken–for–granted meanings of language based on assumptions deeply embedded by the dominant culture (Bowers 1984). Apple (2001) theorized the way *common sense* is constructed is through the dominant

discourse. Groups that have cultural, economic and/or social power, like multinational corporations or some sects of Protestant Christians in the United States, attach meanings to concerns people have. The meanings that such powerful groups attach become filters through which varying, original and complex meanings are sifted out and a simplified, commonly accepted understanding is distilled. Distilled meanings are widely communicated through various cultural and political channels and eventually become *common sense*.

Passivity

Common sense is neither necessarily good sense nor bad sense. It is relevant to our lives because it is "connected to aspects of the realities people experience" (Apple 2001, 193). When educators talk their reliance on *common sense* amounts to passive acceptance of the meanings of particular discourses such as the discourse of effective teaching strategies and measurable outcomes that permeated the Introductory classes. Thus common sense is a means to an end; it is an instrumental form of language. For example, tolerance is frequently referred to in education. Many preservice teachers used the word as if it had a common meaning everyone understood. Tolerance was accepted as a characteristic of *good* teachers. I argue that a *common sense* agreement about the beneficent qualities of tolerance and its importance in education of diverse populations serves as an instrumental force to avoid raising complicated, difficult issues of difference and institutionalized prejudice.

Dysconcsciousness and Conscientization/Conscientizao

I think of dysconsciousness and conscientization as two extreme states on a continuum of awareness. I believe I witnessed and participated with and in dysconsciousness in Introduction. What I wanted us all to achieve was some greater degree of conscientization.

King (1991) coined the term *dysconsciousness* to describe "a limited and distorted understanding about inequity and cultural diversity" and "cognitively limited thinking" (134). Dysconsciousness means "an uncritical habit of mind" (135). She recognized dysconsciousness in the ways her students' thinking reflected internalized ideologies "that both justify the racial status quo and devalue diversity" (King 1991, 133). She called her work "liberatory pedagogy for the elite" (142).

I contrast this to Freire's "pedagogy of the oppressed" (1970). Dysconsciousness, as a theory and a concept, became part of my perspective, especially as I grappled with the students and my own negotiations around and away from interrogation of institutionalized structures of schooling and recognition of the possibilities for resistance to oppression and toward transformation. King's (1991) theory of dysconsciousness resonated with my experience and influenced how I envisioned my research questions.

Individualistic Ethics

Boyd & Arnold (2000) theorized about dysconsciousness, but they did not use that term. They found teachers' ethical perspectives were embedded in an ethics of individualistic relationships and these occluded the aims of antiracism education programs focused on an ethics of structural relationships. Boyd and Arnold (2000) were concerned with the disjuncture between the aims of antiracism education and teachers' ethical beliefs through which those aims got distorted or filtered. They framed their work in moral philosophy. King (1991) looked at her students' dysconsciousness through a socio-historical lens. In both of these studies, racism was experienced in personalized ways, as sets of normalized opinions (Boyd & Arnold 2000) or as inevitable effects of history (King 1991).

Complicity

Cochran–Smith's (2000b) research added to my understanding of dysconsciousness and the question of how teacher education can more effectively disrupt cycles of inequity and change students' social and political awareness. She framed her research around the question: "In our everyday lives as teachers and teacher educators, how are we complicit - intentionally or otherwise – in maintaining the cycles of oppression (Lawrence & Tatum 1997) that operate daily in our schools and our societies?" (Cochran-Smith 2000b, 157). Her question stimulated me to think about how my desire to create teachers in my own image might be considered oppressive or dominating. Her research also prompted me to theoretical sample the literature for related studies.

Irony

Hinchman & Oyler (2000) were discomforted by their relationships with their students in teacher education classes. They recognized that their desire to promote liberatory teacher ethics was discordant with their "authorized talk, gaps between their talk and action, and ways that their conceptualizations might have oppressed those with whom they worked" (497). Their own dysconsciousness was ironic because their criticisms of their students' desires paralleled the desires they had. The questions of complicities that both Cochran-Smith (2000) and Hinchman & Oyler (2000) raised are also raised in my research questions about the students' dysconsciousness and my own.

Conscientization/Conscientizao

Paulo Freire's "perennial phrase for critical self-consciousness is *conscientization*" (italics in the original, Aronowitz 1998/2000, 18). Freire believed that conscientization is a

necessary condition for developing on the path to freedom, epistemological curiosity and the capacity to take social responsibility for changing oppressive conditions. Freire (1998/2000) argued that conscientization is a way of "being–with" the world, not adapting to external forces, but belonging to the world. He believed:

> It's the position of one who struggles to become the subject and the maker of history and not simply the passive, disconnected object . . . Conscientization is a requirement of our human condition . . . conscientization is natural to "unfinished" humanity that is aware of it's unfinishedness. It is natural because unfinishedness is integral to the phenomenon of life itself. (1998, 55)

Freire (1998) points out a basic contradiction between instrumental dysconsciousness as it exists in teacher education and conscientization. Instrumental dysconsciousness treats conditions as if they are predetermined and simply need to be worked through to an achievable and desirable end.

Becoming

Conscientization is the opposite end of the continuum of consciousness from dysconsciousness. When a person achieves a state of conscientization she or he is aware that we, all people, are in the continual process of becoming and we all have the agency to direct that process. In other words, we are not passive objects upon which the world acts, we are subjects who act within the world and shape it as it shapes us. Acknowledging our agency requires us to try and understand the social, political, economic, and cultural forces which are active in our world. Conscientization is what I was hoped to work toward conscientization with the preservice teachers in my classes. This continuum of dysconsciousness and

conscientization created a tension within which I worked and thought about my work. That tension was part of what launched me into my research.

Dialectic of Cynicism and Joy

My *re-search* project was based on the conviction that an "affirmative moral vision and sense of radical hope" (Purpel 1995, xviii) is necessary and possible in teacher education. Ideas about how cynicism and joy may be interrelated in a liberatory approach to teacher education served as a focal point. The idea that cynicism as the dialectical opposite of joy is not opposed to joy intrigued me. The dialectic seemed to address the two polarities I encountered personally and with preservice teachers as we worked together to be critical of schooling but hopeful about our careers as teachers.

Polarities

The more conventional polarity between despair and joy is reflected in our times. We live in a time of unutterable human suffering and intensive environmental degradation that simultaneously holds the most incredible possibilities for peace, health and joy in the world (O'Sullivan 1999). Teacher educators would be well served to consider the potential for a powerful educational discourse that addresses the atrocities of social injustice and environmental degradation and the possibilities for justice and ecological balance. Recognition and understanding of the dialectic relationship between cynicism and joy provides one avenue towards such as educational discourse and practice.

As a critical theorist I have often felt despair. The language of 'Left' intellectualism and politics is distinctly and purposefully splintered from the languages of spirituality and religion (Purpel & Shapiro 1995). Even uttering the word *religious* may cause personal,

political and intellectual distress because there is so much baggage that comes with religion. The terrible violence and injustice committed in the name of religion as well as connotations and associations with dogma, zealotry and authoritarianism are part of that baggage. However, the alternative to connecting rational, intellectual, analytical voices of criticism with inspirational and passionate ones of faith/spirituality/religion may well be "cynical consciousness." Cynicism without joy produces the dispassionate mind paralyzed and despairing, endlessly doubting and ill-equipped to sustain commitment or struggle with conviction (Kanpol 1998).

Dialecticism

The dialectical relationship of cynicism with joy emerges as follows. Without cynicism, or the disposition to sincerely question people's motives and the value of living, joy is self-serving. Joy that is untethered from the common good reflects back only the motives, needs and desires of the self. As a singular emotion joy "lacks liberating emancipatory possibilities" (Kanpol 1998, 124). Purpel (1999) was more emphatic than Kanpol when he asserted, "affirmation without criticism is not only intellectually suspect but also fraught with the possibility of dogmatism and self-righteousness" (139). *Tikkun olam* is Hebrew and refers to the force for healing and repair of the world. *Tikkun olam* relies upon the dialectic of cynicism with joy to see the places for transformation and not lose the faith to act.

The idea that cynicism and joy are in dialectical tension intrigued me. I became enthralled with the possibility that preservice teachers, and teacher educators, might engage in intellectual critique without plunging into an abyss of despair. This dialectic also grounds

educators, keeping them from the ephemera and extreme relativism of self-serving and intellectually suspect naive optimism. In tension and contradiction, the critique of cynicism and the affirmation of joy create a transformative force. Such a dialectical force resembles a continuous spiral of expectations, criticism, renewed hope and possibility. As Purpel (1999) affirmed,

> "It is extremely valuable and helpful in these times to reaffirm our most cherished traditions, hopes, dreams and convictions. A major element in our tradition can be described as dialectical between affirmation and criticism, or a continuous spiral of criticism and hope and possibility . . ." (113)

The prospect, or possibilities, that working with cynicism and joy in dynamic tension and balance is one way to advance teachers as social activists, educators as hopeful persons, and education as redemptive instead of profitable became the overarching concern of this research.

Idle Talk and Conversation

An argument basic to my research is good teaching takes into account the complexities and ambiguities, both political and moral, of teachers' particular relationships with particular students as well as with groups of students. One effect of standardizing and generalizing teaching is the notion that relationships of all kinds are assessed in "terms of what they produce not the relationship itself" (Gitlin 1995, 115). By embracing 'mutually humanizing' (Freire 1997), or inclusive relationships, as vital to good teaching, communication becomes the process by which the quality of teaching is assessed.

Mere Talk

Unlike conventional teacher–student relationships wherein the student is opposite the teacher such that the teacher is knowledgeable and the student adapts the teacher's cognition of the world, a mutually humanizing relationship means that the teacher and the student enter into the process of creating and becoming cognizant with the world together. Arendt (1958/1969) described idle talk or 'mere talk' as the kind of communication that happens when people relate in oppositional ways, as in conventional teacher student relationships. In these instances talk is merely a means to an end. Talking does not reveal anything about who the people are, their unique and distinct identities; it only discloses the product of the relationship. Bowers (1984) emphasized the debilitating power of idle talk and the "audible silences" that it creates. He contended:

> The symbolic knowledge acquired by students [in school] . . . the vocabulary that typifies how to think about social reality, the theoretical framework that serves as a conceptual map for organizing experience into meaningful patterns – often simplify, and, on occasion, even distort the complexity of the culture people live. The complex and more problematic aspects of experience not represented in the vocabulary or explanation given students becomes an area of "audible silence" and the public school curricula contains many such areas. (54)

When experience is distorted and simplified then people are left with a generalized, impersonal vocabulary. Such vocabulary does not lend itself to conversation; rather it is useful for ordering, explaining and managing people, environments and activities.

Love

Conversation, by necessity, includes interest in *who* the persons are, not *what* they do. Interest is what exists between people and relates and binds them (Arendt 1958/1969). Heubner (1963/1999) called teachers to enter into conversation with their students. He contrasted conversation with idle talk. For conversation to be more than idle talk, Huebner (1963/1999) asserted, there must be love. Bowers (1984) referred to intentionality and Arendt (1958) to interest as necessary elements of conversation. Through conversation teachers learn to live with the "absurdities, intricacies and dissonance without seeking to reduce them into neat formulae or maps" (Huebner 1963, 77). Furthermore, when teachers and students engage in conversations that include love or mutual humanizing, awe and acceptance of the messiness of human life are enhanced. Teachers seeking conversation do so in order to avoid a search for control, the kind of control that idle talk asserts. Dewey (1916/1966) explained the nature of reciprocal relationships built upon conversation and the avoidance of the search for control:

> . . . the alternative to furnishing ready made subject matter and listening to the accuracy with which it is reproduced is not quiescence, but participation, sharing, in an activity. In such shared activity, the teacher is the learner and the learner is the teacher- and upon the whole the less consciousness there is on either side, of either giving or receiving instruction, the better. (160)

Habits

The distinction between idle talk and conversation was very important as a reference point for this research. The title is derived from it. As previously noted, I was troubled by the

tenacity of idle talk as the preservice teachers and I entered into the seemingly inescapably sticky strands of habit that bound us up in common sense and limited our "opportunities to articulate [our] potentialities and [our] states of mind and understandings" (Huebner 1969/1999, 147). One of the references in this research is the possibilities of engaging in conversations with preservice teachers that take into account the moral and ethical questions embedded in becoming good teachers and good teacher educators.

The theoretical concepts I described are like auxiliary spirals of my research. As I troubled my assumptions and reactions to teaching Introduction these four pairs of complimentary ideas kept calling me back as ways to make sense from what I began to glean in *re-search.* They served as reference points. However, I did not become caught up by these concepts; I used them to guide me in the construction of my theory.

Radii[43]

Radii, in a spider's web, are threads the spider uses as support. They are not sticky. As the spider weaves her web she will walk on the radii without entrapping herself. The radii are like scaffolds. In the next chapter I divulge the scaffold of my theory.

As I analyzed the philosophy papers and related artifacts from a wide variety and large number of preservice teachers three major themes developed. The story that my *re-search* told was, practically without exception, preservice teachers in the classes I taught believed particular things about becoming *good* teachers. Ideas and beliefs about the nature of *reality* and schooling were intricately connected to preservice teachers' conceptions of *fun* and *passion*. Conceptions of *reality, fun* and *passion* formed a network of ideas about what *good* teachers do and who they become. This network, or web, of assumptions, beliefs and

ideals limited their experiences of joy and enhanced the probability preservice teachers and I would became despairing. Despair is a state of cynical consciousness or nihilism.

The three themes that constitute my theory, *reality, fun, and passion*, frame the web of undergirding concepts much the way the frame of a spider's web supports the web's orb. The spider spins three strands of silk to anchor its web between supporting structures. She then attaches the threads of her web, the radii, to the framing silks.

Connecting the undergirding concepts to the overarching themes that frame them reveals how preservice teachers' dispositions towards cynicism and propensities for joy and despair are shaped through complicated relationships of assumptions, beliefs, values and aspirations. Conceptions of *reality*, *fun* and *passion* are controlled by culture history, sociology and psychology. In theory, the ideas and assumptions that constitute the three categories support a web of subsidiary ideas and assumptions that constrict preservice teachers' propensities for joy and expand the probability of their despairing.

In the following chapters I present the findings of my research. These findings take into account the complexity of preservice teachers' (and my) undergirding assumptions, beliefs and preconceptions about *reality*, *fun* and *passion*. Understanding requires grappling with the contradictions and multiplicity inherent in the complex relationships between and among concepts manifested in preservice teachers' and my behaviors and responses to being critical and hopeful. Each of the responses that I quote in the body of the next three chapters is representative of a wide variety of responses that crossed age, sex, race, ethnic, class in college, and academic concentration strata.

CHAPTER 5

REALITY: THE WORLD OUT THERE AND NOT YET[44]

> *Students should succeed in my classroom, but also in real life. Success to me is defined in a median [sic] where students will learn and be able to show me the material that they know by doing such projects as application of knowledge and also casual conversations about topics in the classroom. One of the most effective ways to measure knowledge is if the material is demonstrated in students' everyday lives. I have come to the realization that my students' future is in my hands and if I do not teach them properly they will be left behind. . . . Education is a big part of everyday experience . . . Is there not a better way to incorporate multiculturalism into the classroom than to have real world experience by being able to show students actual items from the places you are trying to educate them about?* [45] [46]

This is typical of preservice teachers in all the Introduction classes I taught. The author, a traditional, Native American, female student expressed her sincere desire to be a *good* teacher. The quotation signifies several interrelated concepts about schooling and the role of the teacher. Concepts such as the separation of *reality* from the classroom and the reification of ideas like 'multiculturalism' had an effect on how she and other preservice teachers reacted to intellectual critique of the institutions of schooling and teaching. Her writing was consistent with other preservice teachers' in the way she expressed these relationships and how they affected her understanding of being a *good* teacher. The story my findings tell is that preservice teachers believe 'everyday life', or *reality*, is outside the

classroom. Preservice teachers did not equate life in the present moment and location (in the classroom) with *reality*, *real* life or the *real* world.

For the most part, preservice teachers believed their students would be embarking on a journey to a predetermined destination in the future where *reality* resides. They believed they had already completed this journey or would complete it once they finished their schooling. They asserted that all of the *good* teachers' efforts ought to be focused on moving students along in the right direction to the future *real* world.

Reality's Web

Preservice teachers' ideas about the *real* world are interrelated in many dimensions. One condition of *reality* is that it is in the future. Therefore a condition of education is that it involves journeying from the present into the future. Journeying is evidence of detachment from *reality*. It is associated with trying to get to the *real* world in the future or not here and now. A property of the *real* world is that it is a terminal destination. This is associated with the idea that students will eventually be some *thing*.

One part of journeying is collecting knowledge that can be used in the future, in everyday life which is not inside the classroom. An accumulation of knowledge is a property of success and success is being a professional some *thing*, like a teacher, lawyer or a doctor. Successfully arriving at journey's end is associated with the being the best thing, teacher, lawyer, or doctor a student can be. Part of a *good* teacher's role is to insure that students become some thing in the future *real* world. That requires *good* teachers make sure that no student is left behind. Education is a journey to the future; it is preparation for the *real* life.

The following quotation conforms to another standard of *reality*. According to

preservice teachers the *real* world is adverse. The example below was written in response to a project associated with developing philosophies. I had asked the students to develop metaphors for teaching and learning in their classrooms. First the students drew their metaphors with crayons and markers I supplied. Then they talked about them in class. Finally they continued the discussion on line. Here is the on line follow up assignment:[47]

> Using the metaphor you drew in class on Tuesday, or a metaphor that you have since developed, discuss the significance of each of its components. I mean – describe the picture/metaphor and tell what each part stands for and why you represented these aspects in that form. (For example: The teacher is a tree because . . .) Aspects might include the teacher, students, administration, content, resources and aim -or goal- of education. Respond to others' work. Question them if you don't understand. Don't challenge your colleague's ideas here; ask clarifying questions, questions that help you understand their point of view. As you "put your ideas out there" what assumptions do you recognize? Note: Bring your drawings to class on Thursday, February 15. [48]

Schools of Fish

In the following paragraph, written by a traditional, White, female English major, *reality* is associated with adversity. Her metaphor also emphasizes *common sense* about multiculturalism or diversity, the role of the teacher as a powerful leader, the separation of the *real* world from the world of school and the purpose of education.

> The metaphor that I developed was an ocean scene containing many different colored, shaped and sized fish following the lead of a big red fish, while a nasty

shark followed behind. The diversity of the fish relates to the diversity among America's youth in the public school system which brings them all together in the same place for the same purpose, to follow a lead. The lead fish is the teacher who is the big fish in front. She is bigger because she is in charge, and because she knows more than the little fish. She is red because red is a strong, bold color. Nevertheless, I kept her as a fish rather than some other sea creature because she is at the same time, an equal as a person, no better, and no less . . . just bigger! The shark represents the pitfalls too many children fall prey to. Maybe it's drugs, violence, abusive homes, or bad influences, whatever awaits them in the outside world that brings kids down and distracts them from their learning. There is also a man in a fishing boat, I kind of see that as the corporate world which awaits those who transition from school to the real world, I think my only point with that though, is how corporate America searches for the best and that is usually a student's goal throughout their education.[49]

According to preservice teachers the *real* world is unstable, frightening, dangerous and mean. School is the place where students come to work together, even while they compete to get the best positions in the *real* world. *Good* teachers are strong and in control. They protect and lead their students because they "know more" than their students. The *good* teacher uses his or her strength to protect students from *reality*. The next quote, written by a traditional, Black, female student, exemplifies preservice teachers' belief that *good* teachers should create classrooms "oozing with security, encouragement, love and respect"[50] in response to the adversity in the *real* world.

> As a future teacher, one of my roles is to provide a 'comfort zone' for my students. I will teach them that we are too diverse a society to continuously be filled with bitterness and hatred of another race. The truth of the matter is, yes we are all different, even brothers and sisters born into the same family, but we must not put our energy into the negativity of simple-minded, ignorant people.[51]

The properties of a safety zone are neutrality, certainty and stability. Safety zones are calm and controlled locations. The *real* world is where "ignorant, simple-minded people" make life cruel and unjust. *Good* teachers create worlds without ignorance, hatred or bitterness. These are not acceptable characteristics and therefore, ought not exist in *good* classrooms.

The rest of this chapter elaborates the concept of *reality.* I show how the traits of the *real* interrelate. This chapter dimensionalizes the concept *reality* in order to deepen understanding about preservice teachers' reactions to intellectual critique. The major categories of *reality* are its (1) location in the future, (2) stability and controllability, (3) location outside of school, and (4) knowabilty.

The Journey Education

Not surprisingly there was an overwhelming tendency for preservice teachers to embrace the notion that their job is to guide students on a journey into the future. After all, the idea that movement towards the future is equivalent to progress is deeply embedded in our cultural consciousness (Arendt 1958/1969; Cohen, 1999; Dewey 1940/1994; Gutek 1991; Kanpol 1995; Kliebard, 1995; O'Sullivan 1999).

Dewey (1940/1994) explained that in classical philosophy change and time were marks of "an inferior reality" because true reality was believed to be unchanging and fixed.

Not until the nineteenth century did change begin to connote indefinite perfectibility, progress, and evolution. Change was viewed beneficently as a trend towards betterment. "[T]he Golden Age for the first time in history was placed in the future instead of at the beginning, and change and time were assigned a benevolent role" (Dewey 1940/1994, 34).

In general we do not question how far education reflects the notion that time in the present moment "has to be sacrificed to some generalized future benefit" (Plunkett 1990, 136). The language and activities of schooling emphasize preparation for the future. The priority that the future has over the present is evidenced in preservice teachers' beliefs. Many assumed it is the teacher's duty to move students forward toward some planned future goal which represented growth and development from a stage in the unreal present to a more meaningful, better *reality* in the predetermined future.

Many students in Introduction identified themselves as both realists and idealists. This analysis seemed accurate enough given their assertions that education is a journey to the future and this journey is predetermined, aimed at arriving at a specific destination. This thinking is not unlike a pragmatic assertion that change is continuous but there is a fixed order which controls it (Dewey 1940/1994).

Red Car, Blue Car

Education's destination was often referred to as Truth or the *real* world. As in Idealism, there were assumed to be fixed and constant ideas that constitute *reality*. Truth, with a capital 'T', is a reference to the essential nature of things; in particular the "good of things" (van Manen 1982, 44). Preservice teachers' idea that the *good* teacher's job is to move students along on a journey toward the future subsumed the idea that change and time

are predictable and mechanical, not unpredictable organic forces. As this older, White female student stated, “My philosophy of education is that education is a structured process of evolution allowing for change/diversity and growth, with a goal in mind.”[52] In the following quotation, a traditional, White female, who reminded us that she had spent time in the *real* world, reinforces the concept of Truth being out there and unchanging and of education being the process of traveling toward that ‘Truth’:

> I believe that Knowledge is dynamic and Truth is static, that knowledge is one’s vehicle to truth. In other words, if I needed to get to the store to go grocery shopping I would take a car. The store is static, for the sake of argument, it is not going anywhere. Therefore, I use a vehicle like a car to get there. This car could be blue one minute, red the next, and even a bus at some point. No matter what the car is, I will get to the store eventually.[53]

This writer used the metaphor of red and blue cars to illustrate how education is a vehicle for traveling to a destination of knowledge. Truth is “static”, it does not change or move and it is located outside the student. Students need a vehicle, knowledge, to get them to it.

Preservice teachers agreed with the teleological argument (Bitting 2003; www.lostinthecosmos.com/paley2.htm, 2003) that there is design and order to the universe Preservice teachers inferred that journeying is a regulated process. A journey is a trip to be made for an explicit purpose that had been preordained. In the case of education as a journey the purpose was to accumulate appropriate and useful knowledge in order to arrive at the Truth. The educational journey is prescribed and regulated, following a specific trajectory to a predetermined end. Preservice teachers expressed their commitment to preparing and

helping students reach a destination that they, as *good* teachers, ought to determine.

Walking to the Destination

References to time were almost uniformly references to the future. A lack of temporal consciousness existed and so time was shaped into categories or conveniences like the linear progression from past to present to future (Husserl 1964/2002). While I was encouraged that most of the preservice teachers expressed the idea of education as a continuous process, I realized they inscribed the process within the form of a tool. The idea of process was instrumentalized to achieve specific ends (Arendt 1984/2002). As, for example, in the quotation from 'Red Car, Blue Car" the student stated, "I believe that knowledge is dynamic and Truth is static, that knowledge is one's vehicle to truth. In other words if I need to go to the grocery store I would take a car."

When processes are instrumentalized they become functional objects to produce desired results rather than processes qua the lived-in continuous experience of process. Therefore, education as a journey meant experience *to use* or *get through* rather than experience *to be in.* (Dewey, 1938/1963).

Embedded within this belief system is the strong propensity to become cynically conscious when faced with the tasks of critical analysis. Denying uncertainty and embracing the ideal of control does not provide the opportunity to accord respect, awe, wonder and reverence to experience. Attributes which promote hope and joy. Denying uncertainty does not afford individuals the opportunity to 'dereify' social consciousness, a process that enables us to cope with the difficulty inherent in imaging possibilities while embracing important traditional grounds. Instead students and teachers are compelled to rationally

ascertain greater control or acknowledge their own failure and/or their students' failure. One traditional, Black, female student asserted,

> As a teacher it is my duty to give them an idea of what to do and point them in the right direction; but they have to walk to the destination themselves.[54]

Her belief amplifies the stereotypical image of *good* teachers. *Good* teachers make a path and decide on a destination. *Good* teachers know their students will reach the destination if they just stick to the teacher's directions. She does not allow for uncertainty as she imagines her self as a *good* teacher.

I do not deny that planning and prediction are useful. Nor do I deny that it is reasonable to make some assumptions about what skills and knowledge students may need to achieve economic and political power in society. However, a deeply embedded socio-historic concept of a predetermined and controllable future *reality* severely limits teachers' and students' disposition to be joyful.

At the same time adopting a totally relativistic outlook would lead to nihilism and despair. A nihilistic state of mind is one where nothing has a compelling sense of meaning. Some forms of social critique tend to leave learners with "the nihilistic belief that existence is nothing more than our interpretation of it . . . the success of emancipating the individual from all forms of cultural control places on the individual a sense of responsibility that may be impossible to sustain" (Bowers 1984, 97-98).

Journey was a pervasive metaphor for education. The concept of journeying was a regulated, predetermined trip, one that follows a particular trajectory towards a predetermined end in the future and away from a present location. It had both spatial and

temporal aspects. Thus, the educational journey takes students away from a present location in space as it moves them toward a temporal location in the future.

Tangents

One traditional, White, female student described educational tangents,

> As far as curriculum goes, I will be able to organize it in a way which allows for time requirements, and also for those details or "tangents" as I like to call them, which often make learning more memorable, and more importantly enjoyable. . . Because education is so important, I desire the finale of my goals more than teaching itself . . . Students, like most people in general, need a strong force behind them to keep them on a straight path.[55]

Preservice teachers believed there are many pathways that may be followed on the educational journey. Yet, they implied that these pathways all eventually lead to the same destination. Various pathways did not represent multiple possibilities in terms of the end results (or the possibility of 'no-end' results). Preservice teachers meant that ultimately different pathways are actually different strategies that they, as teachers, might use to get students where they thought students needed to be. It is important to note that as much as we talked about trying to get away from writing about how they would teach and tried to focus on the principles of *why* they would teach, preservice teachers wrote about *what* they planned to do in their classrooms, with their students and content knowledge. Humor, interaction, lecture, visual aids, caring are some of the 'pathways' preservice teachers mentioned. But they mentioned them as frills or extras. A White, traditional female student expressed this opinion,

> If the interest is there, students will learn . . . If I employ multiple ways to teach the material and creative ways for my students to give me feedback, I will know which individual students need more time and attention and when the entire class needs more time spent on a given subject or lesson.[56]

This student grasps the importance of using various teaching strategies. However, she does not make any allusion to the idea that creative ways of teaching might result in different ways of understanding 'the material." Ultimately, she is planning on every student 'getting' the same 'stuff.'

Evident in preservice teachers' philosophies were the limitations of preservice teachers' thinking and teacher education's impact on thinking about differences. Constriction by the web of our *common sense* educational language places limitations on teachers' ability to imagine that students might actually find a path of their own. The idea that the path a student takes may not be towards any specific end or might be created as it is being traveled was nearly unthinkable. No matter how sincerely preservice teachers and I worked towards embracing "diverse learners" preservice teachers eventually came around to the ideal that in the end the learner would learn what the teachers were explicitly teaching. Ultimately, what the teacher knew was the *real* and necessary end of education. Other learning was accepted, but not as highly valued. In the following metaphor, a traditional, White, male student, emphasizes the need for *good* teachers to get students where teachers think they need to go,

> [H]ere is my taxi cab metaphor: the driver is the teacher. In the back seat, you have students, and the administration. The taxi cab itself is the classroom. Now you may say that those in the back have all the control over the classroom, and

> that is partially true. The administration try to control the teacher by telling the teacher what it is they need to teach, or what the students need to learn. The students somewhat control the teacher by their behavior and willingness to learn the material. But overall, it is the driver (teacher) that is in control of the wheel, thus in control of the taxi. It's the teacher's job to make both the students and the administration happy, and to get them where they need to be in an efficient manner. Just like a taxi driver's to its customers.[57]

The taxi cab metaphor is quite telling. This student believes his job as a *good* teacher is to keep his students and the administration happy. I assume he will teach in ways suited to this task. In the end, however, no matter how entertaining or adaptive his teaching is he expects all of his students to get where he takes them.

