Becoming and Being a Teacher:

Arts-Based Narratives of Relational Knowing,

Response-ability and Resistance

by

Gianna DiRezze

A thesis submitted in conformity with the requirements for the degree of Doctor of Philosophy
Department of Curriculum, Teaching and Learning
Ontario Institute for Studies in Education of the University of Toronto

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For John

Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
...it is an ever fixed mark
That looks upon tempests and is never shaken;
W.S. CXVI
Becoming and Being a Teacher: Arts-Based Narratives of Relational Knowing, Response-ability and Resistance
By Gianna Di Rezze
Doctor of Philosophy, 2000
Department of Curriculum, Teaching and Learning
Center for Teacher Development
Ontario Institute for Studies in Education of the University of Toronto

Abstract

There is a need to look closely at why and how teachers' perspectives are shaped by the complex social matrices of classroom, school, community and by their own often neglected understandings. In this work, I inquire into my experiences of marginalization as a student and as a teacher (of 18 years) and then into those of two beginning teachers, one a science teacher originally from Guyana, and the other an ex-priest who confronted his chief cleric. Drawing on an array of humanistic, educational, and research literature, I contextualize the operations of hierarchies (within families, Church schools, school boards, and employing authorities) and compare them with those of a controlling or "poisonous pedagogy." I then contrast these challenging operations with the caring, relational, responsible and resistant approaches that I found in the work of feminist constructivists. I propose an alternative notion of teacher as an "organic intellectual" who opens up the operations of power to public scrutiny and as a "prophet" who re-minds, re-answers, and re-invigorates by conducting re-search.

Through continuing dialogue over two years with two co-participants, I examined the dilemmas that surfaced in our transitions from students of teaching to teachers. Our inquiry sources were grounded in the arts and the humanities and the
social sciences. They include poetry, split text, literary and biblical allusions, images from art history, stories of teaching and of confronting authorities and self-doubt, school and preservice reports, transcripts, and personal correspondence (electronic mail, letter writing, and telephone conversations). I found that attempts at implementing relational, response-able and caring practices place teachers at risk of alienation from and fragmentation of their teacher selves, especially in systems that actively undermine and devalue their subjective ways of knowing. Our growth in understanding what it means to become and be a teacher was both the particular focus and the developmental outgrowth of this study.
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A sincere thank you to my thesis committee members who allowed me to muddle my way through the “messy” but rewarding process of arts-based inquiry. Individually they are;

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I would like to thank my co-participants, “William” and “Joseph,” for their generosity and candidness during their passage from preservice teacher education to first year teaching. Your insights into how we become teachers enabled me to rethink my own understandings of teaching life. I hope our work together was of some benefit to you both.

Finally, I would like to thank my partner, John. He has lived this thesis with me. I am not sure I would have finished this work without his encouragement and moral support through both the best and worst of times.
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I took my power in my hand
And went against the world;
’T was not so much as David had
But I was twice as bold.

I aimed my pebble, but myself
Was the one that fell.
Was it Goliath that was too large,
Or only I too small?

Emily Dickinson (LIX)
Introduction

If she drops out of the race, then, it is not because a boulder fell on her head, but because she has been plodding for twenty miles with the same pebble in her shoe. (Freedman, 1990, p. 376)
The Scrupulous Teacher

As the painter Magritte shows, either a gigantic rock filling a room or a meteorite hovering in the sky above an unsuspecting landscape is as impossible to ignore as it is difficult to do much about. So too with some boards, employing authorities, or administrators that loom large in the world of teachers. It is always so with hierarchies. As I found, the problems of becoming and being a teacher, can be made even worse by a teacher's own overly sensitive conscience or too scrupulous belief in authority and duty. A tiny pebble then assumes large proportions in a sandal let alone a running shoe. How like the biblical David can teachers learn to turn that pebble back on the giant that threatens them?