Making the Road

Preservice teachers believed the expert's mind should determine the journey's path because it is toward acquiring an expert's mind that students must be moved. Zen Buddhists make a distinction between beginner's mind and the expert's mind (Suzuki 1980). In contrast to the expert's mind most Western Judeo-Christians strive for, for Zen Buddhists the beginner's mind is the most difficult and important to achieve and sustain. "In the beginner's mind there are many possibilities; in the expert's mind there are few" (Suzuki 1980, 21). This idea does not connote an empty mind, but an open mind.

Herein lays an indication of how thinking about teaching in certain ways, ways that are very pervasive in Western society, heightens the possibilities that preservice teachers and teacher educators like myself, may succumb to pessimism when challenged to be critical.

Conceptualizing *good* teachers as experts, and the end of education as expertise, limits possibilities and therefore foreshortens imagination, intuition and resistance to the status quo

Race against Time

Along with the quest to acquire an 'expert's mind,' one filled with knowledge, the educational journey was set within a particular time period. The pressure to complete the journey in time, to not get left behind is evident in education legislation. I assumed there were specific institutional expectations that we 'cover' required content within a specific time frame.

Heubner (1987/1999) claimed that in order for us to know we must wait. He submitted that there is an important "incubation period" (350) without which knowledge is given form that does not suit it. Time constraints force educators to fill space with knowledge that is ill-formed and, according to Huebner (1987/1999), this is accompanied by "nagging doubt and dissatisfaction" (350). Institutional time constraints are related to deeply embedded concepts of *reality* and progress. Time is some thing we must get through because education is a journey out of the present into the future. Thus, the pause Huebner advocated is not practiced.

Preservice teachers resisted examination of the status quo, accepting with naïve optimism that things will work out if they just tried a little harder or did a little more of the same. They became anxious when we did not move along fast enough and gather enough knowledge along the way. In this way, naive optimism became a defense against despair. There was not a joyful recognition of possibilities. I theorize that most preservice teachers were, and to a great extent I was, caught up by habitual routes to predetermined ends. These habits were

deeply engrained and realized in prevailing stereotypes and images of *good* teachers (Weber and Mitchell 1995). They are based in shared, culturally ingrained conceptions of progress and reality.

The Moment That "Is"

In contrast to the planned journey, a journey without predetermined destinations, rigid timetables and habituated routes is concentrated on the moment that 'is,' not the events that will come about. Such concentration on the here and now has a spiritual element because when a person attends to the here and now he or she becomes present (Heubner 1999; Plunkett 1990; van Manen 2000). The relationship between that person and reality changes and instead of living "in front of things" the person begins to live "with" the world (Miller 2002, 98 quoting Lusseryn 1987, 28).

In some notes to John Steinbeck, Edward F. Ricketts[58] (1941) described his attitude toward life, "My attitude had no bearing on what might be, or was to be in the future, or could be if so-and-so came about; it merely considered conditions 'as is.' . . . The whole picture is portrayed by is, the deepest word of deep ultimate reality, not shallow or partial as reasons are, but deeper and participating, possibly encompassing the oriental [*sic*] concept of 'being'" [59] There was no 'is' in preservice teachers' beliefs and ideals about education. Everything was placed in the future.

Links to the future

Preservice teachers generally conceptualized *reality* as being in the future, with the present as disconnected from either the past or the future. Preservice teachers expressed their function as being a link to the future. This White, female, Teaching Fellow expressed her

belief in the following:

> I value education because it is a link to the future. Through teaching, I will prepare students for life and the world after school. Our students are our future, and I hope to teach with this always in my mind.[60]

Education links the space before *real* life to *real* life. This student's conviction to link her students to the future confirms preservice teachers' perception of the *good* teacher as one who knows the future, and therefore the *real* world, and is concerned with what his or her students will be once they get there.

This expression of the relationship between past, present and future is reminiscent of the mechanistic version of the universe that dominates so much of our Western thinking (Bowers 1984). One common metaphor describes relationships within a mechanistic universe as those of billiard balls. According to Selby (2002) the "billiard ball model . . . has been employed to indicate separateness, discreteness and forms of external relationships between things where the relationship has no effect on their internal structure or dynamics" (79). Preservice teachers did not describe an intrinsic relationship between their own lives as younger people and the people they were in my class. They expressed only logically causal links between their life and the broader socio-historic context and cultural conditions in which they developed (Samaras 2002). Logical links existed between that person and the person they were endeavoring to become, a *good* teacher. A traditional, White, male student proclaimed,

> I have come to the conclusion that we are all products of our environment. At some point in our lives something or someone has caused us to have the drive to succeed or has pointed us in the direction of failure. Each "turning point" may differ from person

to person, but somewhere in our past we have all had a definitive moment that was caused by our environment that changed our lives forever. So, I tend to lean towards a pragmatistic philosophy because my belief that our environment and past experiences have molded us into the individuals we are today.[61]

In this quotation the author supposes the person he is today has been molded by a pivotal event in the past. I can imagine the reactions of billiard balls as one specific hit changes the course of a billiard game. When the billiard balls are placed on the table for the next game, no trace of the last one remains. This student uses the words 'products' and 'molded' to describe people and our condition. His words exemplify the common concept that people are objects upon which life works. Objects can not form intrinsic relationships, unless they are melded together and lose their particular identity.

Cultural Autobiographies

In each class preservice teachers worked to develop cultural autobiographies. These were explications of their own experiences in school, the expectations that their parents or care-givers had about their schooling, the education of their primary care-givers, the kinds of neighborhoods they grew up in, and their experiences with people who were different from them culturally, racially, religiously, socioeconomically, who had different abilities or sexual orientations. Preservice teachers compared and contrasted their autobiographies in small conversational groups. Then as a whole group the class charted and talked about our common and different experiences. The intention of this exercise was to help uncover how our experiences shape our assumptions, expectations and ideals of education and how we can reshape them.

Although, or perhaps because, we spent considerable time developing cultural autobiographies, comparing them and talking about them, or trying to, in relation to becoming teachers, the relationships most commonly expressed were those of billiard balls. Relationships where one action sets off another, but isn't internalized. Internalized relationships are ones in which actions are absorbed into the subjects and interwoven with the development that follows. There are possibilities for internal relationships between everything including the past, present and future.

Intersubjectivity

Bowers (1984) examined the concept of intersubjective self as a form of internalized relationship. An intersubjective self takes into account the impact of culture on a person's consciousness. Bowers warned that modern, mechanist thought, which characterizes so much of education, contributed to a 'relativizing process' conducive to nihilism or cynical consciousness. However, Bowers stated, sociology of knowledge, which is a process of "deriefication of cultural beliefs" does not lead to the brink of nihilism the way "relativizing" modern thought might (99). Modernizing ideology, according to Bowers (1984) promoted self-realization and expression of ultimate values as the pinnacle of accomplishments. In contrast, sociology of knowledge "enables the individual to recognize cultural discontinuities and to face the difficult question of how to reconcile the desire for change with the need to conserve those aspects of the past that are worth preserving" (98-99). An individual for whom the internalized codes of culture are not fluid is limited in his or her abilities to cope with important social, cultural, and economic problems. The reification of the modern consciousness prevents persons from "fostering a dialectical relationship between the

individual's groundedness in cultural tradition and the capacity to envisage new social arrangements" (99).

Internal relationships or intersubjective selves presuppose that any and all relationships can only be understood in relationship to everything else (Selby 2002). Kincheloe (2003) refers back to the Ancient Greeks who had no sense of the 'self' or "I" because the concept of the individual did not exist the way it has come to be understood since the Enlightenment era. In pre-modern times the individual was viewed as part of the collective of humanity. People functioned socially, not as independents. Kincheloe (2003) compared pre-modern identity to a "critical ontology" (47)[62] which embeds the relational self in the context of community relationship, differentiation, interaction and subjectivity such that a "finalized completed 'true self'" (55) can never be isolated.

The student quoted earlier in this section identified himself as a pragmatist. He understood that pragmatists base learning in experience. However, Dewey (1938/1963) wrote about the disconnectedness of experience in most traditional schools and emphasized the importance of the 'experiential continuum' not only because it emphasized the relationship between all experiences but also because he emphasized the quality of experiences. He compared experience in traditional and progressive education.

The difference between them was not that students lacked experience in traditional education, but that the quality of the experiences students had was discontinuous. In other words, educational experiences are like billiard balls, or links in a chain, not incorporated into further experience, but somehow self-contained and discrete. Dewey (1938/1963) believed this chain of experiences "narrowed the field of further experience" (26) and

generated ennui that tended to land students in “a groove or rut” (26). He explained that people live ‘in’ the world. He meant that interactions are going on at every level between the person, the group and the objects in his or her environment; that the “conceptions of *situation* and *interaction* are inseparable” (Dewey’s italics, 43). I believe Dewey’s ideas about the educational process or journey were not deterministic the way preservice teachers’, mainstream Western thinking and many educators’ tend to be.

Sacrificing Possibilities

When education is conceived as a journey to a predetermined destination the possibilities of the present are sacrificed. Preparation for the future is actually missed or distorted because the preparation is not based ‘in’ the world. Preservice teachers committed to using the present to prepare their students for the future made it improbable, if not impossible, to actually prepare for the future because the conditions of the present were omitted and even shut out. Dewey (1938/1969) argued that we can only live in the moment and not in some other time. He contended the only preparation for the future was to extract “at each present time the full meaning of each present experience” (49).

Every preservice teacher had the idea that his or her major responsibility was to prepare students for the future. Almost all of them took it for granted that this could be done by omitting and shutting out the present. In fact, the present was not *real* for them.

Gathering and gaining

Preservice teachers asserted they planned to engage in the process of education as a journey. Their concept of journey was not of an engaging, lived-in experience. Instead, the concept of journeying was instrumentalized, fabricating the experiential into the vehicular

and mapping the way spatially and temporally. The journey was construed more like a guided tour than a period of exploration and discovery. Preservice teachers agreed that "achievement in a broad but ultimately bounded realm constitutes success" (Purpel 1989, 32).

Preservice teachers saw themselves as tour guides charged with keeping students on the tour. The teacher/tour guide would be responsible for assuring that none of the important sites along the way were missed. As this traditional, Black, female student asserted, "It's important not to miss any steps along the way."[63] Another preservice teacher, a traditional, White, male student, emphasized the ideal of *good* teachers is being strict tour guides,

> I, being the teacher, am responsible for bringing the information up to the students . . . [Teachers] put students on a path to success in life. That is the purpose of education and schooling as a whole. The knowledge they acquire from kindergarten through College [*sic*] should prepare them for the world . . .[64]

In his words the whole purpose of schooling is to prepare students for the world, as if the students were not in the world or of the world while they are in school. His work also points out the *common sense* idea that knowledge is some thing that teachers have and students must get from them.

Mapping

Generally, journeying included preservice teachers' conviction that as their students traveled knowledge would be found in the space between the present and the future. The journey was described as mapping in space of a particular route for the purpose of 'gaining' specific knowledge so students would finally be educated. Movement from point 'a' to point

‘b,’ from ‘not having knowledge’ to ‘having knowledge’, added a dimension of mapping to the concept of educational journeying. This reinforced preservice teachers’ idea that *reality* was not here and now in the classroom - either ours in Introduction or the preservice teachers’ future ones. They were merely on a journey to the *real* world picking up knowledge along the way.

Preservice teachers expected to travel through teacher education in much the same way they imagined their students would travel through education. They planned to reach an end point where they would have developed, through their teacher preparation, into *good* teachers. They expected to be taught or to ‘to pick up’ the content, knowledge, skills and strategies with which to lead their students in the proper direction and thus to identify themselves as on the road to expertise. They were looking for particular tools they would need and believed their teacher education journey should lead them to acquire.

Scavenger Hunting

Knowledge, the thing that students look for, was described, unintentionally or dysconsciously by preservice teachers as if it was the by-product of knowing (Doll 2000). Preservice teachers made plans to help their future students ‘gather and gain’ it. As one traditional, White, male preservice teacher stated, “It is difficult to know how much information a student needs to present to show he has learned what you want him to learn.”[65]

Preservice teachers distanced teachers from students. Teachers were the ones who had already discovered and gained knowledge as opposed to their students who were the ones looking for it. This polar relationship between teachers and students configured teachers as the ‘haves’ and students as the ‘have nots’. Knowledge was treated as if it were some reified

substance. Discovery was reduced to "educational inquiry . . . whereby some educational issue is rendered clear, precise and defined" (Jardine 1999, 15) and meant to be found. Students were directed to discover what the teacher had already found and wished them to locate, as in a scavenger hunt.

Preservice teachers' conceptualization of exploration is representative of scientific empiricism, a view that when we explore we explore with a purpose to discover some thing (O'Sullivan 1999). Preservice teachers' conceptualization of exploration was contingent upon their constructs of *reality,* journeying and reified knowledge. Students were conceived of as exploring in order to find the knowledge out there in the *real* world which teachers already had. Exploring, students moved towards preexisting bodies of information unseen by them. Preservice teachers described the activities of their potential students as exploring until they ran into the knowledge *good* teachers set out to be discovered. Knowledge and information as reified things to be "gathered and gained" could be discovered by students when teachers mapped a course and helped students follow it.

Equipping Our Students

Ostensibly, travelers on an educational journey must have or acquire proper tools to reach the end of the journey and be prepared for *reality*. Some of the tools that were mentioned in the data were: 'knowledge', 'subject matter', 'an arsenal', 'plans', 'a variety of strategies', 'discipline', 'control', problem-solving skills', and 'schedules.' Preservice teachers generally believed these tools are essential. Consequently, the teacher educators' job was to provide tools to preservice teachers. When preservice teachers teach, they will provide tools to their students in much the same way. Therefore, the students' responsibility is to

accept and use the tools proffered. As this traditional, White, male student believed,

> We must equip our students with tools to help them make intelligent decisions in whatever endeavors life may bring. This includes, at the basic level, literacy. . . Through knowledge and experience students can acquire wisdom, which Proverbs describes as “more precious than rubies (8:11).[66]” [67]

Not only did he imagine *good* teachers have the knowledge students need, he also believed they would have the tools students need to get knowledge. Specifically, preservice teachers thought students needed equipment to gather, store and retrieve knowledge. Some terms preservice teachers used to describe the educational goal of acquiring knowledge included, students must ‘pick up’ or ‘gather and gain’ knowledge; ‘carry abilities with them;’ ‘retain knowledge for future use;’ and ‘grasp the information.’ Preservice teachers imagined their students as hunters and gatherers on an educational safari. The students’ job is to take what is given and use it properly. Preservice teachers asserted as teachers they would be happy to provide the necessary tools for their students to make it to the end of the journey safely, unharmed, harmless and successfully.

Going the Distance

As a teacher educator I was constantly striving to move students to take a critical approach and I may have been viewed as a dangerous roadblock or detour. Many preservice teachers expressed the opinion that critical analysis ultimately delays and possibly prevents preservice teachers from arriving at the ‘place’ they had already determined they wanted to arrive, being a *good* teacher. In fact, they may have thought some of my questions were

tricks to lead them into dark deserted areas or places where danger lurked, like Oz did to Dorothy.

I, too, had predetermined an end for my students' journey. Although, I did not always define or conceive of that end as terminal, but as a new beginning point or another vantage. I had preconceptions of what I wanted them to become on their journey through *Introduction to Teaching*, and through their teacher education. Often, I felt lost and looked for a pathway out of confusion or tension and away from the students' demands for answers. I did this even though I knew that disequilibrium is a creative part of experience; that disequilibrium is necessary for growth.

It was difficult to reconcile the notion that our journey together as teachers and learners had no definite or predetermined end within the context of the expectations, policies and programs I developed as a teacher and in which I worked as a teacher educator. So, it seems that as I taught I had both a determination to bring the students along to a certain point and at the same time determination to teach open-endedly.

Similar to my students I conceptualized teaching and education as a journey. Like them I envisioned a destination that I hoped we would arrive at together. As a teacher I made choices and guided the students on *my* path. I continue to grapple with the contradictions and complexities of my own identity as a teacher and an "expert."

This is the irony and the challenge of teaching. I expected students to accomplish what I was having difficulty doing. For the most part the students and I shared a deeply embedded dysconsciousness about order, stability and control which all of us needed to unpack and understand. I had difficulty with the ironic and discomforting tensions resulting

from critique and I expected my students to experience similar discomfort and difficulties. However, what remained most troubling was how preservice teachers avoided experiencing tension and disequilibrium and how I sometimes could not get away from disequilibrium and tension.

Adversity

Our Own Separate Community

According to preservice teachers one of the most important functions of the teacher is to insure that the classroom is a 'safety zone.' *Reality* was defined as the world from which preservice teachers sought to be removed in their classrooms. Preservice teachers asserted they knew a lot about the *real* world and could provide knowledge of it from the classroom.

According to preservice teachers, the world of the classroom would be different from the *real* world because it would be a world of normalcy (Gilligan 1993) whereas the world surrounding the school was one of difference, unpredictability, and violence. The world of school should be a 'nice' world, a world of "peaches and cream" (Gilligan 1993, 155). A teacher's duty was perceived to be providing safety and comfort to students who came into the classroom from out of the *real* world.

Introduction, including the textbook, class discussions and field work, deliberately focused on the intersections of society and school. For example the text book integrates educational issues within a critical approach in a social context. The following excerpt from the prologue of the text illustrates this point. Segall & Wilson (1998) point out that,

> [This text] helps students recognize that teachers are part of a pluralistic society whose students bring to school differing cultural histories. The text presents

> educational issues within a socially diverse or multicultural context. It challenges students to critically examine these issues from differing perspectives. (v)

As the authors asserted the focus of this course was to help preservice teachers critically examine their personae as teachers from within a socially diverse context. This was the guide I used to focus preservice teachers' intellectual challenges in Introduction.

Yet, preservice teachers clung to the concept of the classroom as a separate *reality*. They strove to devise ways to create a space that had an impenetrable membrane around it, one that did not allow seepage from the outside *real* world into their safe, normal classroom worlds. Students responded to texts and to discussions about the intersection of the *real* world with the classroom by acknowledging diversity and adversity (which were often made synonymous) outside the school and trying to devise ways to counteract it in their classrooms. In the following a White, female Teaching Fellow responded to the metaphor task ,

> I drew a vegetable garden. The students are the cabbages. The gardener is the teacher . . . On the outside of the cabbage garden are snails and worms. They represent the outside environment of the students' lives. I also drew a bunny. He represents the same as the snails and the worms. Although a bunny is usually not thought to be a destructive animal, he can damage the heads of the cabbage by eating them. The cabbages are in neat orderly rows which symbolize the kind of order I hope to have in my classroom one day.[68]

This student's metaphor emphasizes the destructive elements of the outside world. She highlighted the order and safety she hoped to create in the inside world of the classroom. She

even points out the deceptive evil lurking in the *real* world. Even the innocent bunny is cruel.

Preservice teachers believed in the need to 'reach out', 'to be an inspiration', and to 'provide the support that might be missing in their students' homes.' In other words, it appears that the study of sociological and cultural factors which influence students and teachers was translated into a deep concern for providing a space where those factors were acknowledged and then students and teachers were saved from them. One traditional, White, married female student's philosophy emphasized the ideal of the *good* teacher as savior.

> I honestly believe that some students fail because they do not make the effort to seek an education for themselves . . . If a teacher, a school, or any adult stands by and lets a student fail then it is their fault just as much as the individual who is failing . . . I know some parents can not afford to help their children by hiring tutors to help them past the material they do not understand. Therefore I must become a tutor for my students so that I can ensure that every learner has an optimal experience.[69]

Her philosophy of education includes the ideal of the teacher/savior. She notes some of the hardships that befall unfortunate children and is committed to righting them. Her ideas reflect the majority of preservice teachers.'

A Safety Zone

Preservice teachers were enthralled with the adversity that surrounds schools. Preservice teachers described their students, particularly their "diverse" students, as coming from places where they were neglected, abused and threatened. In response to the disorder, violence, neglect and confusion of the *real* world, preservice teachers voiced an almost

unanimous opinion that the *good* teacher's role is to provide a "comfort zone" [70] In the following metaphor a female Teaching Fellow describes the protection the classroom ought to afford.

> The metaphor I used to describe my classroom would be a field of corn . . . I picture my field of corn surrounded by a fence with a large gate. I don't want the fence to be a barrier, I want the fence to provide protection and when my students are ready, they may leave the comfort and protection of the fence through the open gate. [71]

According to this preservice teacher, classrooms provide sanctuary from the *real* world. Classrooms that serve as comfort zones are meant to be free of tension, conflict, contradiction, disorder and anxiety. In effect, the classroom would become what Popkewitz (1999) named a "frictionless world." The real purpose of the classroom is to provide "a comfortable setting [that] gives students a good feeling."[72] According to preservice teachers, in the frictionless world of the classroom *good* teachers strive to "eliminate their [the students'] fears" and "protect students."[73]

Preservice teachers expressed the belief that their students would be free to learn and grow in a zone of ordered neutrality separated from the *real* world. They believed once their students had achieved success in this zone they would be free to reenter the *real* world. Harmony and integration were two essential components to creating a safe zone. Maxwell (2002) pointed out that in order to enter into a transformative process, a creative process of growth and change, it is equally important to engage in conflict as it is to engage in harmony. Conflict shakes things up and this in turn gives rise to a great variety of "possible, probable

and desired futures” (8-9).

Safety does not simply imply a lack of conflict. It must also include what Gere, Hoshmond & Reinkraut (2002) termed “aesthetic regard” (155). Aesthetic regard is the respect that includes listening and speaking in such a way that meaningful and sustained dialogue ensues. While there is a need to ensure that people are safe psychologically, spiritually, physically, psychically, and intellectually in schools, preservice teachers concluded that such safety might only be provided in zones that disallow conflict and anxiety. Hence, what appears to be a dialogue about students’ differing points-of-view may in practice be a “substance-less attempt to use strategies of procedural neutrality or the demonstration of fairness to all views” (Plunkett 1990, 131). Purpel and Shapiro (1995) maintained a major concern of liberal mythology is a “value-free apolitical education” (103). According to this mythology an ideology eliminating the processes of challenging and remaking their worlds dominates schooling.

According to preservice teachers, predictability, order and achievable ends make classrooms safe. One older, Mexican, female student believed that teachers have to “take control of learning and growing.”[74] Another, an older White male, that teachers should “implement the remedy [and] combat the dilemma.”[75] A third example of this kind of thinking which exemplifies a common assumption about the classroom being frictionless is that teachers should work to rid students of doubt because, as this traditional, Black male student pointed out,

> . . . with the smallest thought of doubt the learner can sense negativity and lose the entire meaning of the lesson . . . I try to exude confidence. I will try

to teach my students this same lesson.[76]

This particular way of thinking about classrooms being safe supports the myth Britzman (1991) calls the "everything depends on the teacher" myth (223). She argued teachers understand there is one rule in teaching. If the teacher does not control the students, the students will control the teacher, and when that happens there will be no learning.

Without education that includes struggle, aesthetic regard and conflict, preservice teachers' propensity to be despairing is increased. Neutral education denies the insight and inspiration that comes from learning about resistance and conviction, insight that provides examples of how personal actions effect and become part of bigger changes.

The code of tolerance

Conflict and struggle, the necessary processes of challenging and remaking worlds, were eliminated, or at least kept to a minimum, in the pursuit of safety, harmony, predictability, tolerance and comfort. In fact one student wrote that she would "enforce a code of tolerance."[77] Winch (2002) pointed out that, "toleration is an attitude one extends to something one disapproves of, not something one endorses" (270).

Preservice teachers repeatedly described their perception that the world their students would come from is full of adversity and diversity. These two aspects of the *real* world became entwined as exemplified in this White, female Teaching Fellow's philosophy.

> I have a concern with teaching children from different cultures. For teaching students of multicultural backgrounds, I want to have a clear understanding of their culture. I also want to make sure that I respect their cultural beliefs. My philosophy towards these students would be to see them as resourceful

> to me and the rest of the class, and incorporate them in our social studies discussions. We would learn about other cultures through these students sharing their knowledge. I would try to incorporate their culture where appropriate in the class.[78]

This student saw her ‘diverse’ students as resources for her and the ‘rest of the class’. She assumed that she and the rest of her class will not be different. They will be the same; they will form a common ‘us’ and the diverse students will, thereby, be regulated to the group ‘them’. In this way ‘diverse’ students get ‘othered,’ pushed outside the inner circle of people who are included.

‘Diverse backgrounds’ was a code for ‘not like me, the teacher.’ Being from a diverse population, not being the same as the teacher racially, ethnically, religiously or socio-economically, was considered cause for the *good* teacher’s tolerance. Preservice teachers attempted to do away with difference or ‘Otherness’ by appropriating the ‘Other’s’ difference. Jagodzinski (2002) theorized the ethics of relationships between teachers and students. He maintained teachers, being under institutional demands to rank students, are faced with a dilemma when they actually get to know their students. In the case teachers know their students they are in a situation where they can not master the ways in which the students are different. Jagodzinski claimed efforts to avoid the anxiety that comes with making decisions about what is “right” and “good” for students and meeting the demands for ranking and sorting them, causes teachers to “devise and avoid the possibility of facing this moment of “alterity” or otherness” (86). This lack of effort objectifies students. Thus, evaluations of students are unethical because they are not based on the absolute

unknowability, the specialness or the 'otherness' of each particular person. Those are masked over and eliminated. Hence, "we slip into instrumentalism" (jagodzinski [*sic*] 2002, 86)

Relationships based on the "very specialness" and ultimate "unknowablity" (jagodzinski 2002, 86) are different from those which the majority of preservice teachers imagined. In ethical relationships such as jagodzinski explored, people are with one another, they are not "simply supplying, helping or ministering" (Plunkett 1990, 98) as is the case in the student-savior relationship that so many preservice teachers subscribed to. Plunkett (1990) elaborated,

> The sense in which we belong to each other transcends the rational order and demands of us a constant spiritual opening to others . . . Truth, goodness, life, conscience, love, holiness, honesty – do these terms not become directions for living rather than legal boundaries I need to steer within? (85)

By striving to extinguish discomfort preservice teachers succeed in objectifying their students. Preservice teachers wanted to apply a rational order and legal boundaries to their relationships. Hence, relationships would be closed because to extinguish conflict and anxiety is to deny that they are real and important. Doing so quashes the agency of students and teachers, who experience conflict and anxiety, in an attempt to shape them into objects to serve the group efficiently and effectively. In this type of situation a set of contradictory moral and ideological imperatives are put into play. Students receive the confusing message that they should be both individualistic and conformist, the classroom is democratic and yet teachers are the ultimate authority, and cooperation and egoism are emphasized (Purpel &

Shapiro, 1995). Preservice teachers professed these contradictory positions.

Preservice teachers expressed willingness to be tolerant of differences. They expressed sympathy for ‘Others’ who they defined as those people who are categorically different from themselves such as poor, children of color or ‘slow’ students. Most preservice teachers I knew wanted to reach ‘all types’ of people. In the safe and neutral comfort zone that would be their classrooms, accommodation was a key way tolerance would be actualized. Tolerance was a strategy for keeping comfort and order. The classroom was described as an ‘equal ground’ where people resolve differences and realize ‘they are all treated as equals.’ Preservice teachers were seeking to harmonize what they understood as discordant, and therefore a problem, in the *real* world. They wanted to “integrate the different cultures [and] teach tolerance.” As this traditional, White, male student confirmed,

> I will always strive to treat all my students equally and not use favoritism. I am sure that I will have students who will dislike me and I will want to resolve some of our differences. If we cannot or are unwilling to work our issues out, then I will still put our differences aside and treat that student the same as everyone else.[79]

Sameness was believed to be fair and equitable. Preservice teachers were striving for unification; the sense that everyone will eventually fit easily and willingly into an ordered society. They assumed *good* teachers help to accomplish this unity by ‘molding good citizens.’

I associated this striving for unification with the prevalent belief that *reality* is adverse and that that adversity is caused by disorder. Disorder is caused by the conflicts and

tensions between different people. Therefore, it was logical for preservice teachers to deduce, for there to be order, differences must be smoothed over, disregarded or assimilated into a common culture.

Combined Understanding

Preservice teachers' assertions that the classroom is a separate *reality* where their students will be nurtured and shaped harkens back to the nineteenth century common school view that the task of American schools was to assimilate immigrants and other people who were different from White, Protestant, prosperous males (Kliebard 1995). As Greene (2000) contended, in reference to the assimilative mission of the schools, "Schools would wall out the polyphony of the ever-changing culture; something better, something more democratic, something more ' American' would counteract the heterogeneity that seemed to threaten the existence of community" (269). The classroom world preservice teachers referred to was the same central world of normality. The assimilative push is illustrated by this traditional, White, female preservice teacher.

> Because all of my students will have unique backgrounds and will have several different experiences, I will utilize all of their experiences and opinions to incorporate diversity learning and tolerance in the classroom . . . Pragmatism . . . is a good theory to follow in order to teach a lot of diverse cultural information because it utilizes group or social interaction, which I find important in a classroom setting. Once a group of students work together, their morals, opinions and understanding are combined.[80]

This student had the desire to respect her students. The fact she conceived each of her

students as having unique experiences and of bringing them together is important and meaningful. However, the point her belief makes is our educational and curricular language and ways of thinking about each other are limited. Educational language is speculative, focused on finding ways to solve social problems by developing cultural neutrality. In a sense what this preservice teacher, and most of the other preservice teachers, was advocating was the application of logical problem solving to moral issues such as relationships between and among people. Preservice teachers argued for assimilation even as they made impassioned arguments for mutual respect and trust for the unique individuality of each student in their classrooms. As this older, White, female student exhorts,

> My basic philosophy is this: we are all individuals, yet we can make things work if we work together. The way to do this is to learn from us about us, and learn through others. My classes will be student-centered, flexible and promote group harmony. Let us return to kindergarten. A child free, without cares, without biases, everybody is my friend. This is the way society should be and the way we should teach and learn.[81]

Her basic philosophy is based on information gathering. She hopes her students will learn about each other. Learning about each other became an exercise in gathering information, not in taking a stand. Plunkett (1990) referenced this way of thinking about respecting and honoring diversity by neutralizing them. He theorized a value consensus arising from a purportedly rational discussion is problematic. The central value will be neutrality which is a relativist position. Relativism often leads to nihilism and thus preservice teachers' dependence on the ideal of neutral, frictionless classrooms has the possibility of causing

despair when they are faced with critical examination of their educational ideals. Neutrality, at best provides a “lowest common denominator for educational priorities” (Plunkett 1990, 124).

Preservice teachers would probably be prepared to allow students to discuss differences. However, in their classrooms controversy would likely lead to some eventual agreement about facts, ideas and beliefs. My research supports Plunkett’s (1990) argument that there is room in the schools for teaching and learning world peace and poverty. However, prevalent ideals of *good* teaching make balancing discussions and bringing about moral neutrality the highest priority. In this way, the skills of handling debate between particular value points become more essential than the particular values being debated. Neutrality is impossible. Either curriculum affirms positive values or they affirm relativity and cynicism. In their quest to handle difference by developing consensus and neutrality preservice teachers were prone to cynicism.

Plunkett’s (1990) position is confirmed in the following excerpt from a philosophy paper written by a White, male sociology major.

> One way I might demonstrate my personal philosophies and beliefs in the classroom is through a student group discussion/debate activity. For example, on the topic of American expansionism and wars against the Native Americans, I would divide the class into groups representing the different sides of the issue. The groups would select leaders and assign certain tasks to each other, in an attempt to research relevant information on the topic. The different sides would

present themselves in a debate/discussion forum, in hope of seeing all sides of the issue.[82]

Philosophically, this student intends to cause students to work together. He hoped everyone would 'see' the issue from all sides. For this preservice teacher's students no one perspective will be more compelling than any other. Bowers (1984) argued a nihilistic frame of mind is one in which "nothing has a compelling sense of meaning" (97).

Trying to imagine a choice that is not between fanatic dogmatism and nihilistic relativism is central to finding ways for educators to work in dialectical tension of cynicism and joy. Critical educational practices have been unable to create the insights provided by the study of power, language, culture and history *with* some "realistic or effective notions of how flesh and blood human beings . . . can respond" (Purpel & Shapiro 1995, 113). There has been something missing that might have connected insights to the possibilities of living and did not exaggerate or denigrate the possibilities of education as a transformative force for social change.

Saving the Uncontrollable Variables

Preservice teachers made cultural diversity into a problem that they would have to deal with. Diversity was lumped with other adversity in the *real* world. By and large they believed the best way to 'deal' with the 'issue' or 'problem' of a diverse society was to fix it in the classroom. Rather than achieving a deeper understanding of the ways that culture, history, economics and politics shape and are shaped by people and institutions, of what Bowers (1984) called intersubjectivity, preservice teachers clung to their ideals about schooling being an act of salvation and teachers being saviors. They believed that they could,

or ought to be able to, stop and redirect the motion of the events of life as if those were billiard balls and they the master players. In the following quotation a traditional, White, female student, explains her plan for dealing with issues of difference.

> When addressing any issues that might come about in today's schools, I feel it is important to recognize the existence of many different points of view and how they work together. This should also apply to the problems of diversity among cultures, socioeconomic background, educational levels, personal history and opportunity. Rather than make students feel disadvantaged because of some uncontrollable variable, we, as teachers, should provide them the opportunity to discover their own worth. With this idea of self-worth, learning and success become exponentially more interesting and achievable. Students should also have the ability to express themselves and their concerns in a stress-free environment that welcomes their input.[83]

Her idea that differences are uncontrollable negative variables is insinuated rather than explicitly stated. She equated being disadvantaged with being different and then, in a patronizing tone she suggested exalted teachers instill their students with a sense of self worth despite the uncontrollable nature of their being. Hers is a sense of naïve optimism. She believes that she will have the power to alter her students' condition by smoothing over troubles. Joy results when one has struggled with life (Kast 1994).

Wild Dogs

One very opinionated White, female Teaching Fellow starkly reiterates the idea that she will be a savior and the *reality* her students come from is savage.

> As a middle school teacher I also want to do my part to be able to teach my class with the ability to reach all types of people, to be an extremely effective classroom teacher. I don't intend to rely on strict rules but I believe in the importance of ground rules. You can't have children acting like wild dogs in the classroom now can you?[84]

In her statement this preservice teacher referred to her ability to "reach all types of people." She implies that these different types of people need to be saved. In fact, she refers to her students as "wild dogs' whom she will train and save.

As they thought about *reality* in relation to the classroom, preservice teachers reiterated the notion that the classroom provides a sanctuary into which children can escape from the savagery, poverty, violence, neglect and general horrors of the *real* world 'out there'. There is a very strong correlation to the nineteenth century notion that schooling is a form of salvation (see for example Borrowman 1965; Kliebard 1992b; Popkewitz 1998; Spring 2000). That is, school is a way to rescue children from poverty, illiteracy, illegitimacy, and immorality (Popkewitz 1998). Conceptualizing the classroom as a space distinctly outside *reality* (society and culture) provided a formula to produce specific spaces within which children can be located according to the different ideas teachers have about them, such as being "at risk", or as in the quotation above, " acting like wild dogs." The formula identifies students within categories derived from populational statistics rather than

through actual relational understanding of the person his or herself. Hence, schooling creates spaces wherein teachers mold an unreasonable, incapable and incompetent child into an individual who is reasonable, capable and competent according to the norms of schooling and society in general. Popkewitz (1998) argued "the discursive spaces [that] function to intern and enclose the child within the normalizations that are applied." The ideal *good* teacher is, and has historically been, the 'guiding light'. As this traditional, White, female scholar athlete expressed,

> As a teacher I want to be the guiding light for every child in my classroom, being that someone whom they respect and trust enough for me to be able to point them in the right direction towards their goals. As their teacher I want to be there for each student no matter what their level of ability is. . . ..[85]

She concluded that she would help students "no matter what their level of ability" was inferring that her acts would be charitable. The idea that students have specific levels of ability that can be measured reintroduces the idea that there is a body of accepted *common sense* about students as learners that may not include valuing who they are as individual people. Rather students are interned within statistical norms. This common *sense* insinuates diversity is something to be tolerated by the charitable.

Mission and Commitment

Preservice teachers, in general, expressed a sense of mission and commitment. These twin ideas make sense. It makes sense that teachers should be committed to what they are doing and work to engage their students in learning. However, as Popkewitz(1998) pointed out, "Mission and commitment do not stand outside the practices in which they are realized.

Mission and commitment embody a particular selectivity of norms, values, and principles that govern action and the participation of the teacher" (61).

Maintaining Discipline

Preservice teachers were not only hoping to make their classrooms safe by creating a separate *reality* without conflict, they also hoped to gain control over student learning, presentation of curriculum and the students' social behaviors. Compounded are the beliefs that, (1) the teacher can create this world independently, (2) that she can sustain control by keeping out the *real* world and, (3) she or he does all this in the typical isolation that classroom existence is (Britzman 1991).

There has been an institutional push, which preservice teacher assimilated, to present a stable and predictable world through schooling. Hence, neutrality and 'frictionlessness' become vital. In a teacher-created world, preservice teachers surmised, they will be as safe as their students. Students come to school from the wild world of *reality*. Therefore, preservice teachers must act to protect themselves as well as their students. This belief is described by one White, female Teaching Fellow.

> Because handling discipline problems wastes valuable learning time, my ultimate goal will be to maintain discipline in the classroom at all times. However, the manner in which I handle those discipline problems will make me or break me as a teacher, for this will directly influence the future behavior of my students. If I crumble in front of the class, the students will walk all over me. However, if I am too strict, my students will be disruptive just for spite. Because my students constantly test the limits of their

teachers, I must have a plan of action ready.[86]

Obviously, this preservice teacher has some fear about losing control of her students. She imagined her students would be out to get her and therefore, it would be imperative for her to make plans in her own defense. In her philosophical statement about classroom management intersections of the *real* world of differences, conflict, disorder and instability and the safety zone of the classroom come head to head. Preservice teachers planned to manage this intersection by guarding their classrooms carefully and keeping the *real* out.

Good teachers create frictionless classrooms. This idea carried over into the ways preservice teachers responded to conflict in our classroom. Preservice teachers felt violated when I, as their teacher, provoked controversy in order to question some of their assumptions, ideals and biases; when I attempted to shake things up and to help us realize the possibilities of becoming teachers. My actions impinged in the anxiety-free zone of the classroom in two ways: First, the students did not see any clear instrumental aim. Second, students were being 'forced' to disrupt their acceptance of the *common sense* of education and question their experiences of success in school. Clearly questioning one's experience, beliefs, assumptions and biases is difficult and potentially painful. Just as clearly it is one of objectives stated in the student handbook for the course:

> While it is important for pre-service teachers to be exposed to and practice various strategies of effective teaching, it is equally important that you develop a keen understanding of your self as a teacher and deep commitment to the purposes of education. Therefore, much course work will involve you in philosophical and political analysis and dialogue. An

> emphasis will be placed on enabling you to discern your preconceptions, misconceptions, values and beliefs about yourself as a teacher, your students as learners, and education and the institution of schooling in the United States. You will analyze the social, political, economic, philosophical and personal influences which led to your beliefs and behaviors. (Burke 2000, 1)

Preservice teachers believed the classroom is meant to be a place wherein an orderly, calm and logical picture of *reality* is presented. When their teacher (me) refused to comply with their desires to sustain order, create simplicity, and contain emotions, they were in a difficult and unsafe situation. Perhaps, one of their responses was to heed their perceived responsibility to make the classroom safe, especially if the teacher was not going to. Perhaps that is why discussions often got derailed at what I perceived to be a crucial moment?

Images and Roles

The whole point of the journey is to arrive at the Truth: the solution, the answer, certainty, the object that corresponds to *reality* and, as in the case of many preservice teachers, an identity of oneself as a *good* teacher – *really* and finally. This category, *reality*, emphasized the instrumentalization of education as a vehicle to get students to a particular destination that is *real*. The emphasis was on making the persona of the *good* teacher into an object and using it as evidence of arrival at the end of teacher education. Rather than an open-ended sense of continually becoming *who* a good teacher is, most of the preservice teachers were determined to arrive at the location of *what a* good teacher does.

This arrival at "*good* teacher" took the form of accepting and embracing the role of teacher; of being made into *what* a teacher is. Britzman (1991) theorized this phenomenon in

the context of the ubiquity of myths and stereotypes of teachers. She argued, "Teachers come to resemble things or conditions; their identity assumes an essentialist quality and, as such, socially constructed meanings become known as innate and natural . . ." (5). Identity, rather than beginning with who one is, is understood as some thing to achieve or arrive at. Rather than scrutinizing who they are becoming and why they are acting as preservice teachers, they focused on a projected image of *good* teacher and worked diligently to claim it. This attitude does not leave room for experimentation, exploration, or transformation. Identity is settled beforehand.

Images of teachers and *reality* from *common sense,* popular culture, and history were more *real* to preservice teachers than actual teachers and the world teachers live in and with. Many references to the images preservice teachers hoped and planned to claim and project were made. This traditional, White, female student who grew up in South America believed in the importance of the teacher's image.

> A teacher's image is projected in many ways. From their wardrobe to their manner of speech, their students evaluate everything that a teacher does. If the teacher wears clothing similar to that of her students, it implies a generational closeness. This may give the students the sense that they can become friends with a teacher, crossing the line of professionalism. Teachers should present themselves in a manner that puts up an invisible wall not to be crossed.[87]

This student referred to both the teacher's image and how that image protects the teacher from her students. In Chapter 6, *Passion,* I elaborate on the relational aspects of this quotation. In this chapter, I concentrated on the idea of the image and role of the teacher in

relation to *reality*. What seemed important to preservice teachers was that the image they projected would define them as a professional person. The idea of projecting an image extended to the preservice teachers' assumption that teaching and learning require role playing.

Playing Roles

One Black, older female student described teachers and students as characters.

> I believe education has the potential to allow people to reach their full potential when all the "characters" involved act according to their role. . . The "characters" in an educational setting include the teacher and the student, each has a different role, but the goals somewhat overlap. [88]

According to this student, teachers and their students are merely acting as characters in a particular setting. Thus, they need to act in character. This makes sense when school is not a *real* world. Characters are not *real* people.

Students and teachers were made more *real* through statistical, historical or cultural descriptions than they were as themselves. (Cornbleth 1987; Weber & Mitchell 1995, 2000). Preservice teachers' images of themselves and their potential students that served as filters through which both they and their students were articulated and known as teachers and students. They believed that in order to be recognized, teachers and students must enact the roles the images demand.

Playing roles and projecting images limits relationships between persons. Images are not substantial, they have no agency because they are produced by subjects, but are not subjects. There can be no reciprocal or mutual relationship. The image can be acted upon, but

does not act. (Greene 1978; jagodzinski 2002; Levinas 1999; van Manen 2000, 2002). Thus, images and role playing may serve to protect teachers from students and insulate them from their selves and the *real* world.

The majority of preservice teachers were determined to be *good* teachers. They planned to acquire certain knowledge and skills on the journey through teacher education. Simultaneously, they were prepared to relinquish particular aspects of themselves that seemed to be inappropriate for being a *good* teacher. Once they became teachers, they imagined their primary goal would be to deliver their students to a similarly terminal destination, an acquired and appropriate identity in the *real* world.

Control Your Self

According to preservice teachers, *good* teachers must maintain control of their own and their students' emotions, be patient and nondiscriminatory in order to provide the comfort and safety necessary for students to learn. Preservice teachers thought they would need to relinquish parts of their selves to become *good* teachers. This traditional, White, female student put effort into planning to controlling her self.

> I will always have a back up plan and always try and maintain control of my emotions. I will maintain a calm and respectful class by establishing rules and consequences . . . By establishing my authority early, I will be able to maintain a better control over my class and my emotions. If I am angry or upset, I will only create more chaos in an already chaotic classroom. [89]

Thus, encouraging the anxiety that comes from seriously analyzing personal beliefs, assumptions and biases as well as expressing the emotions that are engendered in authentic

discussions were not viable alternatives to be pursued in these preservice teachers' classrooms. They expected to be able to maintain a neutral and universally pleasant persona and thereby a pleasant atmosphere, in their classroom as part of their plan for protecting their students and themselves.

Preservice teachers planned to provide relief from the adversities that invade their lives and their students' lives in the *real* world. Their classrooms and their persons would be orchestrated to provide security, guidance and safety.

Sex and Guns

Finally, in order to keep the classroom safe and comfortable teachers have to be brave. Bravery was connoted as the courage to face the odds and keep the classroom running harmoniously. I equated preservice teachers' references to bravery with the fifteenth century definition of courage; "be fearless in the face of danger; to be bold; to face danger without shrinking from it" (Rogers 2000, 154). This is quite different from the original meaning of the word courage. In the twelfth century courage drew speaking and heart together. Being courageous was to "speak one's mind by telling one's heart" (Rogers 2000, 153). The original meaning of courage had become completely reversed. Preservice teachers were being admonished by their peers to be courageous by avoiding speaking their minds through their hearts because doing so would ultimately lead to contention or controversy. Preservice teachers defined their own courage in the ways they defended their students against anxiety, conflict, disorder and controversy. They thought they would ward off certain subjects described as "desirable to simply avoid [like] sex, gun control and abortion." In fact, contention had no place in the classroom. This traditional, Black, female student's statement

exemplifies the contradictions inherent in preservice teachers' images of *good* teaching.

> I want my students to be able to ask me anything. Of course, some matters are not appropriate for classroom discussions and those matters need to be addressed at home around the kitchen table. If faced with an issue of this sort, I will either call the parents or send a letter home informing them of what happened to allow them to address the issue as they wish. [90]

The majority of preservice teachers hoped that teachers', and thereby education's, insufficiencies addressing the pain and anguish of our times would be avoided through the recourse of sentimentality. Purpel & Shapiro (1995) warned against sentimentality. They argued sentimentality merely serves to "ease the pain and anguish of our insufficiency" (165). Instead of being sentimental they recommended becoming humble enough to celebrate each others' work, courageous and confident enough to continue our work while recognizing how incomplete and insufficient it might be.

According to Purpel and Shapiro (1995) sentimentality lacks courage and faith. Avoiding friction and attempting to provide student classrooms worlds "oozing with security, encouragement, love and respect"[91] are sentimental in their avoidance of the complexities of our lives together as teachers and learners in the world. Many preservice teachers refer to teaching as a 'daunting' undertaking. One definition of daunting is that it lessens courage (Merriam Webster, 1974). Reverting to sentimentality and avoiding the anguish and complexity of our work limits joy, which is needed to heal and repair the world, and amplifies cynicism which is paralyzing and therefore, defeating.

The ways that preservice teachers conceptualized *reality* and incorporated those

concepts into their developing personas is the cornerstone of my theory about teachers, cynicism and joy. In the next two sections I elaborate by exploring two extremely important aspects of nearly every student's philosophy about teaching. Those aspects are *fun* and *passion*. *Fun* and *passion*, in relation to cynicism and joy can be understood in the context of the preservice teachers' understanding of *reality.* Together these form a web of interacting concepts that limit preservice teachers' propensity to be both critical and hopeful.

CHAPTER 6

FUN

> *The traditional scheme [of education] is, in essence one of imposition from above and outside. It imposes adult standards, subject matter and methods upon those who are only growing slowly towards maturity. The gap is so great that the required subject matter, the methods of learning and of behaving are foreign to the existing capacities of the young. They are beyond the reach of the experience the young learners already possess. Consequently, they must be imposed; even though good teachers will use devices of art to cover up the imposition so as to relieve it of its obviously brutal features.*
>
> -Dewey[92]

The purpose of the previous section was to communicate the story of how preservice teachers conceptualized *reality*. The story of *reality* is central to constructing a web of interrelated concepts that entangle preservice teachers' and teacher educators' thinking and acting. Several particular strands were spun off the frame of *reality.* First, was the idea that *reality* exists in a space that is not the here of the classroom and in a time that is not in the now of the classroom. Second, because of this displacement of *reality* from the here and now education is conceptualized as a journey to *reality*. Third, the journey toward *reality* is prescribed and directed by teachers. Fourth, education is a vehicle for getting to the future *real* world. Fifth, the classroom as a space outside *reality* is made over into a frictionless world. Finally, in order to preserve the sanctity of the classroom teachers ought to work to control emotions and limit, if not abolish, conflict.

In this section I weave the next set of radii; strands that build the web of connections between ideas about *reality* and *fun.* As the web is woven I emphasize how themes of *reality*, *fun* and *passion* create a constricting tangle that limits joy and heightens the propensity to despair. I begin by explicating the connections between *fun* and *reality.* As this traditional, White, male, student expressed it; a *fun* classroom is a positive classroom.

> As a teacher I hope to promote a positive and successful atmosphere for my students. I want to make learning fun and exciting while helping to guide them in the direction of being successful students and people. I know that not everyone has the best environment outside of school, but I strongly believe that if I can produce a classroom that promotes success, that the success that the students will find in my classroom can overcome the negative influences outside my classroom.[93]

This preservice teacher believed that *fun* could treat some of the symptoms of coming from the *real* world. He believed that *fun* would serve as an antidote to *reality* and a force for attracting students onto the right path.

Fun is a property of life in the unreal world of the classroom because the unreal world of the classroom is a safe and comfortable world. Thus, *fun* is associated with safety and comfort. *Fun* is a force to move students along on the educational journey. *Fun* is a relief from the rigors of the journey. Thus, *fun* is a property of educating students in the right direction. It is a control. *Fun* is a method for saving students. Saving students warrants control, safety and comfort.

A condition of *fun* is not being critical. *Fun* provides a hiatus from the discomfort of getting educated. *Fun* is friendly and nice. *Fun* is an intrinsic reward of teaching.

Fun would be used in classrooms as a managerial activity. Anna Freud (Britzman 1998) called education interference. John Dewey (1938) argued education is an imposition. He argued extensively about the differences in the qualities of experiences that happen in schools. An important difference, he asserted, was in the way that some experiences are used to conceal the more brutal ways that education imposes on students. According to Dewey (1938) *good* teachers were recognized for the artful ways in which they covered up the imposition of education.

The Art of Deception

Dewey (1938) described, somewhat ironically, the artistry with which *good* teachers devise ways to get students to comply with the impositions of education. This is also how one traditional, White, male preservice teacher described *fun*, as a method to impose his will upon his students.

> I think that students learn best when they are in a positive environment of learning . . . Any class can be interesting and fun if the teacher makes it that way. I think that as a teacher I will try to teach in a manner that makes History a fun and interesting subject. I feel that it is my responsibility to make the subject as interesting as possible to the students, because it is how the subject is presented to them that will effect how effectively they will learn it.[94]

This student proposes to make learning enjoyable in order to coerce his students into learning

what he teaches. His coercive tactics are subversive because his students will not recognize them.

I associated the preservice teachers' ideas about fun with pleasure that is permissible (McWilliams 1999). *Fun,* according to preservice teachers, would not exceed the boundaries of classroom appropriateness. Instead, *fun* would be a way to keep students within those boundaries. McWilliams (1999) wrote a chapter entitled "Laughing within Reason." In it she unfolded the contours of reason that are defined by conventional rationality in education. She contrasted normative thought about *fun* called "pleasure," happiness," and "excitement" (168) with "carnivalesque" thought about *fun*.

Naughtiness[95]

Fun, as described by the norms of *good* pedagogy and therefore by the preservice teachers, is 'having a good time'. *Fun* provides a hiatus from the rigors of work. Whereas fun, in a carnivalesque sense, is subversive, it troubles the norms which otherwise prescribe what is allowable or permissible. Kehde (1991) contended the "tradition of carnival, the great festivals temporarily inverting the power hierarchy, such as the ancient Roman Saturnalia, functioned as travesties of "national and local myths" and provided "the corrective of laughter and criticism" (Kehde 1991, 28-29). According to O'Connor (1991) carnival is a premise for "changing the world, for turning it upside down" (215). McWilliams (1999) observed that carnivalesque fun is pitted against the people's aspirations to transcend the vulgar materialism of the world. Carnivalesque fun drags people down into a world of "mockery, ribaldry, foolishness and excess" (169). The intent of such acts of fun is not liberation or revolution, but rather a kind of perverse pleasure taken from an indulgence in

momentary naughtiness.

However, when *fun* was indicated by preservice teachers, *fun* made pleasure available in limited ways and those were not subversive to authority, naughty or perverse, they were utilitarian. Pleasure was prescribed within the bounds of *good* pedagogical practices. Strategies and techniques for providing *fun* to students made *fun* into a managerial strategy. In this sense *fun* could be understood as subversive towards the students, but not to the authorities, including the teachers, texts, administrators or the parents.

There was a sense of complicity in the preservice teachers' beliefs about *fun*. Rather than complicate or challenge the status quo in the classroom world, teachers' relationships with their students, administrators, the texts or the community, preservice teachers planned to use *fun* to get students to do their work. *Fun* was not described in the philosophy statements, as a democratic process or carnivalesque event, but more or less as a procedural device for maintaining order and changing the dispositions of individual learners and 'learners enmasse.' A popular view in United States' educational policy is reflected in preservice teachers' belief that, while we are aware of the serious problems out there in the *real* world, "what we have to do is . . . insist that individuals change" (Purpel 1999, 93). *Fun* would be a useful way to get by in the classroom by getting individuals to comply.

Sanctioned Subversion

Preservice teachers hinted at *fun* being subversive because it was neither what they had experienced in school nor was it something they associated with school. Thus *fun* subverted their own experiences with authority. Yet, *fun* was primarily a technique for altering the normal routine of school in order to get students to comply. Therefore, while *fun*

may have represented a more indirect mode of imposition than the preservice teachers had experienced in their own schooling, *fun* was nonetheless an 'artful device' to cover up imposition. *Fun* that is disorderly, that leads to the breakout of emotions or lacks restraint was not within the sanctioned practices of *good* pedagogy. *Fun* had to retain its reason and not be too great a risk to the authority of the teacher or the subject-matter. This White female history major expressed the value of using *fun* in the classroom.

> *Appreciate students? Yes,* We must form a link of mutual respect. I will demand to be respected by my students as long as they expect the same respect from me. However, having respect in the classroom doesn't mean you eliminate fun. Fun is also very valuable in the classroom. I want students to look forward to entering my classroom, and when they leave, I hope they will feel better for the experience they had.[96] [italics in the original]

Many preservice teachers were dedicated to finding ways to make learning *fun* for their students because they believed *fun* was an effective tactic to get students to learn what they intended to teach. *Fun* in this sense was subversive towards the students. Please remember, I am not making a case for one way of teaching over another, or one way of thinking about *fun* and pleasure that is better than others pedagogically. My intent is to *re-search* the meanings that preservice teachers consciously, dysconsciously or unconsciously ascribed to *good* teaching in order to create different ways of thinking about and understanding cynicism and joy in teacher education.

Bringing Fun

Preservice teachers used having a good time and being entertained as definitions of *fun* that retained *fun's* rational qualities. *Fun* would be a diversion from the regular, a strategy for altering the norm.

In terms of teacher-student relationships, *fun* was described as a way for the two to have a good time together while getting work done and not exceeding the boundaries of their prescribed relationship. One White male student chose being a *fun* person as the characteristic that would make him a standout teacher.

> The greatest strength I bring to teaching is my personality. I like interacting with people and entertaining them. I think I will bring fun to the classroom. I hope to be able to use my humor to keep the students' attention, and also teach them at the same time. I want the students to learn the material and enjoy themselves. If the students are bored in my classroom, I'm sure that I will be bored also.[97]

Being a *fun* person is believed to be a very powerful teaching strength. *Fun* was described as a device used to get students' attention and to ensure that students learn what the teacher is teaching. At the same time, preservice teachers endeavored to use *fun* as a method to include students in learning by making it more inviting and projecting an image of alliance with them. Preservice teachers believed if their students were entertained and having a good time they would be, too. As in most of the logical discourse about 'best practices' in the current literature (McWilliams 1999), preservice teachers placed their students in the center of their talk about pleasure in the classroom. Instead of thinking directly about the pleasures

or *fun* they would have as teachers, preservice teachers referred primarily to the satisfaction or success they would achieve as an intrinsic reward for making learning *fun* for their students and vis-à-vis by their students' success.

Romans 12:11

The following quote was written by a traditional, White, male student who hoped that he would use his Spanish teaching credentials as a missionary. He was outspoken and generous in class, never pushing his theology, but being clear about his convictions nonetheless. His cooperating teacher also happened to support his missionary zeal.

> The classroom should NEVER be boring. This is paramount in my philosophy. The Bible warns us to "never be lacking in zeal, but keep your spiritual fervor. . ." (Romans 12:11). Many students hate classes because they are boring. I know I did, and still do today. Too many teachers are ineffective because they lack enthusiasm. You can be the wisest person on earth, but if you are boring, who will listen? Never lecture more than 10 minutes. It should not be a difficult task for a student to pay attention. Always utilize interaction whenever possible. Life is a series of interactions and likewise the classroom should be. Be spontaneous. Go outside. Change the learning environment. Encourage laughter. Enthusiasm is the greatest technique of group control. Somebody once said, "Nothing great was ever accomplished without enthusiasm." I wholeheartedly agree. [98]

In his philosophical statement this preservice teacher blends the ideas of enthusiasm and zealotry. His idea of enthusiasm is as a highly effective method of control. Yet, he also

describes being responsive to his students and flexible in his methods. The concept of *fun* as a highly artful form of coercion is illustrated in this student's admixture of Biblical fervor and pleasantry.

Heubner (1961/1999) theorized about enthusiasm in relation to responsibility. He argued, "Responsibility derives from enthusiastic, joyful participation in the world, in our world. Enthusiasm, excitement, curiosity, love all qualities which lead to responsibility are frequently considered dangerous emotions because we don't know how to form them" (11). In the quotation above the student made enthusiasm a prerogative, yet unlike Heubner's interpretation, the student viewed the teacher's enthusiasm as a way to control the group, not to bring them together in mutual responsibility. Both he and Heubner would probably have agreed nothing great was ever accomplished without enthusiasm. However, the student describes the greatness that would be accomplished as his. The teacher's greatness is the accomplishment of coercing his students using the strategy of well formed, intentionally aimed enthusiasm. His greatness would be measured by the well formed, intentional ends of his instruction.

Heubner meant enthusiasm, in its raw and spontaneous state, coming from all directions – the students, teachers, texts, and the world they all participate *in* all the time. Therefore, the greatness that would be accomplished would be mutually created and shared. Greatness in this sense would be recognized in many ways, including immeasurable, unending and unintentional experiences and relationships.

Proper pleasures (McWilliams 1999) require moderation. Preservice teachers evidenced their training, formal and informal, in choosing appropriate pleasure or *fun* for the

classroom. Their choices would help insure pleasure would be properly portioned and dished out. Preservice teachers planned how to be deliberate and reasonable, fashioning respectful and controlled fun experiences. This traditional, Black female English major's, philosophy illustrates my points.