Jessica Siegel is the main character in Samuel Freedman's journalistic account of life at an inner city high school in New York City. She is a dedicated and conscientious teacher. Jessica's experiences mirror those of many who choose teaching as their life's work. Her metaphor is an interesting one:

Jessica has occasionally likened herself to a marathon runner, and like a marathoner, she possesses a tolerance for pain, isolation and deferred gratification that a spectator may confuse for masochism. If she drops out of the race, then, it is not because a boulder fell on her head, but because she has been plodding for twenty miles with the same pebble in her shoe. (Freedman, 1990, p. 376)

Scruple: a pebble; fig. the cause of uneasiness or anxiety. A thought or circumstance that troubles the mind or conscience.

(Oxford English Dictionary)
Scrupulous teachers working in public school systems can relate to the image of the marathon runner -- and to the "pebble" in the shoe. Many young teachers drop out of the marathon altogether and those who choose to stay on risk exhaustion and fatigue. Frustration seems to mount over time, as teachers try to do their best under some of the worst of conditions. The pebble in the shoe has the ability to transform initial dedication and young idealism into disenchantment and anger at not being able to become the teachers we aspired to be.

The few years of my own teaching life that preceded my return to graduate school were particularly gruelling. There was not enough time in a regular work day to carry out my duties, which along with classroom teaching included running the special education referral team. I was tired and disillusioned. The time and commitment required to do the job well as I saw it, were waning. There is much involved in being an advocate for the child who is not learning easily. Along with the regular duties of carrying out an academic programme, teachers participate in numerous parent conferences, meet with other classroom teachers and take home enormous amounts of paperwork. The scrupulous teacher tries to keep up knowing that in the long term these interventions may make a positive difference in the lives of children.

Before my return to graduate studies, the number of children that needed additional support through special services had grown to the point where I was forced to begin the practice that Freedman (1990) refers to as "educational triage." "Triage is the process -- and principle -- of separating the casualties and concentrating efforts on those who are most likely to survive" (p. 114). My caseload in special services had grown exponentially. I had
been forced to begin the process of sorting through the casualties deciding which child was more likely to benefit most from the interventions available, while being forced to turn a blind eye to other children. This was extremely disturbing to me. It undermined the work of enabling all students, which defined my best teacher self. I felt less and less able to make a difference in the lives of the children entrusted to me. Freedman (1990), again, captures this psychic struggle: “a good teacher is ground down to mediocrity over weeks and months and years, and a good teacher who tries to resist learns that the millstone is an implacable adversary” (pp. 212, 213).

Like Jessica Siegel, I was angry at the system but also at myself. I did not feel I was able to offer the kind of learning environment in which my students could thrive but I could not quite name the culprits. Like my fictional friend, when the time came to assign blame, I could not always point the accusing finger outward and judged myself. I felt myself becoming the teacher I feared to be (Diamond, 1991) soon to join the ranks of those I had vowed I never would become. I decided in the Fall of 1995 it was time to drop out of classroom teaching for a while. I went AWL -- absent with leave.

I had not planned to continue my graduate studies but the following September, through a series of circumstances, I found myself back in graduate school studying issues around teacher development. It was in this space and through the self-study focus of the department that I began to examine the nature of the pebble in my shoe. Clues as to the nature of my dissonance were to be found in formal course work, personal writing, reading, informal discussions with teachers, colleagues and through my work with my participants. The clues are strewn throughout this arts-based work which draws on relevant educational
research, personal correspondence, journal excerpts, fiction, poetry, fiction, myth, biblical allusions, humanistic psychology and images from art history.

Chapter One recounts selected stories from life experience which serve as the conceptual lens for a look at my evolving understanding about what it means to become and be a teacher. Chapter Two gathers together the work of other researchers, writers, painters, poets, who have provided words, phrases, and images that have helped me to articulate my previously tacit understandings of teaching life. Chapter Three reconstructs methodology as “research practices” and details the relational process of “doing research” as well as the more solitary process of writing the thesis. Chapter Four is a brief look back at my own experience of preservice teacher education Chapter Five provides glimpses into my eighteen years as a classroom teacher. I reflect on how these critical incidents may have shaped my teacher self. Chapter Six introduces my first co-participant, Joseph. The chapter examines his early life experience and his growth as a teacher during his year of preservice teacher education. Chapter Seven is a look at the metamorphosis of the teacher self as we follow Joseph through his first year and a half of teaching practice. Chapter Eight chronicles the reinvention of the teacher self as William, my second co-participant makes his transition from the pulpit to preservice education. Chapter Nine continues to follow William into the thick of school board and diocesan politics as he is inducted into the profession. Chapter Ten is a reflective chapter on my experience of inquiry. It is a look at the transformative potential of self-study re-search and what I came to know as arts-based narrative inquiry. Such research and development is grounded in the arts and humanities (Diamond & Mullen, 1999).
Chapter One:

A Personal Framework for Understanding the Inquiry

"Learning is a trivial way of speaking about the journey of the self"
(Huebner, 1993)
Introduction

In this chapter I begin to examine the pebble as it began to form in early life experiences and how these experiences inform my teaching. Glimpses of my relational-self, response-able-self, resisting-self and prophetic-self can be gleaned through recollections of early childhood, my own schooling and my experiences as a classroom teacher and as teacher-researcher. Movement among these self-elements helps define my “development.” These experiences are re-examined and relived by being retold through story. “To tell a story is to impose form on experience” (Grumet, 1988, p. 87). Our stories become conceptual tools with which to examine underlying assumptions and expectations, which guide us in both personal and professional roles (J.L. Miller, 1980). Through the examination of the stories that have shaped our lives, we are better able to understand the meaning of what we do as educators.

If a teacher understands (can tell) the story of her own education, she will better understand (tell the stories of) her students’ education.... It is a respect for those life stories that makes the difference. We as teachers, need to be able to tell our stories not only for ourselves but so that we will understand the power of story in the lives of the students we teach. (Connelly & Clandinin, 1994, p. 150)

We cannot deny the powerful influence of personal experience in a profession where the “self” is the tool (Lortie, 1975). Teachers need to develop an intimate understanding of how their own experiences of life and of school come to inform their teaching practice. This notion is expressed in Pinar’s (1974) notion of *curriculum*. This approach to self-study “focuses on the educational experience of the individual, as reported by the individual. Stated simply, curriculum seeks to understand the contribution
academic studies makes to one's understanding of his or her life" (Pinar, Reynolds, Slattery, & Taubman, 1995, p. 414). Becoming aware of how our educational experiences have shaped who we have become allows us to better understand how our lives as teachers can shape others' experience. Self-awareness can be attained through reflective self study that can take many forms. Writing a personal or arts based narrative is one way to help us reflect on some of the key experiences in our teaching life and make better sense of the relationship between the personal and professional.

Writing as a "complex form of consciousness" and intertextuality reveals us to ourselves (Diamond, 1991, p. 90). “Whenever we write we borrow endlessly from other books and sources including ourselves” (Diamond & Mullen, 1999). Writing is a process of discovering my personal perspective and a way of nurturing my own voice (Richardson, 1994, p. 523). Written reflections of my lived experience allow me to make explicit links between my self and my life’s work. By sorting through the themes in the stories I choose to tell, I am able to determine what understandings about teaching and learning continue to be of value, and which need reworking or discarding. In these stories, I draw on many works that, over my lifetime, have shaped my understanding of personal and professional self. I combine personal writings with poetry, fiction, correspondence, art history, humanistic psychology, feminist literature and educational research. Together, these texts provide a series of conceptual lenses for this inquiry. This reflective inquiry constitutes self-directed professional and personal development (Diamond & Mullen, 1999).
A Look Back: Stories of Formative Experiences

My parents, like many of their friends, were economic exiles from southern Italy who emigrated to Canada during the 1950's. Their hometown sits nestled in the mountains just south of Rome surrounded by the rocky terrain that is part of the Apennine mountain range forming the backbone of the Italian peninsula. Their hometown sits a twenty minute drive from Aquinas' birthplace at Roccasecca. A few miles south sits the Abbey of Montecassino a Benedictine Monastery razed to the ground many times, most recently during the Second World War. My mother recalls a school excursion to the site as a child. Walking with her schoolmates among the ruins of the mosaics, she remembers putting a piece or two of coloured marble into her pocket.