> I understand now that a teacher has to have a plan when entering into the classroom everyday. . . I realize I want my students to be able to have fun while learning but I also want to be in control of my class . . . Some classes I will be able to be more flexible with than for others . . . I want to re-ignite this excitement in my students. I want to be one of the classes that students enjoy coming to and leave with new information. Many students think of English as a dreaded subject; they feel it is boring and they can't relate. I want my students to realize English will be their best subject and they will find joy in the activities I give to them.[99]

In her essay she emphasized the need to plan pleasurable experiences for her students. She wants to change her students' perception of her subject-matter using *fun* learning experiences that she controls to bring them into her own pleasure. Her reward will be the enthusiasm her students gain for 'her' subject matter.

Appropriate Pleasure

Preservice teachers celebrated their own sense of unique playfulness and ability to relate to the students on a different level from the more 'traditional' teachers they had had as students in schools. The *fun* or pleasure they would permit themselves as teachers was equated with job satisfaction or expertise and keeping pleasure within the appropriate bounds

of professionalism (McWilliams 1999). As teachers, preservice teachers would be pleased when they had provided their students with whatever is in their students' best interests. Apparently, having a good time is in the students' best interest because it insures the students' survival and success on the educational journey.

Blank Stares

Fun was conceived as an antidote for boredom and inertia. Preservice teachers assumed the subject matter they would teach would be boring to their students. They referred to methods of extrinsic motivation as strategies to remedy the problem of boredom. This traditional, White, female student not only prescribes *fun ways* of presenting information, but also indicates that *fun* should not preclude the educational value of her lessons.

> [S]tudents must be motivated in order to do well in the classroom and that drive makes them desire to learn . . . One of my biggest fears I face is the lack of attention and blank stares students give when they are bored with the subject matter. I should present the information in a fun, yet educational manner that includes all students' interests.[100]

Preservice teachers believed they would be able to provide or give *fun* to their students. In their minds motivation and pleasure come from the outside, like birthday presents. Dewey (1934/1994) considered happiness a form of inner harmony wherein "terms are made with the environment" (93) through selective interests. He contended that pleasure comes from the inner depths of our being and is experienced when there is "an adjustment of our whole being with the conditions of existence" (93). In the case of preservice teachers the *real* world was envisioned as out there and predetermined, therefore no opportunity for that

kind of resolution to the conditions of nature is possible because there are intervening conditions that prevent people from being in or with *reality.* The conditions of nature would have become fixed and separated from the students' experience of them.

In this way subject matter had also been fixed in many of the preservice teachers' minds. Preservice teachers accepted the "alchemy" (Popkewitz 1998, 19)[101] of disciplines into subjects. Popkewitz (1998) argued disciplines involve competing paradigms about knowledge. Disciplines treat knowledge as socially constructed based on complex sets of relations. On the other hand, school subjects treat knowledge as unambiguous and stable content children need to be taught. This content is made to conform to school schedules, developmental theories, and "conceptions of childhood" and the conventions of teaching (27). Intellectual inquiry and disciplinary knowledge are transformed into strategies to 'govern the souls' of children. The extent to which preservice teachers accept the alchemy is represented in this traditional, White, male student's assertion.

> In teaching, the teacher's primary goal should be to teach students about a subject in a way that keeps them interested and in a way that will hopefully inspire them to continue learning more about it in the students' free time. . . . The teacher should develop ways to keep kids learning new material while maintaining the old.[102]

Preservice teachers accepted the alchemy and treated their subject matter as content to be delivered to their students. Hence, they believed they would have to devise ways to make their students receptive. *Fun* was considered an effective subterfuge.

The Limits of *Fun*

In classrooms created to be safe and conflict-free zones there is no movement from pain to pleasure. Pain has been relegated to the *real* world. According to preservice teachers classrooms need to remain pleasant, neutral and pain free. Thus, there is no movement from conflict to resolution because conflict has been ruled out of the safe, comfortable classroom. Conflict causes pain, mental, emotional or physical. Pleasure, or *fun*, as a means to coerce students into learning what teachers teach them does not produce fulfillment because, following Dewey's (1938/1994) argument, our deepest being has not had cause to adjust to the "conditions of being" (93). Teachers have adjusted the environment to suit their need for management and control. In seeking to make their students happy by providing *fun* and entertaining them to keep them interested and motivated, preservice teachers make the students' pleasure an end of their own desire to get them to learn the material. Hence, *fun* is something actively sought after rather than lived-in experience with which learning is met. *Fun* became a commodity to give and use. It no longer engendered an expansive disposition and response in the world.

Therefore, preservice teachers' ideas about providing *fun* for their students and even for themselves set limits to the joy, happiness, and sense of harmony that might be attained by students and teachers. Such a substitution makes cynicism a more probable reaction when students, for whom teachers have prepared *fun*, do not enjoy or properly appreciate it. By trying to fix *reality* and *fun* in safe environments free from the rigors and trials, the pain of living in the *real* world, it is possible preservice teachers made it impossible, in Dewey's terms, for students and teachers to enjoy intellectual inquiry and disciplinary knowledge.

When *reality* is fixed in the future, it is ominous, something to prepare for. Possibilities exist only in limited, proscribed forms instead of "felt as a possession of what is now and here. In life that is truly life, everything overlaps and merges" (Dewey 1934/1994, 94). According to Dewey (1934/1994) when we live in apprehension of the future we become divided within ourselves. In this way we can not actually enjoy ourselves in the present because we have subordinated our experiences to what is not yet, whether we are overly anxious or not.

Pleasant Relationships

Preservice teachers believed that if they could have *fun* with their students then they would not only entice students to learn what was on their agenda, but also share something of value with them, a pleasant relationship. Pleasant relationships would not involve delving into areas that would be 'inappropriate'. Such relationships would be benevolent and benign because teachers would engage students in mutually pleasant activities without crossing professional boundaries. Teachers' pleasures were deemed appropriate when the teacher experienced cognitive rewards like knowing that she or he had focused on the students as learners and tried to enhance their growth and development academically. In addition, it was clear preservice teachers believed teachers must concentrate on their students' satisfaction without paying attention to their own (McWilliams 1999).

Instillations

One traditional, White, female student expressed the relationship between ensuring students enjoy learning and her responsibilities as a *good* teacher.

> Sharing experiences with students, helping them learn new things, and instilling values should all be part of the job description [of teaching]. With my fun and unique teaching style, I will instill in my students the importance of obtaining an education. I personally believe that teaching should be fun, for both the teacher and the student. I realize all days are not good days. I also realize that it is up to the teacher to create those good days with her attitude.[103]

Her belief that it is up to her to provide "good days' for her students is part of what Britzman (1991) called the myth of *good* teaching, that everything depends on the teacher. Being a *fun* person is part of being a *good* teacher. This preservice teacher described teaching as instilling values into her students. She evoked the idea that teachers' power is tied to helping students save themselves from themselves by filling them up with the teacher's self.

Although she believed that teaching should be *fun* for both her and her students, her primary goal was to gain satisfaction from successfully instilling her values into her students. Preservice teachers did not include themselves as having *fun; fun* was strictly for the students' benefit. This same preservice teacher believed,

> I want to be a teacher so that I can infuse knowledge into young minds. I want to serve as a valuable resource to my students because I have lived longer and experienced more. I want my students to feel comfortable enough around me that they can confide in me and ask for my help . . . After all, I may be the only person in this world that they can confide in.

Hers is a highly romanticized version of teaching, the teacher being the savior, the

heroine and the friend. Romance is based on elements of contrast: virtue versus vice, or good versus bad and, as in the case cited above, wisdom versus innocence. Romantic versions of teaching also require a hero or heroine (Cohen 1999). In romantic versions of the teacher–student relationship the teacher is powerful and saves the student. The moral of the romantic relationship is that through the teacher the good and right wisdom of the hero/heroine teacher will overcome the bad and the wrong that the naïve student might otherwise succumb to. *Fun* was one way to coerce naïve students into complying with the wisdom of the teacher and thereby be saved. Further discussion of imposition and instillation is in Chapter 6, "Passion."

That Dreaded Feeling of School

Fun was expected to be an antidote to some of what is wrong in *real* life. *Fun* provided a turmoil-free treatment for the symptoms of societal dysfunction. *Fun* keeps things running smoothly and provides an escape hatch for excess tensions and frustrations. Dewey (1938) emphasized that not all experiences are educative and, in fact, experience can be miseducative if it arrests or distorts the "growth of further experience" (25). Even enjoyable experiences can be miseducative. According to Dewey (1938) an experience that provides immediate gratification may promote habits and attitudes that prevent students from enjoying and gaining satisfaction and happiness from further experiences.

Preservice teachers concentrated on how they would provide *fun* experiences for their students, but they did not imagine these experiences as connected. Instead, they planned to provide discrete experiences apropos of discrete lessons. Each experience they planned was meant to be enjoyable and enticing in and of itself. Dewey (1938) believed such disparate experiences, even when they are immediately enjoyable, interesting or educative, eventually

lead to habits which prevent students from acting on their own future experiences, as subjects rather than objects of their lives.

Preservice teachers wanted to change the negative experiences they had had in school, what they called 'that dreaded feeling of school.' However, the enjoyable experiences preservice teachers would provide would be of the disjointed nature that Dewey (1938) warned against. *Fun* was described as disembodied pleasure and inferred enjoyment that is proper in schools between teachers and students. Desire was connoted as wanting more 'stuff' such as knowledge and *fun*.

Fun is aimless. *Fun* is its own beginning and end. *Fun* provides an interlude that does not lead anywhere. It provides a break. In this context, *fun* had the quality of experience that Dewey (1938) described as an "immediate aspect of agreeableness" (27). However, *fun* did not mean more than that, except when *fun* was meant to promote the desire for further *fun,* entertaining experiences that were construed as enticements to or breaks from learning. A traditional, White, female student's commitment to *fun* exemplifies preservice teachers' believes about being *good, fun* teachers and the objectification of students.

> If a lesson plan is fun and exciting, then students will pay attention and participate in class . . . Students succeed because teachers give them confidence and show them how simple and fun it is to learn . . . they want to show everyone how smart they are . . . I love kids and I love to have fun. I want everything I do in the classroom to be fun.[104]

This young woman's idea of *fun* as disconnected experiences meant to entice students to learn is the *common sense* of *good* teaching in the un*real,* safe world of schools.

Humor

Fun and humor have a place in education. In their conversations about liberating pedagogy, Shor and Freire (1984) located humor in dialogical or liberatory education. Shor asked Freire if there was a place for humor and joy in dialogical education (161). Freire believed that indeed there is a place for humor in dialogical education, but "just laughing" and "good humor" are different (162). Freire's (1984) belief about humor highlights the controlling nature of preservice teachers' beliefs by providing contrast.

> For me the question is not to convince people because I can make them laugh. The thing is to know if I can analyze the issues seriously. . . . In the last analysis the sense of humor makes you laugh at yourself. This for me is strongly necessary for an educator in the dialogic perspective (Freire in Shor & Freire 1984, 161).

Shor (1984) also believed in the liberatory power of humor in the classroom. His reply to Freire again points out the stark difference between the way preservice teachers conceived of *fun* and the possibilities that Shor and Freire imagined humor opens up for teachers and students and, also, how concepts of *reality* influence experiences of *fun*.

> Humor helps make the learning moment 'real' . . . The most likely student contact with academic humor is the witty entertaining teacher (who competes with the class clown for attention). This is a performing skill of a good lecturer or discussion leader, but a teacher's solo performance is not enough for dialogue. Students also have to make humor from inside their understanding of the thing being studied. (Shor in Shor & Freire 1984, 163)

Both Freire and Shor eschewed the idea of the teacher as the class clown. Yet, preservice teachers envisioned the ability to entertain their students as an essential characteristic of being *good* teachers. The lack of encouragement preservice teachers have had in their education to join in dialogue with their teachers is evident in the stark difference between Shor and Freire's ideas about humor and teaching and theirs. Preservice teachers' understanding of the *good* teacher persona is tied to a self-monitoring, politically inscribed identity (Kincheloe 2003).

Joy

Fun, humor and joy are related. They can all be positive responses. However, *fun*, or having *fun*, does not imply the creative, transformative and communicative properties of joy. Most of these preservice teachers hoped and planned to bring *fun* about as the desired response of students under preconceived conditions. Such construal of situations and their subsequent responses may actually inhibit joy. Huebner (1966/1999) argued, "Forcing response into preconceived patterns inhibits this participation [student's participation in creative processes] in the world's creation. Limiting response-ability to existing forms of responsiveness denies others of their possibility of evolving in new ways of existing" (112). According to Heubner (1959/1999) our preoccupation with what experiences might provide us, such as *fun* or success, "coupled with an orientation to the future and a neglect of the present" (112) may deprive us of wonder and the joy that it engenders. Instead, the focus on using *fun,* making *fun* a function of establishing patterns of behavior and "reasonable adjustment and reasonable satisfaction" (Huebner's italics, 1959/1999, 2) in students, makes joy an improbable form of "participating and being with each other" (7).

Heubner (1961/1999) argued further concerning the relationship between joy and responsibility. He claimed that responsibility is derived from our curiosity about the world and our excitement stirred by our participation in it. In this sense responsibility is not a burden, not as some students referred to the responsibility of learning in school, a dreaded feeling, or a burden. Rather, according to Heubner, when we conceive of our selves as living in and with the world, which is in reality, we develop the wish to continue our existence and the existence of all that share our world. Heubner (1961/1999) believed, "Responsibility derives from enthusiastic, joyful participation in the world, our world" (11). Preservice teachers believed they had to deceive and coerce students into being responsible by providing them with *fun*.

Talking and Playing

Preservice teachers were conflicted about providing *fun* and maintaining order in their classrooms. They believed they had the responsibility of creating both *fun* and safe zones. This traditional, Black female student expressed her concerns,

> As a student and a future educator, I am concerned with teaching in a structured environment rather than a loosely structured environment. I want to give my students freedom in the classroom, but not too much freedom, where learning can not take place . . . In my opinion, as a student, it is much more difficult to learn in an environment where students are sort of in their own world, doing their own thing because there is usually an excessive amount of talking and playing.[105]

In order for students to enjoy themselves they usually have to talk and play. Freedom and *fun*

were often related, if not synonymous according to preservice teachers. Freedom provides the opportunity to have *fun.* This preservice teacher was concerned because she believed in the power of freedom/*fun* and at the same time she was fearful that learning could not take place if she were not in control. Freedom and *fun* would be limited in her classroom and therefore the experience of joy would be unlikely.

Kast (1994), a Jungian analytical psychologist, theorized the transformative power of joy when we open ourselves up to joy. However she also believed that we repress elated emotions like joy and hope because they are considered childish and irresponsible. Kast (1994) believed joy calls for a display of openness and generosity and moves us towards others inspiring us to "sing and make friends" (45). Importantly, within this discussion, joy has the capacity to makes us "*feel* important without having to *be* important" (Kast's italics, 47). Vitality, freedom and community are all part of the complex of joy. Yet, when preservice teachers expressed their desire to make their classrooms *fun*, they almost always included clauses explaining both the ways they would seek to control *fun.* They described *the* connection of *fun* to function as an extrinsic reward or motivation and preparation for the future not to the moment and who persons are in that moment.

Fun does not make the demands on people that engagement does. In a public conversation with her colleague, philosopher, Scapp, hooks (1994) described being complicit with a drunken professor allowing him to ramble on because she and her peers did not want to disrupt his authority or his image of himself. Scapp replied to hooks's remarks, "Complicity often happens because professors and students alike are afraid to challenge, because that would mean more work. Engaged pedagogy is physically exhausting" (1994,

160). The reliance on *fun* and enjoyment preservice teachers expressed implied complicity. They explicitly expressed their desire to make things simpler and easier, more comfortable and safe. *Fun* is an integral part of that paradigm.

Perhaps cynicism is inevitable when *fun* gains a foothold. In part of the conversation between Freire and Shor (1984) that I quoted earlier, Shor argued that, “humor is one more creative moment, as a mutual comedy between students and teachers and not only a comic performance by an amusing instructor. One of the funniest and most revealing moments for me is the power of students to mock and mimic their superiors” (117). Preservice teachers planned to demand their students’ respect and to use *fun* as one of the “arts of domination” (117). Hence, they may develop a cynical view of students’ creativity and the disruption of the status quo.

Elusive Pieces

Preservice teachers descriptions of the *fun* and enjoyment they intended to give their students indicated their desire to help students succeed, to fit the ‘puzzle pieces of life together’. They hoped to make the process of education as painless as possible for both their students and them. The belief that school subjects are inherently dull and students inevitably bored was emphasized. The concept of *fun* is embedded in and interpenetrates the idea that *reality* is a separate, adverse and controllable entity outside of the classroom.

Reality and *fun* mutually endorse each other and together limit joy and cynicism. Cynicism takes on the characteristics of individualism, consumerism, sentimentality, and passivity. Each of these characteristics is enhanced with the reification of *reality* and the commodification of *fun.* Joy comes from living with the world, active agency in the world

and a sense of being present. Community and engagement enhance joy. Each of these traits is limited by the ways preservice teachers envisioned *reality* and *fun* and shape their identity as *good* teachers.

In the next chapter I expand the web of interactive concepts that effectively shape preservice teachers' dispositions and developing personae by exploring the concept *passion* as it was expressed by them. It is the last of the three themes that derived from my *re-search*. It is woven into the webs of conceptual constructs that inscribe preservice teachers' identity.

Chapter 7 provides readers with an explication of the theory I developed from the findings described in chapters 4, 5, and 6. The implications and significance of my theory form the summation and conclusion of my *re-search*.

CHAPTER 7

PASSION`

> [*Love has*] *the unequaled power of self-revelation and an unequaled clarity of vision for the disclosure of* who, *precisely because it is unconcerned to the point of total unworldliness with what the loved person may be, with his* [*sic*] qualities *and shortcomings no less than with his achievements, failings, and transgressions. Love by its passion, destroys the in-between which relates us to and separates us from others.* (Arendt's emphasis)
>
> -Arendt[106]

This chapter describes and elaborates my findings about *passion* in relation to developing teacher persona. The words *passion,* desire and love were used interchangeably. Each was a property of loving students, subject matter and teaching. Preservice teachers' ideals and assumptions about love, *passion,* and desire intersect with their ideals, beliefs and assumptions about *reality* and *fun* locking them into a web of *common sense.* It is vital to understand the ways these three concepts intersect in order to free preservice teachers' from their constraints.

In the following quotation a traditional, White, female student expresses a common perception among preservice teachers. Her language is extremely sensual, and even sexual or erotic. Yet, she does not refer to the student as a person who develops desire; rather she refers to the role students play and the imperative to have desire. Her objectification of the student and commodification of *passion* are two elements that permeate preservice teachers' conceptualizations of love, desire and *passion.*

> The role of the student should be to have an infinite desire to learn that should be met by the school. That brings us to the purpose of education. I, as an educator, will yearn for my students to learn and their desire for learning will not be quenched. I will increase my teaching as their desire increases for learning. They will master the middle school language arts by being challenged, loved and encouraged. [107]

This student would depend upon her students yearning for what she had to increase her own desire to teach them. Arendt (1958) argued that love is not dependent upon what people do or the qualities they have. Love, according to Arendt, is concerned with *who* not what. Preservice teachers believed their *passion* would depend upon their students' qualities, failings and transgressions and their power as teachers to impose the qualities of *passion* and *fun.*

Weaving in the Strand of *Passion*

Passion is the last of the three themes in my theory. Making learning *fun* did not refer directly to *desire*[108] or *passion*, however, it is related. "Desire makes demands on one that entertainment does not" (Purpel 1989, 93). It is interconnected with *reality* and *fun.* The strands of all three are woven into a web of conceptual constructions that inscribes ways that preservice teachers develop teaching personae. *Passion*, *fun*, *reality* and the limits of criticality and joy in teacher education are interrelated and, thus, limit the dialectic of cynicism and joy in teacher education. *Passion* is a property of *loving* students, teaching and subject-matter. *Good* teaching and appropriate pedagogy are the context for *passion*, *love* and *desire*.

I wove the relationships between concepts together. The following sections describes the way I theorized the concepts, assumptions, beliefs and ideals related within preservice teachers' world view and formed a web that caught them up.

Passion is a property of *loving* students, subject-matter and teaching. *Loving* students was believed to be a cause for teachers to be protective. Being protective is associated with being uncritical. Being un-critical is associated with a frictionless world, neutrality and the classroom as a 'safety zone'. Neutrality is a property of the classroom, teaching and subject-matter.

Tolerance, as a form of complacent acceptance, was associated with *loving* students. Order is a property of tolerance and of protecting students. Courage is associated with protecting students, teaching and subject matter. A property of courage is knowing when to stand your ground in order to maintain control, order and stability which protect students. Being courageous is evidence of being *passionate* about students, teaching and subject matter.

Caring for students is evidence of *loving* students. Being friendly is an essential property of caring for students. Being friendly is associated with having *fun* and being uncritical is a condition for *fun*. Having *fun* and being friendly are strategies for influencing students to stay on the path to *reality.*

Being *passionate* about students, teaching and subject–matter cause the *desire* to instill your *passion* in others. Instilling knowledge, values, facts, information and *love* is characteristic of being invasive. Invasiveness is associated with becoming a part of your students or your subject matter. Preservice teachers associated imposing them selves into

their students as a sign of *passion.* Becoming a part of your students is an emotional reward of teaching. It provides evidence of *passion*. *Passion* is a power and a form of narcissism.

***Passion* Required**

The words *passion*, *love* and *desire* were used interchangeably by most preservice teachers. All the terms signified having personal needs met by engaging in teaching. *Passion* was attached to both people and things. Preservice teachers' *passion* for their students caused students to be acted upon as if they were things. *Passion* itself was described as an object that teachers should possess to be *good* teachers. One White, female Teaching Fellow believed that people can lose *passion.*

> Some people say that a teacher is only a babysitter and that anyone can be a teacher. Some teachers forget the importance of their job, and lose the passion that is required to truly make an impression on students.[109]

The *common sense* expressed by preservice teachers was that *passion* is a benign, sympathetic and noble power. *Passion* was reified as an object one can receive and lose. *Passion* connoted the worth or worthiness of the endeavor or the entity toward which it was directed or upon which it was used. Teaching, students and content were worth being *passionate* about because they were perceived as right and *good,* or the teacher's *passion* had the potential to make his or her students right and *good*.

***Passionately* Keeping the Status Quo in Place**

Passion translated into the drive to work hard to achieve some goal, but not to interrogate that goal. Rather *passion* was associated with being protective. Preservice teachers *passionately* protected *common sense* goals and aims of education, the content of

their subject-matter, and their students. They protected “the status quo from dis-placement” (Purpel 1989, 105). The conviction that their *passion* ought to be used to adapt to changing society, as put forth by this traditional, White female student, emphasizes the passivity preservice teachers inscribed in *good* teachers, *good* students and *passion*.

> As the world continues to develop, teachers must also. They have to be able to adapt to changes in our society and the diversity of our students. . . . This calls for yet another adaptation for the teacher. Although the teacher must be able to adapt to anything new, he/she must not lose sight of their real purpose and that is to teach. To teach means to give knowledge in order to build an education.[110]

The *real* goal of education is accepted. This preservice teacher did not challenge *common sense* even though she was a student who expressed her *passion* for teaching.

Like *fun*, *passion* tended to simplify rather than complicate or disturb *common sense*. *Passion* was not intended to uncover ambiguities and inconsistencies. Nor would *passion* be filled with messy, tense, complicated, embodied, sexual or sensual emotions. The tension, rage and discord which passion often engenders because it is a “violent, intense, or overmastering emotion” (Webster’s Third New International Dictionary 1961), and which may be required to originate and sustain it were omitted and obscured. *Passion*, like *fun*, was referred to as a motivational force that brings people together in beneficent ways. *Passion* did not shake things up, it smoothed things over. *Passion* was considered to be a useful, orderly and benign characteristic of *good* teachers as expressed by this traditional, Native American, female, married student.

My motivation for wanting to become a teacher is a love of children and a desire to help them reach their fullest potential. I am interested in the field of education because I want to have a positive influence in the lives of children . . . It will be my job as an educator to use my talents and knowledge to assist anyone who wants to succeed.[111]

The preservice teacher quoted above refers to loving her students and to assisting anyone who "wants to succeed." Again, *loving* students is affiliated with specific qualities students have rather than with who the student is.

Loving in Bounds

Loving students was a prerequisite for being a *good* teacher. Yet, *good* teachers *loved* their students in very specific ways as this White, male, Teaching Fellow attested to.

I will have to take a role more than an educator but less than a parent. This line is very thin and easily missed. From my experiences most teachers I have observed never end up finding this rare line. In my observations teachers either care too much or too little.[112]

Preservice teachers believed personal relationships tended to become complicated whereas professional relationships remained neutral, simplified, bounded and effective. Thus, preservice teachers' tendency, overall, to simplify, not complicate was consistent with their commitment to be *passionate* about their students. This is consistent with the literature base about 'at-risk' and 'difficult' students that generalizes individuals into types of students (Popkewitz 1998).

Van Manen (2002) found irony in the literature of 'best practices' for dealing with

problem students because, he argued, the very fact that educators came up with practical solutions to difficult students and situations indicates they have " already lost touch with the lived meanings of experience" (223). Hence, as deeply as educators profess their *love* of their students they would be incapable of being in touch with them as human beings. Preservice teachers strived to develop ways of making relationships practical. In doing so they were detached from life, *real* life, because they were in the frictionless classroom. One White, female Teaching Fellow appealed to educators' tendency to conceptualize and generalize people and experiences into types.

> The picture that I decided to draw is of rain pouring down on many parts of the land. It rains on clean areas and dirty areas, populated areas, big cities, small cities, etc. In other words, rain falls in many diverse areas, alluding to teachers showering their knowledge to many diverse children. Troubled children, smart children, biracial children, etc . . . Rain can be positive or negative, as can be a classroom, but what's important is to utilize all we can.[113]

Passion was like rain, like knowledge. Teachers would rain their *passion* down onto and into their students. *Passion* is another tool to accomplish *good* teaching.

***Passion* Protects**

Passion and professionalism are not necessarily exclusive. In fact, passion is often a driving force in professional life. However, maintaining professional relationships with students while professing *passion* for them was another tactic preservice teachers dysconsciously used to preserve a safety zone in the classroom. Through the maintenance of

professional relationships, preservice teachers attempted to reconcile their real pedagogical tasks of caring for students, being passionate about teaching and education's discipline with the burdens of actually doing so.[114] In limiting *passion* to a practical solution for difficult problems many preservice teachers also reduced their sense of joy and ability to be cynical without despairing. The belief that *passion* is a prerequisite for *good* teaching, a motivational force, and a reified commodity that can be passed on are evident in the following passage written by a traditional, White, female student.

> The greatest strength I bring to teaching is my strong desire and passion for teaching children. My lively determination and dedication would push me to reach my goals and stretch my boundaries. My passion will also never allow me to give up on any student, even if they have been overlooked in the past. I love setting high goals for myself and working towards them. My strong will is something that I hope to teach my students to achieve. I want to make sure every child gets the opportunity and education they deserve no matter of their background.[115]

The sentiments expressed by this student were gratifying to me because I related to her *love* of teaching. I, too, am passionate about teaching and my passion drives me to continue my work as an educator. I recognized my own drive to touch students in some powerful ways. I am passionate about making teaching different. As I read and thought about the preservice teachers I interpreted their *passion* for teaching as symbolic acceptance of what teaching 'is', counter to being critical or thinking about what teaching and learning relationships could be. The *passion* expressed by preservice teachers was one emulative of

the *common sense* of being *good* teachers. *Good* teachers' abilities to convey their messages were considered to be proportional to their *passion* for teaching. *Good* teachers' success 'molding productive citizens' was tantamount to *loving* students. When teachers mastered their subject-matter there was evidence of being *passionate*.

Distancing Students

Preservice teachers tended to simplify human relations and the nature of what they hoped to teach. They tended to rely on *love* and *passion* as ways of explaining and controlling human behaviors. One traditional, White, female student's concerns exemplify this tendency to explain and control.

> Teachers must find strategies to adequately teach all different types of students. No one method is successful in education of an entire mass of students . . . It can be very hard for a teacher to reach all of their students and to educate them all equally.[116]

Buber (1957) asserted that relationships between humans "demand of us a reaction which cannot be prepared beforehand. It demands nothing of what is past. It demands presence, responsibility, it demands you" (114). In their *passion* to teach students preservice teachers were already planning how to react and where relationships would lead. In effect the complexity of being human and the richness of its dynamic (Ruiz & Vallejos 1999) was either dysconsciously overlooked or deliberately generalized in an effort to control and explain how to be a *good* teacher. In place of complex and richly dynamic relationships between teachers, students and subject-matter, relationships resembled those between an active, sovereign subject and reified objects. Students would be objects for teachers to act

upon.

Noddings (1984) called attention to the relational in moral reasoning and social life in schools. She argued caring should be central to the work of schools. While teachers have historically spoken about the relational qualities of caring in their work, Noddings and others contributed extensively to the literature about caring in schools beginning in the 1980s. In her work Noddings emphasized the reciprocal nature of caring relationships. "She did not endorse sentimentality or self-sacrificing 'care'" (Eaker-Rich & Van Galen 1996, 6). Noddings referred to Buber's (1970) language of "I-Thou". Buber (1970) argued 'I-Thou' or "I-You" can only be spoken "with one's whole being" (54). In contradistinction the basic word "I-It" can "never be spoken with one's whole being" (54). According to Buber when a person confronts an other human being as "my You" and speaks of this as I-You then the person is no longer limited to being a thing that can be experienced as a "loose bundle of named qualities" (59). When people speak I-You they do not experience one another, they enter into direct relationship with each other and thus, there is "concentration and fusion into a whole being" (62). In an "I-Thou" relationship there is mutual regard for one another. (see also Freire 1968; Noddings 1984; van Manen 1982; 2000; van Manen & Li 2002).

When preservice teachers expressed their *passion* for teaching and students they had already placed themselves at a distance from their students and their self as teacher because they referred to caring from a context wherein *reality* was in the future and outside of the classroom. In many instances they had already classified their students, thereby distancing who that student is in the moment of his or her encounter with the teacher from how the teacher classified him or her.

As I was trying to understand what was ‘going on’ with preservice teachers in my classes, their propensities for despair and resistance to critique and the limitations of joy available I realized that specific elements of how preservice teachers conceptualized *reality*, *fun* and *passion* shed some light on my questions. One such aspect is the way that distance was created in relationships that were, on the surface of the language they used at least, *loving* and *passionate*.

Being present is critical to mutually humanizing (Freire 1968), I-You relationships. Most of the preservice teachers perceived their efforts in the classroom and with their students should be aimed towards a location in the future called the *real* world and what their students should become. Presence requires that people relate in the here and now with the humans beings who they are, not how we preconceive them to be.

Reward Enough

Another characteristic of the way preservice teachers expressed their *passion* for teaching acted “as a mechanism of the world that shields us from each other” (Plunkett 1990, 98). Preservice teachers referenced the rewards of teaching, which were getting things to run smoothly, getting teachers’ messages across successfully and having students remember teachers as significant influences. These rewards come between teachers and students because they make relationships between them ones of supplying, helping and ministering rather than ones of identification *with* one another; a relationship recognizing the uniqueness of the other in a personal manner (van Manen & Li 2002). Furthermore, as this traditional, White, male student puts it, a major reward of teaching is when students get what teachers offered.

> I know that it [teaching] will be hard on the body and the mind, but it will be worth it to see the look on one student's face when he thinks to himself, "Hey, I get it now!" For me, that will be reward enough to keep going and try to help others that come into my classroom. [117]

Preservice teachers were *passionate* about making sure their students would get what they would give. They would practice "I-It" wherein the students would be experienced as some things. Preservice teachers planned to maintain strict relational borders. Buber (1970) argued there can only be a You, that is not an object of the other person's experience, when there are no borders. In the next quotation an older White male student declared his *love* of the feeling he gets when his students take in what he teaches them.

> I realized I hated everything I was doing except going out and teaching those boys something what I love: lacrosse. . . . What I loved was seeing that light bulb go off in the boys' eyes when they finally "got it." [118]

This is one more incident of preservice teachers' reliance on their own power to give knowledge to their students because they *love* their subject, the students and the rewards of successful teaching.

Performing Miracles

Expressions of caring are not unusual in education literature. Eaker-Rich and van Galen (1996) argued that despite the fact talk of caring and relational work had historically "permeated the life of schools and was part of school life" not many educators had actually talked about what it meant to care in meaningful ways. Few had problematized or thought critically about the complexities and difficulties of caring. Instead, like these preservice

teachers, a *caregiver* role was frequently taken for granted. This indicates an asymmetrical relationship and a commitment to some ideal or mythical way that people ought to be (Ruiz & Vallejos 1999), a savior mentality as discussed earlier rather than "an ethics of compassion towards and commitment to human beings as they are in whatever conditions" (6).

Most of the preservice teachers hoped to justify universal norms of how people ought to get along, or care for and *lov*e one another (Oser 1999). Here is how one White, female Teaching Fellow thought about how people ought to get along together.

> Teachers should be role models for their students. They should set good examples of how to be well-rounded, goal-driven, independent, critical citizens that [*sic*] can work together to achieve the most in today's society. It is also part of my job to care about the students that I teach. My favorite teacher from high school, Mr. [X], once stated that "you can get kids to perform academic miracles if they believe teachers care." This statement is so true! [119]

In her statement, this preservice teacher made two important points. First of all, she believes there are certain objective virtues that describe how people ought to behave in our society in order to work together and be considered good citizens. These virtues are very similar to the Protestant ethics of the New England colonists. Second, she illuminates the imposition that education is and a strategy teachers might use for disguising that imposition, caring. Both of these characteristics limit how teachers and students might relate to each other joyfully and make criticism appear destructive rather than creative.

Falling in *Love*

Through the alchemy of the disciplines subject matter was treated as an unchanging precious object like a rare mineral or gem. As this older, White, post baccalaureate proclaimed,

> My motivation for entering the education program stems from my love of history and my desire to be able to teach the subject well. . . . My professor's love of history and the way in which he presented it to his students has inspired me to want to become a high quality teacher. I understand that not every student will fall in love with history, but I would like to be able to help students appreciate the valuable lessons it has to offer.[120]

Love of subject matter manifested itself as protection of the subject matter and the urge to cause others to admire it just as the teacher does. Popkewitz (1998) named the process whereby intellectual disciplines are transformed into fixed entities called 'subject matter' "alchemy" (71)[121]. Love of or *passion* for subject matter was the essential element that made alchemy possible. Preservice teachers' shared a *passion* for the "fixed, the stable and categorical properties of knowledge" (Popkewitz 1998, 29). Such *passion* prevents the generative processes of grappling with the ways in which subject matter became fixed and unyielding. *Passion* for their subject was possessive in nature, not generative or generous. Preservice teachers indicated a *desire* for more subject matter content, but not for changing the qualities of what one already possessed or might hope to learn. This older White male student wrote about the acquisition of knowledge and wisdom.

> I am older than most individuals in our class and my philosophy is not

> infused with a great deal of idealism. I have worked in the "real world" and I have a truncated view of subject matter. . . I have a passion for the acquisition of knowledge. I just never ascribed esoteric philosophical labels to my quest for wisdom. [122]

He employed a common phrase among preservice teachers, "the acquisition of knowledge." In order for knowledge or wisdom to be acquired they would have had to have taken on fixed form. When knowledge is conceptualized as fixed and unyielding, *passion* for teaching become the seller's desire for buyers and an appreciative market.

Mantras of Consumerism

Edmund O'Sullivan (1999) argued in the late twentieth century there was a "constellation of symbols and sounds akin to mantras that attempt to create an entrancement with consumer consciousness" (103). Mantras are found in almost every religious sect. They employ a repeated sound, for example 'Om' in Hinduism or Gregorian chants in some Christian sects. These repetitive sounds are used to foster an elevation in spiritual consciousness. O'Sullivan (1999) contended that in contemporary society the symbols and sounds of progress, competition, and freedom constitute mantras employed to elevate the desire to consume. In the next quotation a traditional, Black, male student praised the progress he made because it happened so quickly.

> During my observations of Ms. [Y] . . . I learned a lot. She, along with her energetic students, have [*sic*] taught me more in seventeen hours than I have learned all year. She says at first she was "intimidated" to teach material that she had very little knowledge of. She took a few crash courses and was

placed immediately at the foot of a group of technologically advanced teens.

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This preservice teacher expressed a common ideal, the ideal of rapid progress. Progress is associated with the linear development of perfection, development which is movement towards a future in which we obtain what we lack in the present. The *common sense* of the progress mantra is that we move forward most effectively and efficiently by being uncritical of the dominant discourse. Progress places its priority on achieving what we do not have in the here and now. The dominant discourse in the United States elevates consumer mentality by creating the desire or craving for that which is lacking in the present.

Another important component of the dominant consumer mentality is that if people acquire enough material goods they will be equipped to succeed. This traditional, White, male student believed if students were given enough equipment it would impossible for them to fail.

> When a student is taught the proper tools with which to work and is encouraged and pushed to use those tools failure is not a possibility. A student who is working hard will make progress and if progress is made there is no failure.[124]

Failure and lack of progress were equated. The idea that *reality* resides in the future and movement away from the present toward the future permeates preservice teachers' conceptions about being *good* teachers. They believed *good* teachers worked *passionately* to progressively move students along a linear path to the future.

Competition, the second mantra of consumerism, was considered as a form of

passion. The concept of competition has been applied to the marketplace and schools especially since Herbert Spencer and the social Darwinists of the late nineteenth century. Competition is based in an assumption of scarcity, the fear that there are not enough resources for everyone. *Passion* causes people to compete. *Desire*, according to this traditional, White, male student, is the motivation to be the best.

> Education is a very personal experience that is, or should be, motivated by the sheer desire to learn and which empowers students to be anything they would like. The desire to be the best is motivation[125]

Thus, everyone must compete and only the strong will survive. One of 'things' preservice teachers believed was needed for success in *real* life was an abundance of knowledge, good grades and skills. Therefore, what often transpires in classrooms is competition for the acquisition of these commodities.

Freedom is the third mantra of consumer consciousness. Freedom, as it is embedded within consumer consciousness, is limited to the activity of making consumer choices. According to O'Sullivan (1999), freedom has been used as a subtly coercive device that operates by shaping the consumer's consent rather than challenging him or her.

According to preservice teachers it is important to provide students with this type of freedom. Students would be given freedom when they are permitted to make choices about how they will get the information the teachers possess. In fact, one student drew a picture of a clothing store as her metaphor for education. The sales clerk (teacher) was helping the customer (student) pick out her outfits (knowledge) from the selection provided by the store's managers (the school administration). As one White, female, Teaching Fellow

asserted, problem solving and freedom are two key components a successful classroom. She believed, "Students will be more interested in the class if they have had some input into how it is run and what is taught." [126]

Acquisitiveness

When knowledge and teaching are assimilated into the consumer consciousness then *passion* for teaching is the motivation to move knowledge to the students. In the end, as students enter the *real* world, their store of knowledge will determine 'what' they become. Value is accorded to what students have rather than who students are.

Knowing, according to Heubner (1985/1999), depends upon being open and receptive. The process of knowing develops because openness and receptiveness create a fissure or a fault between current forms of life and that which persons are coming to know. This fissure provides space for doubt and uncertainty to enter. Doubt and uncertainty move people to continue the process of knowing because they stimulate an imbalance, discordance or disequilibrium.

According to Heubner (1985/1999), every way, or mode of knowing, is a way of being in relationships of mutual care and love. Knowing relationships of mutual care and love, however, often get distorted into control and in their most extreme, into modes of oppression. Love and care do not provide or pretend to provide certainty. They provide hope.

Infinite Desire

Preservice teachers were deeply influenced by the mantras of consumerism as we all are in the United Sates. They conceived knowledge as if it could be accrued through a careful collection and addition process. When they described *passionate* teaching, *passion* was based

on a *desire* to fill students up with their (the preservice teachers') selves, their knowledge and their care and to provide the safety of certainty.

Idolatry

Knowledge and information were treated as inert, dead and separate from life, even when preservice teachers expressed their intentions to "make the subject relevant to the student's life." Knowledge, or information as it was frequently referred to, was understood as having fixed, preexistent form. Thus, as one traditional, White, female student believed, people can be filled up with knowledge.

> The one thing that is infinite about human beings is our desire to learn. I feel that the role of education should be to fill that infinite desire with every type of knowledge available. We, as educators, should set higher expectations to try and fill the desire that we have to learn in order to establish a bigger desire for knowledge.[127]

Preservice teachers had a strong *desire* to reproduce their knowledge for their students. They planned to make their knowledge available to students as easily and expeditiously as possible. Heubner (1985/1999) thought schools were storehouses of knowledge not places of knowing. He called knowledge the "fallout from knowing" (350). As fallout, knowledge is separated from life, it is inert, dead. Knowledge runs the risk of becoming the object of idolatry. One traditional, Black, female preservice teacher expressed:

> When I think of a teacher, I think of someone who holds knowledge, and is therefore a powerful person because knowledge is power. Teachers don't necessarily have to be in a school setting. If someone knows more than his

> [*sic*] fellow man and is able to help that man learn what he knows he is a teacher.[128]

"Knowledge is power" is a ubiquitous phrase which loses its meaning in its ubiquity. Knowledge is idolized for its power, it is a totem for competition. Preservice teachers' *passion* for teaching and their subject-matter was like that of idol worshippers' zeal for their idols and proselytizing them. When knowledge is perceived as fixed and reified, knowing's invitation to establish mutually caring relationships is forgotten. The history of the creation of knowledge is forgotten. Knowledge becomes a strategy of power and oppression and the *love* that it engenders is distorted. In the following statement the elements of *passion* discussed so far are brought together.

> I decided I wanted to become a teacher shortly after my second year in college. I started learning so much in school; I wanted to share all of my exciting knowledge with those around me. I then realized I could share exciting knowledge every day with students, that I should put my passion to use to encourage others in the excitement of learning. History is the subject I would like to teach in high school. Being a high school teacher takes enthusiasm to result in motivation from students. I hope I can bring enthusiasm into my classroom to convey a passion for my subject. I believe if a teacher shows passion for the topic they are teaching, the results will be rewarding.[129]

This traditional, White, female student was *passionate* about her knowledge. Her *passion* contained tones of zealotry as she fervently hoped her *passion* would become her

students'.

We are all under the influence of the mantras of consumer consciousness. Preservice teachers espoused *passion* for teaching, their subject matter, and their students that was dependent upon the ideas that *reality* was in the future and the classroom should be a frictionless world. Therefore, knowledge became a commodity collected on the educational journey which students used as a medium of exchange (cultural capital) for successful entrance into the *real* world. *Passion* for teaching translated into excellent salesmanship or the generosity of the gift giver. Each preservice teacher expressed a deep concern that was tightly connected with a vision of an improved life for their students and 'the world'. However, the insidious ways that preservice teachers' concerns and commitments are shaped by cultural discourses of consumerism make preservice teachers vulnerable to despair (Lerner 2003).

Most preservice teachers expected knowledge to be fixed and permanent. Thus, knowledge appeared brittle rather than resilient and plastic. Fissures in knowledge caused shattering rather than growth. Heubner (1985/1999) believed, "If the student is brought into the deadness of inert knowledge, the student is also deadened; alienated from the vitality that co-creates the world of self and others" (351). I believe preservice teachers were brought into the deadness of inert knowledge through their prior educational experience. They had acquired sufficient funds of knowledge to make progress into teacher education and therefore, they assumed they had no need or they had no desire to negotiate those funds.

Uncertainty

In the context of questioning the idolatry of scientific "knowledge" for war and wealth Dewey (1939/1994) asked the following question, "Are desires fixed and innate, or are they the product of a certain culture?" (227). He believed the nature of scientific inquiry goes against naturally strong human impulses of certainty and expediency. The urge for expediency or efficiency in education (see Tyack 1974/2000) has been quite strong. The need to move students along on the educational journey efficiently was inferred in the *passion* preservice teachers felt. Rather than endure suspense, fear of the unknown, change and novelty, preservice teachers, like most people, opted to *passionately* cling to and pass along habituated ideals and assumptions about being *good* teachers. Dewey (1994) argued that the masses of people do not form their views on the basis of scientific inquiry, as much as educators and others profess to doing so. Most people, on the contrary have their beliefs and desires formed by "habit, accidents of circumstance, propaganda, personal and class bias" (230).

What I discovered in my *re-search* is nothing new but it is terribly disturbing because it verifies Dewey's insight into our propensities to be shaped by "natural tendencies" which make us vulnerable to *common sense* opinions. The following quotation is representative of preservice teachers' tenacious belief that there are stable, irrefutable, factual truths that they will *passionately* adhere to as teachers. One traditional, White, male Political science major asserted,

> Truthful is one word I would use to describe myself as a teacher. I refuse to teach my students any falsehoods, lies, or information I know to be untrue. This is

> because I believe that the more truth we know about our world, the more we can do for it.[130]

Preservice teachers, by habit and nature, were anxious to use information and knowledge that was true rather than struggle with the disagreeability of uncertainty. As this student so vehemently expressed it, *good* teachers seek to present 'the truth' to their students. Preservice teachers wanted the truth in the form of ready-made information so they would be able to use their teaching tools to impart it to their students. Their attitude and the attitude of education historically, toward inquiry and challenging *common sense* were hostile. Dewey (1939) linked schooling's proclivities to "dull native curiosity and to load powers of observation and experimentation with . . . a mass of unrelated material" to the public's vulnerability to habits of consumerism.

Dewey did not refer to cynicism or joy, as much as to the characteristics that make joy and critique possible and those circumstances, which are evidenced in preservice teachers' beliefs, that make them improbable. He does not make reference to spirituality, but to art. He argued imaginative intimations are the first to redirect desires, impulse and thought. According to Dewey (1939) art "insinuates possibility in human relationships not to be found in rule and precept, admonition and administration . . ." (236).

In the current literature art and spirituality are closely linked (Brizuella, Stewart, Carrillo, & Berger 2000; Gere, Hoshmand, & Reinkraut 2002; Greene 1995; Miller 2002; Mirochnik & Sherman, 2002; O'Sullivan, 2001). Spirituality in education refers to the "lived reality, about experience and the possibilities of experiencing moreness, otherness, transcendence, creativity, insight, new understanding and hope" (Heubner 1985/1999,

343).The consciousness in which knowledge as a commodity is more valuable than knowing as a state of continual becoming absents the characteristics that Heubner attributed to spirituality in favor of materialism. The possibilities of experiencing joy and hope are therefore entrapped in material desires and competitive attitudes toward one another.

The Propensity for Joy

Passion ought to lead to both the propensity to critique and the experience of joy. However, when *passion* only moves us as far as "rationalist forms of inquiry, pedagogy and development" (Diamond & Mullen 2002, 97) neither is provoked. Passion, in a spiritual or artistic sense moves us to unleash powerful emotions and seeks to "enhance rather than reduce uncertainty" (91).

***Love* of Children**

Preservice teachers knew they would *love* and care for their students. Caring about the success of their students, as this older White female student, asserted would be a strength.

> The greatest strength I bring to teaching is caring about the success of my students. I do want to know my students on an individual basis. I want to know their strengths and weaknesses. I want to show them that I care about their success by making myself available to them. I want them to be comfortable and confident about asking for help and accepting my suggestions and advice.[131]

This student did not proclaim her *passion* or care for the students themselves but for their success. She wanted them to accept her suggestions and advice. The majority of preservice teachers proclaimed their *love* for students. They wanted to know them and to be

there for them.

Hannah Arendt (1958) characterized the corruptibility of love. She believed love becomes false when it is made public and thereby used for political or public purposes. When love becomes public it enters into the world of things, not the natural or earthly space, but the realm of the fabricated world of human-made things. This world comes between people, as, in Arendt's (1958) terms, a table between diners. The fabricated things of the world are in-between people; these things can be furniture or ideologies. They have the power to separate us and bring us together. When people have things in common with one another, things bring them together.

Arendt (1958) argued love is an unworldly or "worldless" phenomenon and belongs to the unworldly private realm of intimacy. She maintained admiration is a more public form of relationship than love and is "consumed by individual vanity as food is consumed by hunger" (1958, 56). Preservice teachers' hunger for admiration is evident in the quotation at the beginning of this section. The preservice teacher hoped her students would understand she cared for them enough to ask for and accept her advice. Her students' success and her need for her students' admiration got in-between her students and her self.

On the other hand, Arendt (1958) proclaimed love has the capacity to be self-revelatory, disclosing 'who' some is. Love, according to Arendt, is totally unconcerned with what the other person may be in the world, his or her success or failure. Arendt (1958) argued, "Love by reason of its passion, destroys the in-between which relates us to and separated us from others" (242).

Admiration is a form of narcissistic fulfillment. When teachers are admired, *love* for

their students is collapsed into respect for the teacher. The teacher *loves* the student to the extent he or she recognizes his or her self in the student and the student is recognized in the teacher. Jagodzinski (2002) described this intersubjective relationship as depending upon having the student "complete the teacher's desire by acting (actively or passively) to be the perfect pupil who mimics and emulates teacher expectations; or for the teacher to complete his or her own desires for his or her own satisfaction" (90). Thus, the teacher and the student are no longer different from each other; they are not one and the *Other*, but more nearly one and the same.

Success . . . shall pass them by

The impossible requirement for teaching is to act altruistically, to act for the student, not for "my" self; to pass over me and relate directly to the "other." Van Manen & Li (2002) used Jerome Bruner's term, "extravagant people," for people who taught this way. Van Manen & Li (2002) believed extravagant people are so "secure in their selfhood, in the sense of what they are up to, that they can give themselves away or take people into themselves" (223).

Another term that might be employed for such teachers is compassionate. Most preservice teachers in this study expressed caring for their students as a form of diminished compassion. As one traditional, White, male student's beliefs emphasized, preservice teachers had requirements their students would need to meet to earn their compassion.

> The role of the teacher is limited. I strongly believe that the teacher should only work as hard for the student as the student is willing to work for him or her self. I pledge never to give up on a student, but if that student is

> determined not to do the work, then success – at least in my class—shall pass that student by. . . I would like to be both teacher and friend to these students though no pity shall I show to the student who does not do the work. . . .[132]

This preservice teacher's compassion was limited. His students would be required to fulfill his satisfaction with them. Compassionate teachers provide security for their students which promotes risk-taking and learning that go beyond "learning that is merely performance that tries to impress the teacher" (Miller 2002, 100) or fulfill the teacher's need for admiration, respect or satisfaction.

Prizes

In the public sphere of school *love* is translated into admiration and respect. Respect is a variety of friendship without closeness or intimacy. According to Arendt (1958), respect is a way of showing regard for a person from "the distance that the world puts between us" (258). Respect depends upon qualities in the other person that are admired or achievements that are prized. Regard, on the other hand, is independent of these. Preservice teachers were intent upon gaining their students' respect. This traditional, White, female student listed her qualities as if she were writing a resume to gain respect for herself.

> I hold myself to be an open-minded, dedicated, understanding, and caring individual. These qualities are demonstrated by the way I communicate with people around me. I am never quick to judge, and I do what I can to be an active listener. My dedication is demonstrated in so many ways, I show perseverance in my long standing relationships with friends and relatives.

> This dedication can be seen in the jobs that I have had, small and large. All of these qualities I feel will be essential in my teaching career. [133]

Most preservice teachers berated students for their lack of respect and viewed this as a recent phenomenon. They believed they would have to earn their students' respect and the students would have to earn theirs.

Almost fifty years ago, Arendt (1958) recognized the modern loss of respect, a phenomenon that psuedo-public opinion, or *common sense,* has people thinking is extremely recent. She asserted that the modern loss of respect is in fact a conviction that respect is due only when we admire others' accomplishments and/or qualities or hold them in esteem. In this way, relationships become depersonalized because we no longer hold each other in deep regard. Caring for, or *loving* students, as the preservice teachers believed they would do, is impersonal because the preservice teachers demanded admiration, both from the students and the public. As this next quotation illustrates, preservice teachers had conflicting ideals about respect. This traditional, Native American female student planned to respect each and every student and at the same time punish any student who did not abide by her rules of respect.

> Social acceptance is an important feeling that every student needs to experience, and each student should be treated with respect. I will make sure that each and every student is respected and treated fairly while in my classroom. I will punish those students who are disrespectful or mean to other students. I have very little tolerance for those types of behaviors.[134]

The contradiction in this student ideal for respect is in her confusion between respect and regard. If she were to hold her students in deepest regard she would not have to tolerate their

behavior or punish it. Rather, their behavior and all that it implies would become part of a deeper relationship with that student, not simply an occasion for extinction.

Conveying a Sense of Warmth

Preservice teachers' proclamations of *love* for their students were associated with their *desire* to provide safe comfortable zones. *Loving* students was equivalent to protecting them, making them happy and making learning *fun a*nd easy. It was also a way to earn their respect and admiration, and to control them.

> As an educator, I will take on more tasks than simply teaching material. I will be responsive to students' needs, cooperative with problems, stern with guidelines, and motivational in the classroom. All of these aspects are important for various reasons. Overall, the main reason I find them important is because caring about students makes them try harder, achieve more, and continue their desire to be successful. Being responsive will allow my students to know they can trust me in my teaching and even in my judgment. They will be reassured that someone listens to them, considering a lot of students don't have enough people, or anyone, to listen to them. . . There can be no forward progress if a roadblock stands in the way. Being able to work out problems with students not only opens the path for them to do better, but also lets them realize they are treated as equals.[135]

This White, female traditional student expressed her belief in the utility of caring. Embedded in her ideals of teaching are the assumptions about progress, *reality,* and the control. Proclamations of *love* for students were a sign that these preservice teachers wished

to provide comfort, order and protection. Caring for students was equivalent to protecting students from the adversities of the *real* world and guiding them safely down the path to success in the future. Preservice teachers believed the equal treatment of all their ‘diverse’ students would be evidence of their *love.*

> I will always strive to treat all my students equally and not use favoritism. I am sure that I will have students who will dislike me and I will try to resolve our differences. If we cannot or are unwilling to work out our issues out, then I will still put our differences aside and treat that student the same as everyone else. In philosophical terms, I want to have an open relationship with the students. I want to be friendly. I want my students to like me, but not take advantage of me.[136]

Like this White, female Teaching Fellow, preservice teachers saw themselves extending comfort and *love* through their attitudes of fairness and inclusiveness. This preservice teacher even stated explicitly she would treat everyone “the same.” Britzman (1998) suggested such shows of pedagogical tolerance and inclusion are actually the breeding grounds of normalization. She argued, “such hopes are able to offer only stingy subject positions of the tolerant normal and tolerated subaltern . . . the subject positions of “us” and “them” are recycled as empathy” (87). Preservice teachers believed they would *love* their students even as they feared them and planned strategies to neutralize them.

In-authenticity

Preservice teachers labored to design ways to be tolerant and caring. They were aware of the challenges of teaching ‘diverse populations’ and people who ‘had different values’

from them. One solution many decided on was to treat everyone, as if they were, the same. This solution would make the classroom comfortable and safe. Conflicts would get submerged beneath the calm of commonality. Popekewitz (1998) called this the "moral responsibility" (50) of teaching, as it is often dysconsciously understood. The responsibility of the teacher is to "revision the inner feelings of the child . . . the achievement of teaching is the moral governance of the identity of the child" (50). One White, female Teaching Fellow, expressed this sentiment in the following,

> It is the teacher's ethical obligation to do all that he or she can to create an environment conducive to education. Beyond that, it is the teacher's moral obligation to instigate and nurture a love of learning within the student.[137]

Not only do students become regulated and normalized within relationships based on tolerance, sameness, and assimilation, teachers are limited to superficial engagement with their students. Rather than constructing his or her own life as a teacher, teachers role play, or engage in "inauthentic involvement . . . following a script pre-determined by others" (Goodfellow & Sumison 2000, 8). In such relationships teachers' satisfaction is dependent upon students' meeting their expectations.

In order for students to meet teachers' expectations, expectations become restricted, "*realistic* expectations are a crucial way to constrict" (italics added, McWilliams 1999, 59). or restrict one's self in order to obtain satisfaction *Realistic* expectations then become practices that teachers use, such as using different teaching strategies to meet individual needs and listening to students' opinions that tell teachers "who they should be" (60).

According to preservice teachers, teachers' relationships with their students would be

mediated by rational and reasonable thinking. Teachers and students would not, therefore, meet each other 'face-to-face' (Levinas 1969/2002). Levinas is worth quoting at length:

> The face resists possession, resists my powers. In its epiphany, in expression, the sensible, still graspable, turns into total resistance to the grasp. This mutation can only occur by opening of a new dimension. For the resistance to the grasp is not produced as an insurmountable resistance, like the hardness of a rock against which the effort of the hand comes to naught, like the remoteness of a star in the immensity of space. The expression the face introduces into the world does not defy the feebleness of my powers, but my ability for power. (Levinas 1969/2002, 517-518).

Levinas argued that true responsibility comes about because the 'other' person makes a "claim on me." In contrast, preservice teachers expected to care for their students as objects of their own perceptions. Preservice teachers planned intentional relationships. That is, they believed, the proper caring relationship would be the one they intended for the students' success and thereby, their own satisfaction. They thought of their students as they thought of things toward which they could reasonably determine an intention.

Van Manen (2000) elaborated on relationships that are not intentional, but develop from an "ethical impulse" (319). He believed the ethical impulse occurs in the immediate and unmediated encounter when one person appeals to the other, or calls for the care of an other. The one who cares' response is involuntary and comes before he or she can plan or think about how and why to respond. Van Manen (2000) explained, "I cannot help but feel responsible even before I may *want* to feel responsible . . . This is the call of the other

[referring to Levinas] . . . [This care] cannot be reduced to care of the self" (van Manen's italics, 320). It takes an extravagant person to care in this way, but the first step is to be able to think in this way and that demands criticality of *common sense.*

Presence

In order for teachers to engage in authentic, ethically responsible relationships they must be personally present to their students. Teachers need to be secure in their self-hood, which is far different than being proficient at playing a role. Ethical responsibility or responsiveness alludes to a sense of the sacred (Gere, Tsoi, & Reinkraut 2002) and demands there are laughter, questions, and even anger back and forth.

Sacred relationships are relationships that transcend the rational order and make demands on the subjects to be vulnerable and open to one another. They demand we hold each other in regard. Preservice teachers described relationships that fell within the boundaries of their profession and appropriate pedagogy.

> My personal philosophy of education is based on the fact that a teacher is a friend. I want to be a teacher because not only do I want to educate young people, I also want to have an impact on their lives. I want to shape who they become by being their friend, someone they can trust. I believe that when students know their teacher really cares about them, then they will work harder, will show enthusiasm for the teacher's class, and will cooperate by developing an appetite for knowledge. I consider my relationship with my students to be a crucial issue. When a teacher develops a relationship with a student, it need not be extremely personal, but at the same time, it must be

> personal enough that the student feels comfortable . . . I will care about the well being of students in my classroom and will show genuine concern for their feeling.[138]

This White, female Teaching Fellow believed she understood the specific boundaries of professional friendship. She believed in relationships but defined them within professional boundaries, not as terms for living together with her students (Plunkett 1990).