My father arrived in Halifax harbour on a ship named, ironically, the 'Homeland'. It was 1955. My mother, with my grandfather at her side, arrived a year or so later. She had married my father by proxy and had come to join him in Canada. Both were teachers. My father had taught nine years in a number of schools in the surrounding villages. My mother had worked as a supply teacher for a short time before she married and began raising a family. These are the circumstances into which I was born.

The first of four children, I had my own classroom by the time my last sibling was born. My mother claims she learned much of her English from me as I began to acquire it myself from time spent at school. My transition from home to school threw me into a world whose customs and language differed from those I had learned at home. Although I learned quickly, there was anxiety around these new experiences. It was like playing a game without knowing the rules. I remember an early love of books caused me to "steal" one from the bookmobile that visited the school each week. I did not know -- and could not explain to the lady at the checkout desk that I needed a library card, so I ran off with the book under my arm. I had every intention of bringing it back and did so when the bookmobile returned a week or so later.

At age six we moved to a duplex and for a long while the second floor remained unoccupied. I set up my class in a second floor kitchen which would soon have tenants, but which for a time was available for imaginary play. I would snatch supplies from school; multi-coloured construction paper, sticky tack, and glue were stuffed inside my school bag and I would hurry home to organise them inside the kitchen cupboards. Old discarded road maps, taken from my father's car, decorated the walls. Hours were spent in that second floor kitchen imitating my teachers -- makeshift pointer in hand.

Although I don't remember any specific reference to teaching as a future profession in my early years, there must have been some implied merit or value attributed to it. I think that my parents' own experience in their
respective teaching lives, coupled with the regard they had for my own teachers as I was going through the school system, instilled a value and respect for teachers' work and role in society. Stories of their own schooling and brief teaching careers offer interesting insights into the nature of the curriculum and notions of teaching that predominated at that place in time. Their notions of education also informed their parenting.

Central to their understanding of good parenting was a view of discipline that reflected the predominant view of the time. My father figures prominently in this discussion. The harsh discipline of his own upbringing and formal schooling, undoubtedly shaped both his pedagogy and his parenting. Born the second of seven siblings, he was left to assume a pseudo parenting role in his teens after his own father died. My great uncle, a Franciscan priest, managed to talk my grandmother into sending my father to the seminary in his teens. He was to receive his formal education with the Franciscan order. After a few years my father decided to leave the seminary and was to return home to assume a teaching position in the local village.

My father's notions of education, discipline, order, and respect were inculcated firstly through the dynamics in his own family and then during the time he spent in the seminary. These experiences carried through into his parenting years later. He defined his parenting role as provider and disciplinarian.

*Gianna Di Regge (Personal Narrative, June 25, 1997)*

During the writing and rewriting of this personal narrative, I became aware of the relevance of Alice Miller's (1983) work on the notion of "poisonous pedagogy". She does not offer a precise definition *per se* of this concept. Rather, she dedicates a number of pages to describing what is meant by this term. She outlines a series of pedagogical tools generally used to discipline children and to control behaviour. Variations of this poisonous pedagogy are also used in the military, in religious institutions, and in teacher training institutions. Poisonous pedagogy can be said to include physical punishment, conscious use of humiliation, the suppression of feelings and willfulness under the guise of discipline. These notions are based in ideologies of control and suppression that are evident in the popular pedagogical works dealing with what I had hoped was a past era. These tools and
behaviours were sanctioned in traditional homes and schools of the past, but remnants of this pedagogical orientation still exist despite the more enlightened view of child rearing and education that is espoused today. I believe that my father, his students, and later his own children, were occasional targets of this harmful orientation toward child rearing. This punitive approach was widely sanctioned and therefore prominent when he was growing up. Despite new evidence about the insidious long-term effects of poisonous pedagogy, it still continues to manifest itself in various forms throughout our familial and educational institutions.