Molding, Pouring, Shaping and Marking

There is a violent quality usually associated with passion. Passion is violent because it often imposes a difficult and disruptive emotional and/or physical state. Passion is a turbulent emotion. Any powerful emotion, including hatred, anger and greed (American Heritage Dictionary 1970) may be described as a passionate emotion. Violence showed up in preservice teachers' ideals about *good* teaching but was not acknowledged. In the next three quotations preservice teachers used words and phrases that invoke the inherent violence of teaching, but they did not perceive it. They each intended quite beneficent terms. All three are White females.

> I often hear teenagers complaining about how they will never need history and how it is of little use to their lives . . . I hope to strip them of this mentality. That would be the most rewarding result from teaching.[139]

> Furthermore, to also pay tribute to the few great teachers who passed through my life and left an influential mark.[140]

> I want to be a teacher so I can infuse knowledge into young minds. . .

> Students should . . . leave school every day with a bit of new knowledge instilled in them[141]

Each of the quotations illustrates the violence inherent in *passionate* teaching. The preservice teachers used the words, “stripping”, “instilling”, leaving marks”, and “infusing,” to describe the ways they hoped to teach their students. The student was understood not as simply a passive receptacle but an empty, vulnerable one. Violence implies that a dominant person imposes his or her will or power on one who is vulnerable and subject to domination. *Desire*, *love* and *passion* as well as knowledge were introduced into the student by the more powerful or greater person, the teacher (Shapiro 1999). Thus, education can be a violent imposition or interference.

I am not suggesting preservice teachers in this study are pederasts or sadists. What is interesting and important to me is the assured way they expressed such invasive and pederastic convictions in the context of being *good* teachers. Preservice teachers exhibited “self-congratulatory smugness” (Purpel 1989) and were self–assured their knowledge was ‘the’ knowledge. As this White, female English major expressed they intended to “impart [their] knowledge on future generations.”

> I value the success and continual improvement of “my kids”. The grades I give will be far less important to me than the smiles of understanding, realization and self-fulfillment. My joy and excitement for teaching comes not from salary . . . but from my anticipation of feeling useful and important. I want to touch lives. I want to give a younger generation the satisfaction I gain from simply knowing part of the things I know. I hope to instill a

"yearning for learning" and in turn all I ask is the chance to do this.[142]

The labeling of preservice teachers' *desire* for pederasty is not at issue (Todd 1997). What is, is the question of how preservice teachers have taken up the discourse of violent intrusion and embraced it as evidence of being a *good*, *passionate* teacher. How does that gets in the way of being critical and joyful? Also at issue are the ideas, ones that are consistent throughout this research, that what is important is filling up, rather than emptying; of plunging forward rather than staying still; of the asymmetry of *loving* relationships wherein one person takes in or instills him or her self in the other person in order to fill that person with what they need. It is clear that being a *good* teacher was somehow equivocated with wielding beneficent power even when that power would be expressed violently. As one preservice teacher stated, "I want to remain in the hearts and minds of my students the rest of their lives."[143]

Love, passion, and desire had been transformed into commodities that could be exchanged. Like knowledge, they had become uncontested virtues necessary to pedagogy. Rage, pain, frustration, bewilderment, humility and confusion, among many other qualities, had been dredged from *passion*. Only pure, appropriate, manageable, benign and clean remnants remained to signify *passion*, *love* and *desire*. Likewise, the students and disciplines were reconfigured from subjects into the objects of *passion*. Mutual agency was not apparent in *passionate* relationships. Students would be *loved* because they completed preservice teachers' *desire* to create people who mimicked and emulated their expectations. Preservice teachers, and at times, I, planned to appropriate the *other* in order to form him or her in our own image (jagodzinski 2002; Martusewivz 1997; Mc Williams 1999).

Courage

In my analysis *passion* was treated as a variation of the power to protect students and fill them with the teachers' knowledge and skills. *Passion* was a way to leave an 'influential mark' on students. The teacher's *passion* tended to be violent and invasive even as it was conceptualized as benevolent and protective.

Power, like *passion,* can be a protective force as well as an imposition of will. Preservice teachers imagined they would use their power to rescue students from *reality* and uphold *common sense* about *good* teaching and valid subject matter. Preservice teachers consistently referred to their need to have control over their students.

Passion and power were associated with being fearless and courageous against the obstacles and adversity that comprised *reality* and students. The fervor of the zealot makes teaching a noble profession, as this White male traditional single parent student pointed out:

> Teaching in my opinion is the last noble profession left . . . Going the extra mile to become a teacher is not an easy road to take and material rewards are few and far between. . . . Our job is to inspire our students into an academic fervor that makes them reach out with their minds and take a step into the larger world.[144]

Courage was conceived of as a defensive mechanism related to preservice teachers' ability and willingness to wield their power and use their *passion* for the good of their students. One older, White male student stated, "Too many people that would make great teachers are afraid to live the struggle that is a teacher's life."[145] For the most part courage was connoted as "that quality of mind which shows itself in facing danger without fear or shrinking,

bravery, boldness, valor" (Rogers, 2001, 155). The dangerous 'thing' these preservice teachers believed they would face was the changing, complex and diverse world outside the classroom and a diverse student population. The 'things' they most defended were 'Truth', unification, certainty and a common culture or the status quo.

Lattice Webs: Stuck in the Crook between *Reality, Fun and Passion*

I found preservice teachers' attitudes towards education were attached to three major sticking points: *reality*, *love* and *fun*. Between these points the *common sense* of education was spun into a web that snarled preservice teachers' understanding of being teachers. All three concepts were constructed upon the precepts of materiality, detachment, instrumentalism, objectification and finitude. Preservice teachers, and teacher educators, who hoped to produce successful students, were limited by these precepts because they curtailed critique and limited joy.

I envision this web of idle *common sense* talk as a lattice web. Lattice webs are spun in the crooks of tree limbs and therefore basically triangular. They are a form of highly specialized orb web. The orb has been simplified and specialized over eons (www.amonline.net.au/spiders/life/web.htm 1/31/2003).

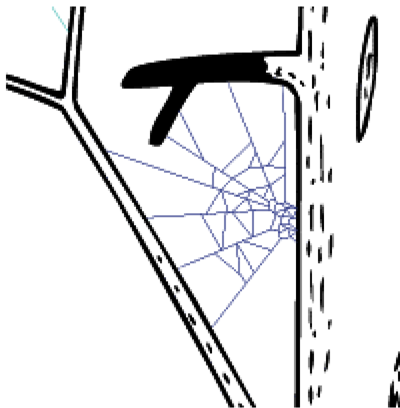
This metaphor is useful for several reasons. Typical lattice webs are anchored in triangular spaces. I suggested *reality*, *fun* and *passion* as a triangular space for this web of constructs. Between these three points are created the numerous interstices of the undergirding concepts that I elaborated in chapters 4, 5, and 6.

Lattice webs have evolved as simplifications of orb webs. The concepts of *reality, fun* and *passion* preservice teachers' thinking adhered to are simplifications of complex

phenomena. Simplification has served to remove the intangible, unstable, intersubjective, multidimensional and often contradictory elements from *common sense* understandings of being a *good* teacher.

Lattice webs are highly specialized. Simplification is a strategy for specialization. *Common sense* and idle talk in education are simplified and specialized forms of communication which serve to limit understandings. My *re-search* indicates preservice teachers are entangled in the webs of idle talk and have concocted versions of *reality*, *fun* and *passion* which fundamentally reinforce and are reinforced by *common sense* about experience, people and ideas as material, stable, objectified and detached. In turn, preservice teachers' responses to criticism are limited and provoke the tendency to avoid critique and become despairing, reactions that curtail possibilities for being both cynical and joyful.

In the final section of this dissertation I introduce my theory about preservice teachers' attitudes against critique and tendency to be naively optimistic. I will describe the implications for teacher education that the findings suggest. I will also suggest the significance of these findings.



Lattice web: www.amonline.net.au/spiders/life/prey/web_types.htm

CHAPTER 8

DISENTANGLING THE WEB

> *The immediately experienced qualitative whole is vague, inexact and indeterminate, yet it influences the later discriminations of thought. Qualities envelop us; we are enwrapped –rapt – within them, as within a wonderful dance, and they are within us.*
>
> -Garrison[146]

In this chapter I explicate my theory about preservice teachers' propensities to being critical and hopeful. I do not simplify nor do I pour theory into a mold to be used as a model. I do not offer theory that might make teacher education easier, calmer or more efficient. While the premise of this research has been to disentangle preservice teachers from webs of idle talk about education, I make no inferences about education becoming a cleaner, less complicated or simpler endeavor. In fact, being encased in *common sense* feels safer, is simpler and demands less work than being aware, questioning, and resistant of it.

C*ommon sense* about teaching tells us that teaching is technical, ahistorical, apolitical, and only incidentally social and cultural. Preservice teachers generally deny their beliefs are *common sense*. They wear ideological blinders as a form of protection. This constricts their experiences of both joy and cynicism and the possibilities for making schooling more just, equitable, democratic and humane.

My theory is built as a web which may seem contradictory to the ideal of freeing educators from a web. However, one major point of my theory is that we can not understand the predicament preservice teachers and teacher educators are in unless we study it as a web-

like structure of interdependent experiences, cognitions and responses.

My first theoretical consideration is of preservice teachers' previous education. Second, is concern with the insufficiency of critical studies in teacher education and the proposal that teacher education would benefit from inclusion of a spiritual dimension. My third theoretical consideration is that research and practice in teacher education would benefit from interdisciplinary studies. Finally, but not least important, is the benefit of the social foundations in education. Each of these theoretical elements must be viewed together as an integrated, undergirding whole in relation to preservice teachers' dispositions toward being uncritical and naively optimistic.

Location, Location, Location

Turning Aside and Sliding By

The trend of education, to impart knowledge, skills and concepts, and of students to seek knowledge, skills and strategies to use in specific, individually profitable and acceptable ways, was accepted by preservice teachers. Students in Introduction thought critically about how to *do* teaching better, more efficiently and effectively. Their thinking was ameliorative but not transformative. They rarely questioned why a trend of education *is*, what its underlying principles are and how it came to dominate discourse about teaching, learning, students and schools.

Research has documented that students entering teacher preparation courses have internalized certain expectations, beliefs, ideals, attitudes, and influences about being *good* teachers (Britzman 1991; Cole & Knowles 2000; Cornbleth 1987; Weber & Mitchell 1995). Cole & Knowles (1993) submitted preservice teachers have "firmly rooted images of themselves as

teachers and high ideals and aspirations about teaching" (459). A large percentage of students entering teaching programs believe there is little they need to learn to be *good* teachers because they think they have acquired the requisite knowledge and skills about teaching they need (Cole and Knowles 1993). Many preservice teachers verbally expressed this expectation from the first day of Introduction class on.

Another widely held belief was entry into and matriculation in teacher education is relatively easy and intellectually undemanding. In every class, I had at least two students, and sometimes several more, who said they had tried other majors in college and thought they could at least succeed in teacher education. The expectation that teacher education ought to be easy countered my attempts to require intellectual and emotional struggle as prerequisite to being thoughtful, committed teachers.

The importance of helping preservice teachers make their personal histories, beliefs, assumptions and ideals explicit can not be understated. Without this exercise the status quo is perpetuated and leads, not only to the disillusionment of new teachers, but also to the perpetuation of inhumane, undemocratic and inequitable conditions in schools and by association in the world. What I expected to happen when a critical dialogue about teaching was introduced was an internal struggle between what each preservice teacher already held as 'True' and emerging new ways of seeing, thinking and acting. Thus, much in class and on line discussion in Introduction was aimed at making personal histories and preconceptions explicit. A primary concern of my research was the difficulty of encouraging preservice students to engage in an ideological struggle.

***Good* Teacher**

Most of the students in my classes expressed firm beliefs about what *good* teaching is. They believed *good* teachers are *passionate* about their students' success*,* keep their classroom a *fun* and safe place, and protect their students from the *real* world while preparing them for it. According to preservice teachers, *good* teachers have the appropriate skills, knowledge and strategies to do these things correctly. Many preservice teachers curtailed ideological struggle through strategies of denial including unquestioning complicity with or acceptance of *common sense* and stereotypical images of *good* teachers.

Perhaps, struggle between old and new ideologies was not critically engaged in because preservice teachers were too young or because I was a novice teacher educator. A third possibility is preservice teachers were trained not to recognize or engage in such a struggle. Compounded by their belief that struggle, conflict, and pain have no place in classrooms, theirs or their future students,' which are supposed to be safe, *fun* and un*real*. The concepts shaped by dominant ideologies may in fact get reinforced through denial, which was preservice teachers' most common response to the demands of intellectual critique.

Burying Controversy

Preservice teachers have had years of experience, exposure to and practice in burying controversy and tacitly agreeing to overlook complex problems in favor of expediently restoring calm efficiency. Darling-Hammond (1997) posited schools have "acted to bury the dialogue that would allow real problems to emerge" (51). Schools function by submerging controversial conversation.

Political development requires people to engage in conversations about controversial problems and issues. The process of collective struggle, a process that includes power sharing, is vital to such conversations. As Dewey (1916) suggested: ". . . aims, beliefs, aspirations and knowledge cannot be passed physically from one to another like bricks; they cannot be shared as persons would share a pie by dividing it into physical pieces . . . Consensus, as opposed to passive acceptance, requires communication" (4). Preservice teachers, concentrating on becoming *good* teachers, were loathe to invite controversy into the classroom and expected to pass on, instill or impart uncontested beliefs, aims, values and knowledge (in)to their students. They wanted me to pass on, instill and impart methods, information and skills that would turn them into *good* teachers.

Issues of Power

Boyer & Baptiste (1996) focused on the problems and issues of recruiting and retaining teachers of color. They argued teacher education must confront the "academic violence" (786) that schooling incurs on people of color. According to Boyer and Baptiste, academic or instructional violence occurs when "educators engage in behaviors that are viewed as unfair, disproportionate, negative or inappropriate and when the learner has no recourse in a given situation" (786). They argued in order for teacher education to confront academic violence teacher education ought to educate preservice teachers to recognize the "arbitrary decisions about students, their learning style, their intellectual capacity or potential" (786) perpetuated by acceptance of *common sense* practices and policies. Most importantly teacher education should "prepare teachers to share classroom power" (786).

Preservice teachers considered issues of power as the most pressing problems they would face as classroom teachers. Their concepts of *reality, fun* and *passion* were embedded in their concern for power in their classrooms. Preservice teachers had fixed and definite ideas about the sovereignty of teacher power that were obscured by their claims of *passion* for and *desire* to have *fun* with their students. My efforts to disentangle assumptions about power from socially conditioned ideas about proper pedagogical relationships, knowledge, freedom and competition were, to a great extent, ineffectual. Preservice teachers remained inured to the concept of 'instructional violence' in their expressions of commitment and conviction to caring for all their students, having a good time with them, protecting them and helping them succeed.

Expectations

Teacher educators need to be compassionate and understand that preservice teachers have had very few opportunities to "equip themselves' for the task of historically and socially situating their selves. I realized I was expecting a lot from my students not because I overestimated their developmental stage of maturity but because I underestimated their previous education. I became frustrated because I felt overwhelmed by the work of helping students develop criticality and a deeper understanding of the content in Introduction and the lack of time institutional demands allowed for such work. Recognizing the inexperience most preservice teachers have had engaging in ideological struggle and political, historical, ethical, and philosophical analysis means teacher educators have the responsibility to take seriously the challenges of helping students experience and develop dispositions to be critical.

Idle Talk

When preservice teachers exited the Introductory course they were still blind to the web they were stuck in because, for the most part, they were in denial. Had we primarily engaged in idle talk? A substantial conversation about ourselves as teachers or education as political, cultural, social, historic and economic institutions was begun numerous times but almost always circled back to the comfort of idle talk.

Idle talk is a form of simple communication wherein information is exchanged (Heubner 1963/1999). Conversation, on the other hand, is the dialogic act of communication wherein the information exchanged has the effect of causing the recipient to reshape it or him or herself, "and continue the dialogue on a new level" (78). Conversation, according to Heubner (1963/1999), happens when a "willingness to be influenced" (78) occurs between and within the people communicating. He elaborated and described this openness as, "a curiosity based not on a desire to verify one's normalcy and worth, but on the acceptance of and awe for the complexity and the mystery of human life" (78). And, I would add, for all life. We have to make time for conversations and the value of conversations has to be sanctioned. Britzman (2000) commented that our oldest complaint in education is that there is "not enough time to address existential, political, or even ontological breakdown" (201) and then she asked if what ever we do with our time can we "do without these difficulties?" (201).

Conversation and Stillness

I propose teacher education be conversational. Conversation, unlike idle talk which I refer to in my title, is more than mere communication of information. Conversation involves openness, recognition of the dialogic process and acceptance that the range of human(e)

responses is not limited to measured the rational and reasonable (Heubner 1999).

Conversations take time. In particular, conversation requires time for stillness. Current educational practices with their insistence upon expedient preparation for the future and quantitative measures of achievement and progress, do not allot, let alone value, time for stillness, or the incubation period, necessary for conversation. The institutional demands for the Introduction were that it is a survey covering a wide range of content about teaching in a short time and it includes field work. These demands were influenced by national standards for teacher testing as well as the culture of this particular college of education.

Idle talk substituted for conversation. Time to incubate ideas and to reach beyond the need to be rational and reasonable about irrational and unreasonable problems was not available. Those preservice teachers who began the process of conversation often gave up. Idle talk tended toward despair, a cynical consciousness succumbing to the nihilistic attitude that there would be nothing worth doing because everything that might be done could be deconstructed and relativized. The deeply ingrained habits of rational-technical thinking and ideas about progress and individual achievement played a much greater part in the preservice teachers' critical dispositions and abilities than age and developmental stages did.

Awe, wonder and mystery, the complexity of life and openness towards the world were hardly mentioned and never sanctioned as appropriate or meaningful responses to the problems and issues of becoming teachers. Even the language of *passion, fun* and *reality* were reifications of the already known. Reification of concepts in the language of teaching obscures the world rather than opening it up. The language of conversation is language that opens the world for discovery and participation. It is evocative language (Heubner 1963/1999).

Desires

For many students, desires were heightened in this course. An intention of Introduction was to expose preservice teachers to critical analysis of schools, teaching, learning and content. Through this exposure their perceptions of a lack between their "present circumstances and an imaginary representation of that which we do not possess in concrete reality" (McLaren 1999, xvi) was exacerbated. Thus, their desire to fill up the spaces left by the failure of students, schools, and teachers, as these failures are conventionally explained in popular, governmental and academic texts, was evidenced over and over again. However, this profound desire did not move the students to see how their desires were shaped or how they participated in shaping them. Rather it led preservice teachers to reinforce *common sense* logic of working in accepted ways only harder, faster and more. It led them to seek skills, knowledge and strategies for greater control, prediction, efficiency and excellence.

The desire to fill up led them to view "some" people as deprived or deviant in particular ways and the teacher's role as saving or rescuing them. Preservice teachers' desired more effective work, more concrete knowledge, and more strategies for protection to make up for deviancy and deprivations in the *real* world and to keep deviances, deprivations and inconsistencies out of the classroom. They had a sense of urgency invoked by their sense of lack in 'concrete *reality*.'

Abstracted Selfs

Kincheloe (2003) predicts that if teachers continue to be educated in the technicist paradigm, one in which teachers are immersed in a culture of expert knowledge; generic theories, strategies, and models; statistical representations of types of students; and a fixed and

predetermined 'knowledge base,' then they will be conceived of and conceive of themselves (although they may not recognize this) as "a unit of production in an assembly line – historically abstracted selves located outside the wider social context" (52). The prevalent idea among preservice teachers that *reality* is outside the classroom implied preservice teachers already viewed themselves as abstracted from the wider social context. This despite teacher educators' efforts to help them understand their connections with society, history and culture as evidenced in course work that highlighted the nexus of school and society.

No Utopia

I was somewhat surprised that the vast majority of preservice teachers were so historically abstracted given the emphasis, at least in theory, in teacher education on constructivism, cultural diversity and multicultural education. I presumptively associated preservice teachers' youth with idealistic, utopian dreams and enthusiasm for political activism. Many of them expressed utopian dreams and idealistic hopes, but not much, if any, determination to restructure institutions of negativity, inequity, disproportion, and inappropriate teaching nor any desire to unpack their *common sense* about *good* teachers. Rather they wanted to refine their classrooms according to the dictates of *common sense* and make their classrooms into individual utopias.

I also associated the academic fields of study represented by preservice teachers in Introduction, especially language arts, literature, social studies, history, political science and second languages, with critical interests in culture and history. Thus, it surprised me that preservice teachers clung undisturbed to ideas about control, expertise, knowledge, success, achievement, values, relationships, neutrality, difference, *reality* and tolerance. On the other

hand, given the political climate and the majority of the student population in my classes, which was White, Protestant, Southern, female and at least moderately successful in school, their uncritical acceptance of conventionalism was not surprising nor was their propensity to actively protect it.

Hypocrisy?

I recognize the possibilities for inherent hypocrisy as I proclaim my dedication and even my passion for promoting critical pedagogy as the 'right' way to engage in teacher education. I also recognize the irony in my own work as teacher educator, especially since Hinchman and Oyler (2000) were so adroit at helping me see it. In a self-study of their own complicated, critical teacher education practices they,

> . . . realized with great irony, that our facile criticisms represented students' desires in ways that paralleled what we critiqued in them. We discovered desires in our words for authoritative knowledge, effective methods, coherent organization, and harmonic relationships that mirrored our students' requests of us. (505)

I have reached a tentative position wherein questions of both/and are plausible and so I am comfortable with the irony in teaching teachers to be critical of certainty, content knowledge, methods, authority and at the same time recognizing the human need for some structure, certainty, authority, and content knowledge. Having shared a similar experience to Hinchman and Oyler's of constructing careful lesson plans, cohesive units and sophisticated assignments, I implicate myself for possibly "wanting more from my students than [I] had experienced" (Hinchman & Oyler 2000, 505). Thus, I am not an advocate of dispelling certainty, stability and some principles and rules that may work well for preservice teachers, novices and even

experienced teachers because we need some of those. However, the dangers of accepting and accumulating principles, laws and rules that work as proof that one has become a *good* teacher are enormous. Dewey (1916) pointed out that doing so makes teaching out to be a process of mechanical refinement rather than thoughtful reflection and ethical development.

Disassociation

Preservice teachers located their commitments to being *good* teachers within *common sense* about teaching/learning/schools/students. They did so without situating themselves or their commitments historically, politically, and socially. This disassociation was replicated over and over by the preservice teachers. It is also replicated within systems of teacher education, and education in general, which deny students philosophical, historical, sociological, and cultural studies (Kincheloe 2003) in favor of a 'basic education'; an education basic to economic and political privilege, more than to becoming a fully expressed self.

'Basic education' aimed at individual excellence encourages people to excel at the expense of others. Basic education aimed towards excellence does not encourage persons to strive to fulfill that which is sacred, moral or most human in each one and as a collective (Purpel 1998). It does not encourage bonding or participation with/in the world. Basic education tends to be techno-rational, consumer-based and mechanistic.

Precursors of Despair

The dominant discourse of basic education makes criticality into a precursor of despair. Criticality is equated with techno-rational problem-solving and so contorts being critical into a precursor of despair. People in society/cultures which are predominantly Western Euro-centric, being steeped in modernism's deterministic divide, expect to be able to control and predict the

nature of people, events and things. This leaves us incapacitated in the face of uncertainty, instability and contradiction (Selby 2002). No matter how thoughtfully the preservice teachers wrote about diversity, mutual respect and the vagaries of truth, they circled back upon them selves in ways that acted as a means of preserving homeostasis, like the comfort of safe classrooms isolated and protected from the *real* world. Preservice teachers seemed compelled to deny conflicts, contradictions and unpredictability in favor of maintaining a "false consciousness about a given situation" (Compton 2002, 111) such as teaching. In the comfort zones they described as being most beneficial for teaching/learning there were no places for confrontation. Roy (2002) asserted, "Transformation demands fierce confrontation of oppression and deep imaginative caring for social justice" (258). That is what a critical study of education needs as well.

Dichotomous Thinking

Another reason preservice teachers and teacher educators are predisposed to become despairing in the practice of critical pedagogy or critical awareness is that they have traditionally been taught to think in dichotomies. Generally, we, in Western Euro-centric cultures, have dichotomously partitioned off our experiences. For example we divide thinking from feeling and split the body from the mind. We have very little cultural practice in thinking or understanding dialogic relationships; how entities/concepts/experiences shape and are shaped by each other such that the mind and the body are shaped and shape each other, fact and fiction shape and are shaped by each other. Thus, the pressure to be critical leaves many feeling as if a choice must be made between two opposing courses of action in order to "construct a plausible narrative of progress" (Rorty 1999, 232).

Preservice teachers believed they would either have to teach children academically rigorous curriculum <u>or</u> devote their efforts to the existential and ontological. So they tended instead to simply limit the existential and ontological in favor of the academic. In fact, preservice teachers planned to give up the existential and ontological if or when those concerns interfered with the delivery of knowledge and information.

Our embeddedness in society/culture dominated by the Western Euro-centric idolization of progress, competition and individual freedom and represented by *reality* as sets of polarized categories of experience, leaves many unprepared to grapple with dialectic or dialogic relationships between and among ideas, concepts, entities, and experiences. Thus, Rorty (1999) argued, "[r]esentment and frustration take the place of hope" (232). Furthermore, in this dichotomous paradigm "things" that have to do with schooling are intellectualized.

Hence, preservice teachers dichotomized school from the *real* world. The world of school was the world of cognition/the mind/reason and the *real* world was the world of emotion/the body/the irrational. Splitting experiences from each other reconstitutes emotions like *passion*, love, and enjoyment within the discourse of education. Rather than connoting visceral, emotional, relational responses *passion* and having *fun* came to be rationalized ways of behaving as *good* professional teachers. Preservice teachers were unprepared to grapple with dialogic relationships. Most preservice teachers resorted to resolving the disequilibrium intellectual and emotional struggle causes by choosing a reasonable and familiar image of themselves as a *good* teacher. This represented a form of denial and, therefore, self-protection.

Ambivalence

When I began this *re-search* several times the question emerged of how I might expect students who are young to be critical. After all, were not their lack of experience and intellectual development sufficient to reconcile their dispositions to be accepting and their lack of ability to be critical? I struggled with this question. Experience and maturity do play a part in our propensities and abilities, but they are not insurmountable impediments to propensities and abilities, or the sole explanations of them.

The schooling experiences of preservice teachers trained them to be uncritical and ambivalent, or to be critical in limited and proscribed ways. Critical thinking is significant in the dominant discourse on teaching and learning. It is emphasized as an important skill in teacher education, curriculum development, reform and policies and in each of the academic subject areas.

Preservice teachers believed in the importance of teaching their students to think critically and make decisions for themselves. They emphasized individuality and individual ingenuity. However, preservice teachers' ideas about critical thinking were restricted to rational and technical thinking directed at reasonable and efficient problem-solving. Critical analysis would be done outside an historical, cultural and social context. This variety of critical thinking skill would not enable preservice teachers or their students to perceive the webs of *common sense* in which their ideals, identity and beliefs about being *good* teachers and students was entangled.

Reality, *fun* and *passion* were wrapped up in connecting strands of *common sense* acceptance of subject-matter, appropriate pedagogical relationships, common values, *reality*, freedom and the roles of teachers, students, community. Critical thinking was expressed as a skill to be acquired and made use of in pre-established ways within predefined categories of value and

understanding. A different kind of critical thinking is needed, one that problematizes language, history, sociology, science, philosophy and morality.

As a skill, critical thinking needs to be practiced. Practice needs to be mentored and modeled by people who are proficient, thoughtful, intellectual critical thinkers. However, there are critical thinking skills that are different from those rational, reasoned and situated in mechanical, instrumental or technical problems.

The Limitations of Critical Pedagogy

Critical pedagogy argues that teaching is a form of political action, not a neutral, technical endeavor. Critical pedagogues believe becoming a teacher is an act of self-reflection and criticality rather than the adoption of a specific role. Historically, teacher education has been a form of technical training. Intellectual work was neglected and even denigrated (Kliebard 2000; Purpel 1998).

Critical pedagogy and critical theory seem to have had little impact on education policies and practices, let alone the mindsets of a large percentage of preservice teachers. The critique that is provoked through critical pedagogy has a tendency to relativize which overwhelms even some of the most hopeful and serious educators (see Kanpol 1998; Purpel 1989, 1999; Purpel & Shapiro, 1998). Although, critical thinking and reasoned inquiry are necessary to liberating the persona of teachers from the confines of stereotypes and role–playing, these are not sufficient conditions to promote dialectic of cynicism and joy that precludes engagement and commitment in social activism.

The Archipelago

Critical theorists and historians tend to intensively focus on the atrocities of social injustices and, to a lesser degree, environmental degradation (Bowers 2002). However, they do not do such an intensive job when it comes to addressing the possibilities for justice and environmental balance (Kanpol 1998; Purpel 1999; Purpel & Shapiro 1995). Unfortunately, critical theorists and other Left educators (among whom I count myself) rarely speak in a unified voice. Yeo (1998) explained this phenomenon as being, "[m]ired in the postmodern quandary they do not want to be labeled as technocratic strategists, essentialists and/or pragmatists . . . [thus critical theorists] splinter transformative possibilities [and participate in] a dizzying array of balkanized positions" (viii).

Critical intellectuals have made immense contributions toward understanding and being able to resist hegemonic domination and decipher meaning and values from politically inhumane and economically oppressive rhetoric. For example the terms 'subtext', 'deconstruct', 'unpack' and 'hegemony' have all entered the language of popular culture. Yet, as Kanpol (1998) argued, critical intellectuals have been remiss in their "disregard for a whole range of human concerns. Like the role of the traditional, the spiritual, community and obligation, responsibility and discipline" (147). Intellectual critique, as a constructivist, dialectical process, is intended to liberate teachers from the determinism that is so evident in preservice teachers' beliefs about *good* teaching. Teachers are reminded of our agency and the possibility that we can shape our experiences. However, intellectual critique has a tendency to remain within its own realm of rationalism, determinism and reason as well as it location within academia.

Postmodern, post structural and/or critical theories' focus on multiplicity, uncertainty and

contradiction leaves students and teachers bereft of a power or appeal that is equal to the power of the coherency that it ruptures and the certainty that it pulverizes. Thus, the propensity for even the most mature and experienced critical theorists may be toward cynical consciousness because there is no commonality in which to ground hope and from which joy might spring. The propensity for everyone else might be to simple avoid intellectual critique and substitute in its place critical thinking about solving the how-to's of teaching rather than puzzling over the 'whys', 'what-fors' and 'who am I's'?

Perceiving the Web

Critical theory/pedagogy, which evolved with/from a postmodern sensibility, tends to reject universality or any form of meta-narrative. Engaging in critique tends to leave people severely adrift in relativity and prone to nihilist despair. At the same time, this same critique demands that persons take a stand against injustice and realize the ethical and philosophical principles that undergird their practices. Kanpol (1998) asked the following profound question, "Can there be a provisional sovereignty? A common voice . . . that has its roots in human compassion and care, nurture and justice, equity and faith?" (16).

One of the major problems in Introduction was in the process of deconstructing social institutions a void appeared where we needed some ground to stand upon. This void, this dangerous pit of uncertainty, complexity and disturbance was frightening. It could easily become a nihilistic pit of despair from which retreat seemed prudent. Most preservice teachers took steps backward onto the *Tierra firma* of certainty and stability. The object of coming together to establish some ground in the void, is not to make 'Truth' claims or devise an alternative meta-narrative for education. As Purpel(1999) argued,

> . . . an important space of common moral affirmation in which there is a very large degree of consensus . . . is a space of passionate embrace and zealous protection that is no less real, but perhaps more vulnerable than the privilege, domination and greed occupied by the space of human conflict. (165)

The idea of common ground runs amok with previous ideas about the limitations of consensus in stimulating values. However, it is necessary to keep in mind that this common ground is not one that is established to dwell in infinite security. Rather this is common ground upon which to work in and through difficulties. Consensus is not necessarily complacent compliance. Nonetheless, there is the risk this common space would become just another ground of neutrality or alternatively of asymmetrical power.

Given the responses of preservice teachers to questions of personal philosophy and the principles by which they plan to teach, the problematics of creating such a space are not greater than the need to risk attempts to create one. However, such a risk means the language of morality, spirituality and consensus will have to be carefully used and respected so that it does not become sentimental or dogmatic, abandoning multiple theoretical formulations or "denying the particularities of hope, dreams and oppressions" (Kanpol 1998, 45).

Grand Narratives

Grand narratives, no matter whose they are, are enormously dangerous. The inability to affirm or sustain conviction and commitment for our causes and beliefs is as well. Postmodernism and the critical studies that emerged from/within it carry forth the crucial processes of rigorous intellectual interrogation of the nature of power, reality and truth.

Injustices, inequities, and inhumane policies continue to afflict our schools and our global

society. These are more than social constructs. Their effects are felt as human suffering and environmental destruction (Purpel 1999). An implication of this research is that we might act to place the pursuit of creating new knowledge and developing deeper understandings in an alternative relationship to the pressing responsibilities of attending to the effects of social injustices in schools (and by implication in society) than that of either grand narrative or social construct.

Brueggeman (1994), Hebrew scholar and Protestant theologian, proposed that an alternative way to think and act towards creating a common ground in a time when our responsibilities are clear and our "authority fuzzy" (Purpel 1999, 160) is to come together and share our 'funds'. He claimed people are not in search of "new dogma, new doctrine or new morality" but that people desire "a new world, a new self, a new future" (Brueggemann 1994, 2 quoted in Purpel 1999, 166).

The presumption that any institution or force might construct or create such a world full blown is just as imperialistic and deterministic as the imperialism and determinism of the old doctrines and explanations that criticality is meant to counter. Purpel (1999) referred to Brueggeman's vision of a counterimagination of the world, as an imaginative vision that is not at all concordant with the dominant modes of political/economic oppression and environmental degradation. Instead of acting to form a universal claim about suffering and society's failures, people would act to reconfigure life in responsive and creative ways, as counter imaginative ways of becoming.

Tikkun Olam

Something is required in education to help transcend the limits of secular consideration. Snarls of *common sense* might be partially disentangled through a critical approach to teacher education. To more nearly free teachers teacher education must emphasize the exploration of such ideas as, "What it means to be human" along with what it takes "to negotiate the social and ideological forces that shape [teachers'] pedagogical consciousness" (Kincheloe 2003, 52).

I propose that 'something' is spiritual. Educators and academics will need to assume that despite various perspectives we will engage in conversations based in good faith "even as we disagree on what that means and indicates" (Purpel & Shapiro 1995, 161) I am not advocating or even suggesting that educators adopt dogma or religiosity in teacher education, but I do suggest that we not ignore, disregard, obscure or disparage the possibility of a communal moral and spiritual vision that is not dogmatic or sectarian. The pervasive language of education is technical, rational, materialistic and deterministic; it lacks a spiritual dimension. Without a spiritual vision teachers become dispirited; the energizing forces that move and affirm our actions are absent, thus we remain unmoved or worse we move backward in retreat.

Spirituality

By spiritual I am referring to "that part of life which holds its mystery" (Plunkett 1990, viii). Spirituality implicates use of imagination and creativity. Heubner (1993/1999) referred to the spiritual as the "moreness that takes us by surprise when we are at the edge and end of our knowing. . . . Spirit is that which transcends the known, the expected, even the ego and the self. It is the source of hope" (403). Phenix (1970/1975) argued that transcendence is the most characteristic concept of spirituality. He argued the phenomenological aspect of spirit is

“limitless going beyond” (325). He believed “to have a spiritual nature is to participate in the infinitude” and to have “perennial discontent and dissatisfaction with any and every finite realization’ (325). Herein, is the connection between cynicism and joy.

Preservice teachers stayed away from the edges of their knowing and carefully constructed their identities within the known, expected and reinforcement of their assumptions. Integrating the spiritual in teacher education, means teachers must always consider the question, “What it exactly is we are called upon to do and what it is we find ourselves doing?” (Purpel 1999, 71). Integrating spirituality into critical pedagogy calls on educators to be constantly discontent and perpetually hopeful.

Presence

Remembering and living in a spiritual context of teaching asks us to reevaluate our relationships with others (jagodzinski 2002; Levinas 1969/2002; van Manen 1982a, 1982b; van Manen & Li 2000). Relationships that are moral and ethical, as well as legal and pedagogical, require our presence with one another. Presence requires preservice teachers reevaluate their conceptions of *reality*, *fun* and *passion*. Preservice teachers’ concepts were focused on a predetermined future, on experiences and relationships they believed were going to happen to students later in their lives.

Spirituality is based on relationships. Teachers and students enter into experience together in the process of creating or becoming cognizant with/in the world. Spirituality implies that teachers and students have faith in the mystery and awe of life (Heubner 1999; Phenix 1970/1975; Plunkett 1990) that permits us to move beyond seeking control, power and standardized, quantitative measures of success. Ambiguity, change and complexity are re-viewed as mysteries to

be lived in rather than as puzzles to be solved. If mutually liberating relationships are made central to education then the moral overtones of teaching ring out. Conversation, not communiqués, becomes the focus of education.

Passion and Outrage

Purpel & Shapiro (1995) made the case that passion and outrage are effects of morality, spirituality and religion. They argued passion and outrage are "requisite to conviction and commitment" (28, see also Greene 2001) Many preservice teachers wrote about their *passion* for and commitment to their students, subject matter and teaching. The question is whether their *passion* and commitment could be fully realized as preservice teachers were mostly abstracted from, rather than situated in, lived experience and history. The *passion* and commitment preservice teachers expressed was not "wedded to a transcendental hope, belief, and commitment out of hopelessness to the historical, spiritual and ethical implications of what content it takes to be human . . . as well as belief in the mystery of life that includes the sacred as a departing point for a sense of the possible" (Kanpol 1998, 37). Theirs was a *passion* at once presentist and future oriented. Preservice teachers held onto assumptions that were, awkwardly, both completely situated in the present, not shaped by historical, cultural, or social contingencies, and totally focused on a predetermined, stable future that derived its form from historic, cultural and social contingencies.

Preservice teachers' *passion* and commitment were tied to the possibilities of ameliorating the status quo, being sentimentally optimistic that things would work out and determined about achieving excellence. As expressed in their writing, preservice teachers thought of the classroom as a separate place from *reality*. In the classroom, preservice teachers

were devoted to "predefined clear and sharply differentiated categories and concepts" (Garrison 2001, 65). Contrast this with intimate involvement in the immediate lived experience of reality/the world. Preservice teachers acted as if the world were given, with selections already made and packaged, standardized and quantitatively evaluated. Garrison (2001) believed when experience is felt immediately and profoundly then meanings are determined by the curious inquiry of the rapt student of/in life. In such cases, passion and conviction are united with the immediate, emotive, intuitive and qualitative experience of striving towards an as yet unknown quality of life. For most preservice teachers *passion* and commitment were directed towards predetermined, material ends, finding certainty and stability in the future. Preservice teachers wanted to be certain and to teach the 'Truth'.

Good Faith

Teacher education inclusive of a spiritual dimension would permit teachers to act in 'good faith.' Acting in good faith depends upon our abilities and disposition to be open to the possibility of "error, distortions and misinformation" (Purpel & Shapiro 1995, 161) that are human. In good faith we enter into disagreement with sadness and regret, not dismay and outrage. Good faith seems a very difficult faith to sustain and one that preservice teachers resisted.

Dualistic relationships such as expert/novice and knower/learner are antithetical to acting in good faith. Dualistic relationships are asymmetrical power relations. Good faith is sustained when there is no fear of retribution or oppression. It requires mutually humanizing relationships to be sustained. Good faith relies upon humility.

Breaking Bread

One of my purposes as teacher educator was to help preservice teachers grapple with ideas of coming together without relinquishing or diminishing differences and without viewing others as objects of our own perceptions. Preservice teachers connoted differences, or diversity, as social problems. They considered how to solve the problems of differences and create assimilated, safe and peaceful environments. Their notion of solidarity was an accomplishment of sameness or homogeneity. One of the cornerstones of being a *good* teacher would be how well their students came to resemble them.

Breaking bread is a metaphor for solidarity. Biblical, other religious and current popular imagery of persons stopping to share a meal by ritually breaking bread despite their differences bring forth the concept of conversation across borders. Breaking bread together invokes a sense of humility and communion that may well be necessary for teaching to become transformative.

Much of the talk in Introduction lacked humility. Preservice teachers were complicit with, or vigorously supported, *common sense* that teaching is an act of salvation especially aimed at people who are different from 'us', the majority of preservice teachers. Preservice teachers were anxious to repair their students. They envisioned their students experiencing neglect, abuse, deviance and poverty in the *real* world. Preservice teachers planned to make their students over into successful, productive citizens; the kind of person each thought of his or her self as. In effect, differences were recognized as useful ways to figure out what students needed, more often, or more deeply, than as ways to know the students themselves.

Kanpol (1998) used the metaphor of breaking bread to express affirmation of difference within solidarity. Breaking bread indicates a moral and ethical responsibility because once

people share in this way they are bonded in new ways to each other. Breaking bread is a covenant, a promise or a contract. Possible responses to critical questions about motivation and aims of teaching derived from a vision of moral and ethical responsibility would originate from the intersections of theoretical understandings rather than from their separated internal regions. Thus, we must consider the interconnections of fields and disciplines.

Border Crossing

The Field of Education

It is important to reconsider how research/education is done, how the academic disciplines are kept separate and precious onto themselves. Greene (1995) argued that "fixed and final frameworks remain inconceivable" (197) when we are called upon to address the fundamental problems of social justice, humane-ness and quality of life (Marsh 2002). Miller (2002) made the following eloquent argument for diversifying and integrating the 'field of education' in the context of defending curriculum studies. I think it serves well to defend the need for complicating and interrelating the fields of educational research.

> [A]ny singular prescription for what counts as . . . the [educational] field, what counts as the relationship and location of theory to practice, founders on the situated diversity of our work and lives. It is obvious that there is no one field, no one fixed, coherent, and shared version of what our work in [education] is and should be. . . . For, the humanness of curriculum construction, teaching, and learning is intractable . . . acts of curriculum theorizing and construction always begin where they are needed, most often at varied points of tension, discontinuity, exclusion and rupture. It is

> in the rough spots, the breaches, where there is still critical and imaginative work to be done. (259 -260)

Conceptualizing the disciplines as intersections of diverse fields and interests makes *re-searching* an act of unraveling and knitting together. My *re-searching* preservice teachers' dispositions towards cynicism and joy traveled across disciplinary boundaries. The implications of my study are best understood within the context of the intersections of philosophy, pedagogy, curriculum studies, critical theory, and sociology of knowledge, cultural studies, linguistics, psychology, the arts and theology. Disengaging preservice teachers from the webs of idle talk implies that there are many strands that have to be unknotted. Thus, it seemed pertinent that each would have to be followed through its network of tangles and rearranged in new relationships to each other.

Fences

Questions about what "counts as knowledge in the field of education, what is evidence of a claim and what counts as a warrant for that evidence" (Pallas 2001, 6) have proliferated over the past quarter of a century (Pallis 2001). There are ever-expanding variations of epistemologies, methods of inquiry, and the purposes of scholarship (Page 2001) and an increasing need for deep conversations about epistemological issues (Pallis 2001). Raising fundamental issues surrounding the field of education might create possibilities for forming communities of researchers where there has traditionally been silence and competition between disciplines and methods.

Page (2001) posed the question of whether it might be possible to recast the problem of irreducible differences of intellectual and epistemological perspectives as "essential to

understanding the complex processes of education and schooling" (24). This research suggests the importance of rethinking preservice teacher education as a discipline of conversations between and across intellectual and epistemological borders. My work points out how ingrained expectations about *good* teaching worked to prevent or protect preservice teachers from getting into the "rough spots and breaches" that transformative work in education requires.

Dominant education ideologies worked as mechanisms to brake both the cynicism and joy that are necessary to instigate and sustain social activism. As preservice teachers worked within the protective location of *common sense* their expressions of *passion, fun*, and *reality* did not exceed the boundaries of appropriate pedagogical practices and behaviors that current educational policies reinforce.

Social Foundations

Saturate First

Nearly a century ago, John Dewey (1904/1994) pointed out that when you compare teachers who have been trained in the skills and strategies of teaching to the exclusion or minimization of being educated in the "psychology, logic and ethics of development," (15) progress for the former may amount to the refining and polishing of the skills "they already possess." Teachers who have been trained may have the know-how to teach, but they are not acting as the latter tend to as "thoughtful and alert student[s] of education" (15). Rather, they are acting to gain proficiency. Dewey (1904/1994) recommended practical work begin only after preservice teachers are saturated in their subject matter and the psychology and ethical philosophy of education.

While some may have problems with Dewey's reliance on the language of psychology and

subject-matter, in general, Dewey's point is well-taken. He begged educators to ask the question, how can we expect preservice teachers to think critically intellectually when their training emphasizes technique? One effect of teacher education and reflection as skill and strategy refinement is refinement of skills and strategies do not effect structural changes in the institutions of schooling. They do not address the violence (Boyer & Baptiste 1996) that occurs when educators engage behaviors that have been ethically, historically, culturally and politically "unfair, disproportionate, negative or inappropriate" (786) and the learners have no recourse.

Moral, Civic and Social Dimensions

Considerable debate about the purpose of social foundations in teacher education has historically taken place (Kliebard 2000). Beadie (1996) argued,

> Social foundations courses draw heavily upon the disciplines of history, philosophy, and sociology of education and address the moral, civic and social dimensions of education as a human enterprise, and of schooling as an institution. Topics frequently covered include the history and purpose of public schooling; the nature of teacher authority and of teacher–student relationship; equity issues in education policy; ideas of freedom, justice and the good society as they pertain to education and as they have been articulated by leading philosophers and educators; and contemporary issues and problems. (77)

The topics Beadie listed were covered in Introduction. I use the word covered very purposefully. In a broad introduction to teaching, I wonder how much the undergirding history, philosophy, and sociology are obscured rather than revealed and if the huge amount of information given out doesn't tend to make philosophy, history, and sociology less meaningful. Beadie (1996)

acknowledged research has shown a “vast majority of teacher education students have difficulty identifying the point of social foundations courses (78). There are surely several problems with how social foundations are ‘done’ in colleges of education. One problem is a lack of commitment to the social foundations that serves to undermine their purposes. One way lack of commitment is evidenced is the way social foundations are covered instead of delved into due to the lack of time/value given them.

Here again there are inherent contradictions in the implications. On the one hand, implications are preservice teachers are not inclined to question the alchemy of disciplines such as history and philosophy into subject-matter and content areas. Alchemy tends to make processes of inquiry into pieces of reified information and habitual practices (Popkewitz 1998). On the other hand, preservice teachers, besides lacking practice and encouragement in intellectual critique, lack adequate knowledge of the historical, philosophical, cultural and political undergirding of schooling. In Introduction about four class sessions were dedicated to the “study of” history, from prehistory to current history and four to the study of philosophies of education both traditional Western - European and multicultural/nontraditional/indigienous such as Asian and Native American. How can we expect students of teaching to think deeply with only minimal exposure to these areas of study? What might they think about?

History and Philosophy

When I suggest one of the significant aspects of this research is how it highlights the need for rigorous study of history and philosophy I am thinking about at least two ways of studying history. One is positivistic. A positivistic approach to history, which is the one most common, makes history into a grand, chronological and representative narrative. An other approach was

described by Munro (1998):

> History is not the representation of reality, it never has been. For the early Greeks, memory was not a means to situate events within a temporal framework, but to understand the whole process of becoming. History, as a function of time, loses the poetic, the imaginative, the power to evoke. History as an evocation of memory becomes our relationship, and experiencing of, the identities made possible or impossible through historical narrative. (267)

Munro (1998) admitted that there is a problem with, (a) adopting a positivist epistemology that claims to put forward a representational, chronological history and (b) giving up the notion of 'real'. She thought giving up all ideas of the representative might set a person's self up for "erasure" (267). Therefore, she suggested, we must think against the binary thinking of either-or, of fact versus fiction and real versus unreal. Munro (1998) believed although history is always a fiction, it doesn't make it less real.

My attempts to present history in less positivistic, post structural, more culturally inclusive and critical ways may have caused students to resist questioning rather than motivate them to question. Preservice students made ever-recurring statements about the importance of teaching the facts of history and instilling the knowledge of the social sciences into students. The emphasis was not on making knowledge problematic; that is knowledge which understands both the questions it raises and understands of the questions it is incapable of raising. Britzman (2000) also elaborated on how the study of history is important to teacher education:

> Profound disagreement over preparation – not just how to prepare teachers but how to prepare students - mirrors contemporary global themes. However,

> nowhere does this question of what one should know and how knowledge might matter take on more poignancy than when nations decide to confront and work through their own buried pasts of human devastation and genocide. Simply put, if we can bear to learn from history, all that we know about our history requires reconstruction, not just of texts and contexts, but also of intimate identity and what might be included under the name potential. (210)

Teacher education that makes a commitment to confront history in order to create social justice and equality must focus much of its attention on the study of history and the intersections of history with developments in the economics, philosophies, arts and sciences of schooling, teaching and learning. This is especially true when prospective teachers enter into teacher education programs with limited experiences working through/in problematics and encounter history that rubs against the grain of commonly held beliefs about time, a unified narrative and heroes/heroines.

The dominant techno-rational discourse in teacher education and in the teaching of academic disciplines such as history, have been effectively lodged in the consciousness of preservice teachers. Attempts to dislodge it, move it off its center, or at the very least make it perceptible in order to question it, were insufficient in Introduction. That this tenacity for positivistic, techno-rational thinking was notable in preservice teachers majoring in the social sciences and humanities is significant. These are students who, we might assume because they are 'in' the social sciences and humanities, are taught to think intellectually and critically about social and cultural issues even more so than students in other academic areas.

Implications

Prophetic Tradition

An investigation of the prophetic tradition of education, which is spirituality linked with social action is indicated. As prophets, educators would aim to keep the spiral force of cynicism-joy vibrant and dynamic. Teachers in the prophetic tradition would be assiduously critical of society and simultaneously generous offering a message of hope and joy.

The first step is for prophetic teachers to be “gut-wrenchingly critical” (Kanpol 1998, 39) Prophets are concerned with “wrenching one’s conscience from the state of suspended animation” (Heschel 1962, quoted in Kanpol 1998, 39). This was the primary concern of my study. In my analysis, preservice teachers were in the “suspended animation” of *common* sense. The problem with being gut-wrenchingly critical is that students tended to react by retreating into the security of familiar ideologies. Kanpol (1998) suggested that prophetic teachers must not stop at gut wrenching criticism; they must weave compassionate social and cultural implications into their critique. So far, in its denial of the mysterious and wondrous, preservice teachers’ critique has held fast to the inclination to be deterministic, secular, instrumental and rational (Shapiro 1995).

Critical pedagogy calls upon teachers to be transformative intellectuals (Giroux & McLaren), political agents for change. As transformative intellectuals teachers maintain a tense and delicate balance in striving to instigate resistance to and dissent from dominant political and economic values without moving into an alternative discourse of hegemonic, essentialized replacements. Critical teacher education organized around “cultural politics” is a critical study of power, language, culture, and history. When it does not include spiritual community,

continuity and shared human visions critical teacher education does not offer regenerative spaces. Preservice teachers and teacher educators feel beleaguered and overwhelmed. They may become burdened or burnt out, or assume attitudes of denial in order to survive. Teachers as prophets are critical and compassionate, mediating between "criticism and joy, cynicism and hope, despair and possibility, and hopelessness and transformation" (Purpel 1999, 111).

Transformative intellectuals utilize a language of the possible. Prophetic teachers engage in a sense of the possible (Purpel 1999). Courage, in a prophetic tradition reverts to its archaic meaning of speaking the mind through the heart. Remaining open and honest about personal limitations and biases is an important responsibility in the prophetic tradition. Prophets invite controversial conversations.

False Prophets

There are dangers in envisioning teacher education within the prophetic tradition, especially in a time and place where fundamentalist religion and educational policy seem so intricately enmeshed. The danger of teachers becoming false prophets is clear and present. I wonder if we have not already achieved false prophecy. False prophets are possessed by ideals that establish imperatives and over which freedom to choose has become impossible. Ideals become moral imperatives by a confusion of what is *possible* with what *ought to* be. *Passion* often turns into idolatry and/or zealotry. Even in this dissertation there is the danger that I am tipping over into false prophesy in my zeal and *passion* about transformative education.

As a liberation theology, prophetic teaching works toward the educational aim of freeing people to rid themselves of ideals that possess them so they might possess ideals (Spring 1999). In doing so the possibilities for arriving at *arête*, fulfilling the sacred in each of us, becomes

possible. I assert that education is laboring under the direction of false prophets and many preservice teachers are possessed by ideals. An implication of this study is that we recognize our current bondage and weigh the risks of explicitly engaging in prophetic teaching.

***Passion* and Compassion**

Preservice teachers expressed a deep commitment to their students, teaching and content; they expressed conviction in the power of education to free people and enhance the quality of life for all. Preservice teachers were sincere in their expressions of *love* and *passion.* However, pity, sympathy, and sentimentality were most often insinuated through their statements of *love* and *passion.*

Compassion affirms interdependence with and reverence for the mystery and awe of being. Ethical relationships that are compassionate evoke responsibility before the one caring has a chance to determine intentions. The immediacy of the call of one to an other has precedence over thinking.

Preservice teachers' thought about how they would be *passionate* appropriately and usefully. Their *love* for students was based on the student's conditions and qualities, either implicit or explicit. Preservice teachers expected to see themselves reflected back by their students. Respect was based on specific qualities that students needed to possess. Preservice teachers expected to earn students' respect because they possessed certain qualities that deserved respect.

Unconditional Love

Unconditional love is love not based on conditions or qualities. It does not seek to confer beneficence or obtain it from the one(s) who is (are) loved. Unconditional love does not depend

upon nor is it stimulated by the one towards whom love is directed. Without unconditional love the possibilities for mutual respect, which is also a form of regard, might never be actualized. Without an ethic of mutual regard our work in education towards multicultural, democratic, humane forms of living may not be realizable, because relationships may never move beyond asymmetrical power relations.

The imperative to seek Truth and achieve academic and material success (Purpel 1999) had implanted itself in preservice teachers' concept of *good* teaching. This ideology seems simple and straight forward. Broadly generalizing, mainstream educators and mainstream pupils of teacher education, imply that education must be neutral and objective, and that morals can be taught as if they were discrete behaviors. Critical educators dispute the claims of straightforward, neutral and objective schooling and work against the grain to complicate concepts of knowledge, success and objectivity. They also, generally speaking, reject the language of spirituality or religion.

Conversely educators contend definitions of love and compassion are too complex and ambiguous, too controversial, and subjective for school. But human societies have an "extraordinary heritage of enduring ideas, images and visions of love and social justice" (Purpel 1999, 164). Of profound importance is the counter argument that knowledge, success and achievement are not uncontroversial, simple or objective. As Purpel (1999) argued,

> Calling forth the powerful images and visions of love and social justice might alter or amend the institutionalized commandment to seek the Truth to one of seeking justice and an end to unnecessary suffering. My research suggests that Left educators and critical intellectuals create a common ground upon or from

> which to help preservice teachers engage in critical analysis of the undergirding structures and institutions of education and their own development of teaching personae. This ground may, in part, be created by embracing the language, images and traditions of community, spirituality and good faith to infuse hope and joy where now there seems to be denial and a propensity for despair. (164)

Love is no more or less complicated and subjective than knowledge. Although, it is more difficult to translate the language of love into the realistic language of law and order, there is no call to dismiss it from the language of education and schooling. The language of love provides an alternative to the language of commerce and meritocracy. Bringing forward the ideal of unconditional love may cause educators to grapple with both the complexities and ambiguities of love and knowledge.

Survive, Resist, Create

O'Sullivan (2002), the head of the Transformative Learning Program at the Ontario Institute for Studies in Education, argued for educators to pay more and better attention to the psychological processes of trying to grapple with the complex and profound issues of our times such as prevalent violence, human rights violations, hunger, racism, environmental destruction and degradation, economic failures, and economic empiricism. He argued there are three dynamics necessary for survival which education ordinarily does not address. These are "the dynamics of denial, despair and grief" (5).

As I stated earlier, preservice teachers stayed in a state of denial or retreated to it when faced with tasks of intellectual critique. Denial prevents people from being overwhelmed. Engaging in difficult, complex conceptual grappling is daunting. However, as O'Sullivan argued,

denial prevents people from seeing the possibilities for transforming problems. The second necessary aspect of survival that must be learned is despair. Despair is the painful process of contending with problems. Despair is very powerful and difficult because despairing leads to paralysis just as much as denial, but despair does not allow us to survive as denial does. O'Sullivan believed , "without the development of a critical understanding and creative vision, despair has the capacity to overwhelm" (5). In order to move from despair into resistance and action people need to grieve.

O'Sullivan (20002) contended it is necessary to learn denial, despair and grief just to survive. These are three learning aspects he believes educators must help their students develop in order to examine the "factors and conditions" that have led the global community to our present state of violence, denigration and injustice. My research implies there is a need to prepare teachers/educators to psychologically, emotionally, intellectually and spiritually learn to process denial, despair and grief so that they/we are capable of moving through them. Once people learn how to work through denial, despair and grief we are more capable of resisting oppression, thinking creatively and taking action towards social justice, equality, democracy and connectedness. Without preparing for survival, as O'Sullivan (2002) called this mode of living which moves us past denial and grief, there is no hope to resist the status quo or *common sense* that results in the objectification, violence, alienation, and degradation of people and the environment?

My research points out how insufficiently prepared preservice teachers were to resist or critique their long held beliefs and understandings of *good* teaching. The majority of preservice teachers in this study were in denial. They did not become despairing because they had not

moved out of denial. They would be going into the field prepared to either become despairing when faced with the inconsistencies, discrepancies and contradictions that abound in classrooms, between/among/within people, institutions, and within their own academic content areas, or remain in denial.

There is a large body of literature about teacher socialization that indicates preservice teachers, once in the field, tend to react in one of at least two ways to the discrepancies between their idealized images and the 'realities' of teaching (Cole & Knowles 1993). One way is that they almost immediately leave teaching. Another is that they learn "the system' and adapt to it (a form of denial) so that they can survive. Both of these ways support the perpetuation of the status quo and therefore of inhumane, inequitable and undemocratic practices and policies. A third, and much less frequent, way preservice and novice teachers respond is that they practice their beliefs with commitment to making a difference (Cole & Knowles 1993). This is the response I hope my work will help facilitate.

Questions for Further Research

The introductory course did not effectively serve the purpose of preparing preservice teachers to survive *and* resist the status quo. The course proceeded as if preservice teachers were prepared to critique *and* resist the status quo or could be induced to do so by providing much discrete knowledge about schooling, teaching and learning like 'basic' philosophy and history, finance, curriculum, reform, policy, governance and law in critical ways. An implication of my research is the importance of considering educating preservice teachers in denial, despair and grief before expecting to educate them to be critical, resistant and socially active.

Implications for further study:

Questions that my research brought to the fore included:

1. How can teacher educators expect students in teacher education classes to embrace and engage in critique when they have been denied the opportunity to do so until college, and are therefore ill-equipped to make conscious decisions about *who* they want to be as teachers? This question may also cause us to ask questions about developmental theories and the impact they have had on limiting or omitting critical conversations from elementary, middle and high school classes, and even in many cases until graduate school.
2. What are appropriate expectations for the development of criticality in introductory courses? How can the teacher educator expect to make up for that absence in just one or two semesters/courses, especially if the approved content for the courses is a survey of general knowledge or methods about teaching in specific content areas/grade levels?
3. Is a survey course that, by its nature as a survey class, does not provide adequate time to develop critical skills and dispositions, the most beneficial way to introduce students to teaching?
4. Is there more harm in a broad introduction coupled with encouragement to be critical than there would be in choosing *between* a broad introduction as acquisition of knowledge about schools *or* a course that emphasized and tried to help students more fully develop dispositions of criticality and therefore the experience of cynicism and joy?

Critical pedagogy and approaches to teacher education that include critical analysis of culture, society, politics, economics, history and philosophy are necessary, but insufficient in the effort to help preservice teachers experience a dialectic of cynicism and joy. Critical analysis

begs educators to take a stand to challenge injustice and realize the ethical and philosophical promises of democracy as politically engaged educators, but does not emphasize faith or hope in possibilities.

Cynicism is the disposition to question people's motivations and the value of life. Without cynicism there is no reason to change. However, cynicism has a tendency to become despair if it is not experienced in relation with joy. Critique is so difficult and painful that many preservice teachers react with denial; they protect themselves from despair.

Teacher education ought to include critical analysis as a vital emphasis in the curricula. I suggest the inclusion of more culturally and socially in-depth studies of history, philosophy and ethics. Without content what is there to be critical about? Hence, questions about what to teach and how to teach are questioned and questionable.

I raised questions about preparing preservice teachers for critique by teaching them denial, despair and grief in order to move them out of a survival mode of teaching into a mode of active critique and resistance. A psychological education of this type might enable teachers to act creatively and with conviction (O'Sullivan 2002).

We can not consider the problems of criticality in isolation. The question of what else might be needed to facilitate cynicism and joy in teacher education has to be considered at the same time as we consider the dimensions and applications of intellectually critical teacher education is discussed next.

Conclusion

Intellectually rigorous critical analysis of the institutions of schooling is necessary if educators are going to take social justice and an end of suffering as the ultimate aim of

education. As it is currently practiced, critical approaches in teacher education often lead students into denial without helping them work through grief and resistance into hope, joy, sustained conviction and social action. One reason for this may be the lack of coherency and the promotion of overwhelming relativizing critical pedagogues are often criticized for.

Cynical consciousness, which causes spiritual, psychological, political and moral paralysis, is wide spread in the modern/postmodern world (Kanpol 1998; O'Sullivan 2001). As a state of being or a mode of survival, the weight of cynical consciousness crushes imagination and suppresses commitment because the knowledge and awareness of what is wrong with the world is overwhelming. Preservice teachers avoid cynical consciousness by remaining in denial when prompted to engage in intellectual critique of *common sense.*

Cynicism is a form of critique and joy is a form of affirmation and hope. The dialectical process that relates them resembles a continuous, dynamic spiral of expectations, criticism, renewed hope and a sense of the possible (Purpel 1999, 113). A common space of affirmation and solidarity might keep this spiraling dialectic vibrant as a force that spins despair into hope and stirs educators' convictions to continue the struggle education which brings forth social justice, peace and an end to unnecessary suffering. Critical approaches to education would be enhanced by the integration of a spiritual dimension balances cynicism with joy.

One of the discoveries I made was spiritual insights and convictions have the potential to help educators create a common ground from which to resist oppression and the utilitarian, instrumental, consumer values that are quickly transforming people into commodities and our planet into a meal ticket. The great body of work that already advocates the 'quest for mutual humanization' (Freire 1997) suggests the spiritual dimension needs to be re-integrated into our

work as educators.

Martin Buber (1955) stated that the adversary of war, and by extension suffering and injustice, is genuine conversation in which people understand one another. He asserted that injustice, inequity, totalitarianism and destruction begin where genuine speech has stopped. Teachers caught up in the idle talk of accepted educational practices and policies can not speak together in conversations. Hence, they are trapped and trap others in the still speech-less-ness of *common sense*.

I have been warned, and the conventional wisdom of dissertation writing makes it clear that, I cannot tell the whole story. I told a complex story and included a number of connecting and connective issues. Heubner (1967/1999) argued, “the state of having turbulent notions about things that seem to belong together, although in some unknown way, is a prescientific state” (131). I acknowledge this prescientific state within my work, especially if you consider “my notions are turbulent” (131) and this is an imaginative as well as a disciplined work. This work is a response to the perilous notion that struck me one day, “these students have no dreams.” My *re-search* was a search for the key to unlock preservice teachers’ dreams and the possibilities for becoming teachers in the fullest sense.

Notes

[1] 1969/1999, 147

[2] Apple (2001) wrote that the way that common sense is constructed is through the dominant discourse. Groups that have cultural, economic and/or social power, like multinational corporations or certain sects of Protestant Christians in the United States, attach meaning to the concerns that people have. The meanings that such powerful groups attach to the general public's concerns become filters through which connotations, shades of other meanings and different meanings get deleted from the powerful group's responses to the people's concerns. The censured definition then becomes, through political and cultural channels, the one most commonly accepted as if it were the natural and only definition. Common sense is neither good nor bad sense. Common sense is "connected to aspects of the realities that people experience" (Apple 2001, 193). Whenever the phrase 'common sense' appears in italics I am referring to this specific definition of it.

[3] When the word good appears in italics as *good,* I am referencing a specific definition. *Good* teachers and *good* teaching refer to the stereotyped or mythological teacher who is docile, female, effective and efficient (Britzman, 1991; Cornbleth, 1987). I will say more about this definition in the text.

[4] Naïve optimism is the belief that everything will work out somehow if only we all just keep trying harder to do the things we already do better.

[5] *A Nation at Risk* is the report of the National Commission on Excellence in Education that was released under President Ronald Reagan in 1983. The Commission was created by the then secretary of education T.H. Bell. Former Army intelligence officer, David Gardne, chaired the committee. Only one classroom teacher was on the commission. This report began a series of corporate and government supported reports declaiming the demise of the public schools. Education was widely represented as being "eroded by the rising tide of mediocrity" (Britzman 1991, 171).

[6] Available online at www.ed.gov/legislattion/Goals2000/TheAct/1994 Also known as H.R.1804. See also H.R. 6 Improving America's Schools Act 1994.

[7] Available online at http://www..ed.gov/offices/OESA/esea.See also www.ed.gov/offices/OESA/asst.html

[8] The noun *goodness* in this form refers to the properties of being *good* teachers as explained in endnote 3.

[9] I purposefully use the hyphenated form of these words to emphasize the act of going back to the preservice teachers' work to think about it again and to think about it differently than I ever did before. The recurrent nature of the acts of research are emphasized by parsing the words with an emphasis on the prefix 're'. When these words are in italics you know that the spelling is purposeful.

[10] Traditional students are students between the ages of 18 – 21 and who have not been out of school for extended periods of time.

[11] Race specific terminology may change during the period of this study. Therefore, Black will be used to refer to African Americans and White for Caucasians. Black and White will be capitalized when denoting race. When I site primary sources or quote participants I will incorporate that specific race terminology. Native American will be used to denote persons indigenous to the Americas.

[12] By 'older' I mean not between the traditional college ages of 18 – 21. Most students to whom I refer to as older are somewhere between 27 and 35. I did not ask them their ages. I calculated them based on the experiences they shared – and to some extent on the way they looked.

[13] *Teaching Fellows* is a state sponsored program that rewards students in who plan to be teachers by paying for their undergraduate education and providing enrichment activities and special membership into the group of *Teaching Fellows.* These students promise to teach for at least two years in an underserved district or school after graduation in return for the support their fellowship granted them as undergraduates. In order to become a *Teaching Fellow* each student went through a selection process before they entered college. There was no indication in the attendance roster or other documentation of which students were *Fellows.* I usually found out that a student was a *Fellow* through a casual remark or by overhearing them speaking about the fellowship with their friends who were also *Fellows*.

[14] I intentionally use the form of the word re-search. I mean that I am taking a second look around at what I had already experienced.

[15] In the chapter called "Auxiliary Spirals" I write extensively about this term and concept.

[16] 2000, page 9

[17] This is a specific reference to the terms used by Kanpol (1998). I elaborate on its meaning in Chapter 4.
[18] AERA 2001 Annual Meeting, Seattle, Washington. *Rethinking the Politics of Schooling.*(Symposium) Carl Grant, Beverly Gordon, Peter MacLaren and Thomas Popkewitz presenters.
[19] AERA 2001 Annual Meeting, Seattle, Washington. *What Would John Dewey Say about School Reform Today?* (Symposium). Elliot Eisner, John Goodlad and Nel Noddings, presenters.
[20] AERA 2001 Annual Meeting Seattle, Washington. *Small Gatherings. Shifting Coalitions and Communities of Discourse: Ongoing Renovations to Contemporary Studies* (Symposium). Michael Apple, William Schubert and Janet Miller, presenters.
[21] Yarmulkes are skull caps worn by Jewish males as a sign of respect for God. Matzo balls are Jewish dumplings made with matzo meal especially at Passover. Matzos are flatbreads that signify the bread the Jews had to eat when fleeing Egypt. Passover is one of the most important Jewish holidays and falls around Easter each year.
[22] I don't know which edition we read, but it was probably edited by Otto H. Frank, Anne's father. I was in 8th grade in 1968-1969.
[23] Hanukkah is the celebration of the miracle of the Jews' victory over the Macabees and the miracle of the sacred oil which lasted long enough for the synagogue to be sanctified after its destruction. It falls around the same time as Christmas each year.
[24] Ross L. Mooney 1957/2000, 199-200
[25] According to Diamond and Mullen (2002) a palimpsest refers to the ancient Greek process of making scrolls by sewing together parchment leaves. In this sense the scroll is continued as newer or more meanings are added to antecedent ones. Knowledge contained in the different leaves was reinscribed, cut and pasted. Postmodern palimpsests do not obliterate the antecedent or previous knowledges inscribed in the "parchment leaves", but provide parallel readings that highlight each voice and provide a way to rework and add as necessary. Texts are not subordinated to one another and are sometimes contradictory as well as supportive of each other. (109 -110)
[26] Much of this description came from my experience as a dancer, dance teacher and choreographer from 1970 - 1987.
[27] Merce Cunningham is a preeminent, avant garde modern dancer, choreographer and dance theorist. He initially danced with Martha Graham than formed his own company and is most famous for his work with John Cage.
[28] Available online at http://www.merce.org
[29] Available online at http://scu.edu.au/schools/gcm/ar/arp/grounded.html page 4 of 20.
[30] In vivo codes are verbatim phrases and words taken directly from the text under analysis.
[31] White, older female student
[32] At the end of every class I asked students to take one minute and write me a note. These notes could be anonymous or not. They could be used to ask me a question, note an important learning, make suggestions, and/or reflect connections between what went on in class and the students' experiences, note a joy or a concern. I referred to the practice of developing the skill of reflective practitioners as part of the reason for doing this. The other reason was I desired feedback from them. They were limited to one minute so that the thoughts would be "off the top of their head".
[33] A pseudonym. Any names which appear in the research in reference to students are pseudonyms.
[34] Actually this memo is operational, procedural and conceptual. As I worked I got more disciplined about separating out memos and using cross-references.
[35] Here is an example of a poetry entry:
Who am I?
The question from which I am suspended
Holding my breath and stretching my toes
Towards the solid ground of identity
The line that I hang from is woven of
Humiliation
Contempt
Pride

Delusion
Pride
Delusion
Fear
And regret

[36] 2002, 151

[37] CR stands for cross reference. It signals me that there is a related code under the heading Reality.

[38] White female, sophomore majoring in English.

[39] The auxiliary spiral is used by orb web building spiders as a reference point for laying the capture spiral. The capture spiral is the only sticky silk on the spider's web. Once the capture spiral is laid the auxiliary spiral is usually removed. The concepts in this section are an auxiliary or reference point from which I started my research. However, once my research began and as it proceeded it was crucial that my analysis did not become stuck within this auxiliary web of ideas.

[40] David Purpel . . . .

[41] Arendt cited Marx – Engel (1933, 698) in this statement.

[42] Bowers used the term communicative competence throughout his book. I chose to cite its first appearance in the book.

[43] Radii are the silk threads connecting the central part of the web to the frame. The silk used to make the frames and radii are not sticky. They serve supporting purposes. The spider will walk on those radii and not be entangled by its own silk.

[44] The preservice teachers' identities have been coded in the following way: the numbers after each description indicate the semester section and identity of each student. I had ordered the sample numerically.

[45] Native American, traditional, female. middle school social studies/ language arts, married. 22004

[46] I did not smooth over the students' writing. I quoted the students verbatim. While some grammatical or syntactical errors occur I honored the students' language and made the conscious choice not to identify errors or change them.

[47] I did not have the verbatim assignment as I gave it to the class. Therefore, I chose to use the on line assignment because I had written it.

[48] This is from a project associated with developing philosophies. I asked the students to develop metaphors for teaching and learning in their classrooms. First the students drew their metaphors then they talked about them and finally they described them and discussed them on line. Here is the assignment as I presented a follow up on line:
Using the metaphor you drew in class on Tuesday, or a metaphor that you have since developed, discuss the significance of each of its components. I mean – describe the picture/metaphor and tell what each part stands for and why you represented these aspects in that form. (For example: The teacher is a tree because . . .) Aspects might include the teacher, students, administration, content, resources and aim -or goal- of education. Respond to others'. Question them if you don't understand. Don't challenge your colleague's ideas here, ask clarifying questions; questions that help you understand their point of view. As you "put your ideas out there" what assumptions do you recognize? Note: Bring your drawings to class on Thursday, February 15. Posted: Thursday, February 8, 12:00:47 US/Eastern 2001 on NetForum: http://courses.forum.ncsu/cgi-bin/netforum/eci205_1/a/8--4.4.1.3.0 by Julie Burke.

[49] White female, a junior majoring in English. 32102

[50] An older White, female senior majoring in Spanish and she had a child. 32107

[51] Black female, a sophomore majoring in English. 21001

[52] White female, an older senior with a child, majoring in Spanish.

[53] White female, junior, majoring in English. She was very self-assured and extremely well organized. She often seemed to dominate groups that she worked in. She had spent some time in the 'real world' of business. She was just a year older than a traditional junior. 10103

[54] Black female, a sophomore majoring in English. 31116

[55] White, female, a junior majoring in English. She was very imaginative and talkative. 32102

[56] White, female, a sophomore studying middle school social studies/language arts. She was in her mid forties,

married and had a child. She formerly worked in business. 32106

[57] This is the same student as in endnote number 13. This was in an assignment prior to the final philosophy paper.

[58] Ricketts was a marine biologist living in the area that Steinbeck based *Cannery Row* on. He is represented in many of Steinbeck's books as the wise character.

[59] Edward Ricketts (1941). Available online http://www.geocites.com/Yosemite/George/5604/ed_ricketts1941teleology.htm

[60] This student was a White female, sophomore studying teaching English. She was a Teaching Fellow. 32114

[61] White male, sophomore, first year college working as a coach in a local public school. 42118

[62] Kincheloe (2003) uses the term "critical ontology" throughout the article. I have cited its first appearance.

[63] Black, female, majoring in teaching English. She was a Teaching Fellow. This student rarely spoke up or participated in small group activities. She did not make eye contact with other students. 22017

[64] White male, junior, majoring in teaching history. 42119

[65] White male, sophomore, majoring in middle school language arts and social studies. 41018

[66] He is referring to a chapter and a verse in the New Tesatament. This student was planning to be a missionary.

[67] White, male student. This student, a junior, was on a Christian mission through teaching. He majored in Spanish. He was outspoken, respectful of his colleagues and thoughtful. 21012

[68] White, female sophomore. A Teaching Fellow majoring in middle school language arts and social studies. 32120

[69] White, female, traditional, teaching English major. She was married and had transferred from UNC. She contributed a great deal in class discussions and talked a lot about being married for one year.41008

[70] Two students used this exact term; A Black, female, traditional, English major and a White, male, older student undecided major.

[71] White female, sophomore, middle school language arts and social studies. A Teaching Fellow. 32122

[72] White female, traditional junior, social studies/ political-science major.

[73] White, females, both older juniors, a Spanish and a French major.

[74] Mexican, female, older senior, Spanish major.21017

[75] White, older male, unclassified. 21010.

[76] Black, male, sophomore, history major.41020

[77] White, female, an older senior majoring in teaching Spanish. She had had several careers prior to her matriculation.. 11002

[78] White, female a junior studying social studies, She was a Teaching Fellow. 32101

[79] The same as 36.

[80] White, female sophomore, English major. 22021

[81] White, female. An older student post baccalaureate without a specific academic concentration married and has a child and step children, originally from the Northeast. 22009

[82] White male, junior, studying sociology. 10123

[83] White, female, sophomore, English major. 21019

[84] White, female, middle school language arts/ social studies. A sophomore Teaching Fellow. Very strongly opinionated and out spoken. 22005.

[85] White, traditional female . A scholar athlete, studying middle school social studies language arts. 31106.

[86] White, traditional female, majoring in teaching Spanish. A Teaching Fellow. 32103

[87] White, traditional female, political science major. She grew up in South America.

[88] Black, female, senior. Her major wasn't listed.

[89] White, female, traditional majoring in middle school social studies and language arts. 31108

[90] Black, female traditional, studying English. 21001

[91] White, female, older studying teaching Spanish. She was a widow with one severely disabled child.

[92] John Dewey (1938) page 19.

[93] White, male, traditional e, first year college, an assistant coach at a local middle school. 42118

[94] White, male, traditional , first year college. 41104

[95] Carnival and carnivalesque are terms coined by Mikhail Mikhailovich Bakhtin (Russian, b.1895 - d.1975) to

describe particular forms of resistance to the imposition of the ruling classes, especially in literature – paricuolarly the novel. Carnival is derived from Bakhtin's study of Rabelais (1965). Bakhtin concentrated on the beginning of the Renaissance as a change from the strict hierarchies of the Middle Ages.He focused on how the ancient ways of living in concert with nature and collectively emerge during the Renaissance as ways to oppose and resist official culture.

According to Bakhtin people live tow lifes, an *official life* and a *'life of the carnival square.'* Carnivaleque refers to the activities of the carnival square which include "collective riduccle of officialdom, inversion of hierarchy, violations of decorum and proportion, celebration of bodily excesses" (Internet Encyclopedia of Philosophy 2003, 13 of 15).Bakhtin believed that the grotesesque was the image of the world beccming where boundaries are erased and the individual merges with the cosmos and the people. His work was based on the novel *Rabelais.* Information available on lone at http://www.utm.edu/researfch/iep/b/bakhtin.htm And www.vanderbilt.edu/AnS/english/English104W-15/bakhtin.htm
Bakhtin wrote of Rabelais: "Rabelais' images have a certain undestroyable nonofficial nature. No dogma, no authoritarianism, no narrow-minded seriousness can coexist with Rabelaisian images; these images are opposed to all that is finished and polished, to all pomposity, to every ready-made solution in the sphere of thought and world outlook" (Bakhtin 1984, 3). Rabelaisian images were carnivalesque images.

[96] White, female, traditional, Teaching Fellow studying teaching history.
[97] White, male, traditional language arts major. 41116
[98] White, male, traditional, Spanish teaching major, a missionary. 31012.
[99] Black, female, traditional, studying English. 31106
[100] White female, traditional, studying teaching English. 32109
[101] This is the first reference to alchemy. Popkewitz uses the metaphor throughout his study.
[102] White, male, junior, studying teaching French. 22016
[103] White female, junior, middle school social studies and language arts. 31108
[104] White, female, sophomore, middle school social studies and language arts. 41112
[105] Black, female, sophomore middle school social studies and language arts. A Teaching Fellow. 22014
[106] Hannah Arendt (1958) page 242.
[107] White, female, junior, middle school social studies and language arts started as a Spanish major. 21004
[108] The words *passion, love* and *desire* are specific to this work when they are written in italics.
[109] White, female, a junior studying teaching English. A Teaching Fellow and resident hall advisor. 32110
[110] White, female, sophomore, first year college.
[111] Native American, female, sophomore, middle school social studies and language arts. 22004
[112] White, male, sophomore, teaching history major. A Teaching Fellow. 31110
[113] White, female, junior, teaching history. Teaching Fellow. 32112
[114] I do understand there is an important aspect to maintaining professional relationships which include spects of care, concern and safety for students who might otherwise become victims under the power of the teacher.
[115] White female, sophomore, middle school social studies/language arts. 41105
[116] White, female, junior, middle school social studies/language arts. 22010
[117] White, male, junior, English major. 41125
[118] White, male, post baccalaureate, undeclared. 31119
[119] White, female. junior, studying teaching Spanish. A Teaching Fellow. 41126
[120] White, female, post baccalaureate, undeclared. She was interested in women in history. She had a master's degree in history and was working on her teaching credentials. 22003
[121] Popkewitz refers to alchemy throughout the book. Page 71 is the first place the term appears.
[122] White, male, older post baccalaureate with a master's degree in economics. Working on credentials. 41102
[123] Black, male, sophomore, social studies /political science major hoping to transfer into technology education. A Teaching Fellow. 31123
[124] White, male sophomore, studying teaching history. His father was a teacher. 21018
[125] White, male sophomore. English major. 21003
[126] White , female, junior, marketing education. A Teaching Fellow. 41117
[127] White, female. junior, teaching Spanish. 32103

[128] Black, female, a sophomore, marketing education major. 21013
[129] White, female, junior, teaching history major. Teaching Fellow. 32112
[130] White, male, junior, political science major.
[131] White, female, junior, older, middle school social studies/language arts major. This student was married and she had a hearing impairment. 41106
[132] White, male , junior, studying teaching French. 22016
[133] White female, sophomore, middle school social studies/language arts. A Teaching Fellow. 22005
[134] Native American, female, sophomore, middle school social studies/language arts. 22004
[135] White, female, junior, studying English. 32102
[136] White, female, junior, LAS major. A Teaching Fellow. 32101
[137] White, female, junior, teaching English major. A Teaching Fellow. 32110
[138] White, female, junior, teaching English. A Teaching Fellow. 32120
[139] White, female, a senior history major. 11011
[140] White, female, sophomore, majoring in English. 21011
[141] White, female, junior, middle school social studies/language arts. 31108
[142] White , female, junior, English major. 32102
[143] White female, junior, teaching Spanish. A Teaching Fellow. 31126
[144] White, male, sophomore, teaching English. A parent. 42110
[145] White, male, post baccalaureate. 31119
[146] Jim Garrison (2001) page 65

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APPENDICES

Appendix A

The figure below shows the demographics of the Introduction classes by race, age and area of academic concentration:

Table 2.1

Demographics of the Introductory Course According to Race, Age and Area of Academic Concentration

	LTH	LTN/A	LAN	LAH	MSL	MR	HOE	MKE	other
WTF	7	15	13	2	24			2	9
WOF	2	10	3		1	2	2	1	4
NWTF		1	3	1	1			1	2
WTM	10	7	7	4	4				10
WOM	3	2				3			1
NWTM	1	1		1				1	

W-White; NW- Non White; T – traditional age (19-21); O – older; M- Male; F- Female; LTH – Social Studies – History; LTN/A – Spanish/ French; LTN –English; LAN – English (non teaching major); LAH – History (non teaching major); MSL – Middle School Language Arts and Social Studies: MR – Masters; HOE – Health Occupations Education; MKE – Marketing.

Appendix B

Table 2.3
This table shows one example of stratification I used as I analyzed artifacts from Introduction. The first column lists the names of categories I was developing from analysis. The next five columns list categories of 'types' of students.

Codes	All traditional	All Older	Gay	All Non White students	Assertively religious students
Love	7	18	25	38	0
Calling	5	14	0	7	0
Stories	13	4	50	7	33
Discipline of Pleasure	59	66	50	50	100
Moral Order	50	48	50	50	100
Adversity	21	19	50	21	0

Appendix C

This is the permission to use students' work letter.

Julie Machlin Burke
Doctoral Student, Educational Research, Leadership and Counselor Education
Instructor ECI 205
Box 7801, Poe Hall 402H
North Carolina State University
Raleigh, NC
919.513.2590

December 4, 201

Dear Student;

It has been my pleasure to work with you this past semester. As you know, I am a doctoral student here at North Carolina State University. My interest is in improving preservice teacher education. In particular I am interested in how preservice teachers form their sense of self-as-teacher. That is, I want to understand what it means to you, preservice teacher, to see yourself as a teacher-to-be; able to say, "I am a teacher."

The basis for understanding your perceptions and understanding of what it means to be a teacher is your written work and my journals and notes from this class. Your work may contribute to the enhancement or improvement of teacher education.

I am asking your permission to use the work I have collected over the course of the semester and any work that you wish to give back to me, as data in my study. Your anonymity is assured. All names and identifying characteristics will be removed and each person will be assigned a number as an identifier.

If you are comfortable with this request and granting me permission to use the artifacts you produced then please sign this letter and adate it. If not simply return the letter. A student will collect the letters after I leave the room. This student will bring them to Lois Crowe, the secretary in Poe 403. Ms Crowe will keep the letters until after the grades are posted. This ensures that your willingness to participate will not be reflected in your grade.

I, ___________________________________, grant Julie M. Burke permission to include my work in her data cache. I understand I will remain anonymous.
Signed:

Date:

Appendix D

Memo #5, July 8, 2002 – On the process of analysis – operational

I am thinking about how to proceed, which person's philosophy paper to read and analyze next. I have concluded that I should continue with the philosophies. Even though so many possibilities have come out of only two. I decided to continue because I am striving for saturation of some categories and also continuing to try and focus on my dissertation topic – the dialectical relationship between cynicism and hope. In this first section I don't have too many choices. I wish I had Pen's[146] paper than I would have at least one older male student in this portion of the sample. Since I don't and I have two younger males and two younger females I will analyze these four next. Then I will look at the next sections. I will look at the lesson plans when I have discerned differences between the different sections to see what has changed there. I will continue to analyze my comments.

Memo #6 – July 8, 2002 – My comments – Theoretical memo written off of D1 & D2.

(an excerpt from a longer memo)

At any rate, my comments also seem to go along with the technicist or instrumentalist approach the students put so much stake in. I am not questioning the undergirding structure, about control and caring or about the authoritarian attitudes towards their students. Of course, these papers were done early in the first semester. For both them and me. I was under the influence of . . . active listening and mentoring strategies classes as well and still developing my own critical understanding of teaching.

Memo #7 – July 8, 2002 – Theoretical Sensitivity written off of analysis D1 –D4 July 5 –July 8.

Reading Samaras about Vygotsky and her emphasis on personal history, situated learning and mutual construction of knowledge scaffolding.

Also she uses a jigsaw much the way that I did both to demonstrate pedagogical strategies and to teach content.

Going through the philosophy feedback I note that we did sharing personal philosophies as a step in the process and she also does that. She uses the author's chair. I used lots of these strategies from the writing workshop approach.

Arendt: Power, strength – what's the difference and how do the students think about power in the classroom?

Also the whole Arendt elaboration about instrumentalism, isolation, social and public and private and intimate, tyranny and the abandonment of the extraordinary?

Art – art as an end in itself?

Appendix E

Dimensionalizing the Category of Hopefulness

This part of a diagram that I made to help me see the dimensions of hopefulness as it was emerging from my analysis of students' philosophy papers. Diagramming was suggested by Strauss and Corbin (1987) as a way of enriching theoretical constructs. I have not included the entire diagram, I edited some of the categories because I wanted to present an example of the process not the particular problem I was working on.

Causal Conditions ------------------------------→	**Phenomena** ------------→
Religious beliefs	Hope
Political beliefs	
Cultural dispositions	

Properties of Protestantism --------------→	**Specifics of Hopefulness**
Sect	Learned-ness
Exposure	Sustainability
Degree of integration w/dominant culture	Sustaining quality
Strictness of practice	Faith in possibility
Determinism	
Relationship to earthly life	
Notions of authority	

Hopefulness in Conditions:
Where people are learning to teach
Students thwarted in achieving imagined goals
When they have no previous experience in the classroom
When there seem to be no final answers
When faced with people who are different from them
Over a brief period of time
With the support of an experienced teacher

Intervening Conditions
History
Uncertainty
Conflicting purposes
Lack of faith
Separation of theory from practice
Overwhelming mechanistic, positivistic rationality
Indoctrination
Lack of agency

Consequences
Perseverance
Loss of hope
Blaming self
Blaming students
Reaffirmation
Being accommodating
Cynical consciousness-nihilism

Memo from Axial Coding D1-D134 (7/16/02)
It seems like the students hopefulness is linked to a specific world view that includes:
Belief in ultimate truths
Avoidance of conflict through accommodation
Reliance in self, self-control, discipline
Logical problem solving
A belief that difference is a problem to be solved
There are natural hierarchies
A conviction that people need to be saved