“The way we were treated as small children is the way we treat ourselves for the rest of our life” (A. Miller, 1983, p. 133). I am told I was a willful child. Most young children are as they begin to negotiate their world. Often my antics were seen as a manifestation of lack of discipline and punished as such. Discipline was highly valued by my parents but I now believe that they misinterpreted discipline as something that could be imposed from without. Discipline is often thought to be synonymous with being controlled. But etymologically, the word “discipline” connotes tutoring rather than exercising power over someone.

As Freire (1996) reminds us, discipline does not mean the absence of authority “since without authority there is not discipline only licentiousness.” However, “without freedom there is no discipline only authoritarianism” (p. 93). Although well intentioned, my parents occasionally drew on the poisonous pedagogy to which they seemed to have been exposed in their own upbringing and in their own “teacher training.” I gather my father had learned these control tactics from his time in the seminary and in his
“pedagogical training.” My mother may have been forced to buy into them because of
the patriarchal notions of school and home, which predominated at time. As a teacher
myself, I would later encounter others who also practiced this way. At times I also felt
compelled to suspend nurturing and adopt control (Grumet, 1988) in the early years of
my practice.

From Home to School: Fragmentation of Self

Sometimes “others’ narratives get in the way” (Weber & Mitchell, 1995). I am now
aware of how others’ expectations and beliefs continued to invade my sense of self but as a
child I could not defend myself from these transgressions. Du Bois’ often quoted passage
describes what he termed “double consciousness,” a process by which we become defined
by the other. This notion of double consciousness can be used to frame my early school
experiences. As DuBois says:

It is a peculiar sensation, this double consciousness, this sense of always
looking at one’s self through the eyes of others, of measuring one’s soul by
the tape of a world that looks on in amused contempt and pity. One ever
feels this twoness.... (DuBois, 1903/1995, p. 45).

I spoke only my parents’ Italian dialect when I began formal schooling. Trying to
reconcile the private world of home and the public world of school caused some anxiety.

Mrs. Zare

My new grade one teacher is a tall, dour woman – an imposing
figure. She gives me a new burgundy coloured pencil and a pink eraser on
that first day in her class. She asks me in a surly tone if I spell my name with
an “a” or an “e”? She is frustrated having to pronounce this unusual name. I
remember her tone. She repeats her question. Somewhere between the
question and my silence I become known as ‘Janet’. I carry ‘Janet’ like a millstone around my neck for the next eight years of my life. My schoolwork and my report cards all attest to this fact. My parents do not question this name change because it is not like them to question the authority of the teacher. Maybe they felt that I preferred to be less conspicuous at school and had chosen this name for myself. I reclaim my baptismal name when I make the transition to high school. In an act of self assertion and quiet rebellion, I become -- Gianna. I am told it means the “grace of God.”

Gianna DiRegge (excerpt from personal narrative, February 20, 1996)

Upon reflection, Mrs. Zare’s attempt at my forced assimilation and her arbitrary decision to change my name could not help but misdirect my perception of self. To change a name is to stifle a voice and to instil shame. I became “lost in translation” (Hoffman, 1989). As Moustakas (1966) warns teachers to be aware of their influence

When conditions of freedom, openness, trust, love and opportunity to make choices and be responsible for them, exist in the classroom, real life emerges and the teacher perceives each child as a unique individual, who cannot be measured or compared. The teacher regards the child’s difference as an essential attribute in learning, and values the child as a person to be recognised, honoured and approached with respect rather than as someone to be moulded manipulated, controlled and changed. (p. 58)

Children’s names are the embodiment of their voices. Even the most uncooperative students will sense the respect communicated by this small but important gesture of a teacher’s learning his or her name. It says “I acknowledge and honour who you are.” I witnessed, early on, the power bestowed on teachers to silence others. This was personified in my father, the well-intentioned patriarch, and in Mrs. Zare who thought herself able to induce acculturation by assigning me a new name. They represent the archetypal pedagogue -- serious, in control, omniscient and omnipotent.
A Relational Pedagogy: Mrs. Garber and Pam King

In contrast, Mrs. Garber and Pam King were two of my favourite teachers. I spent grade four and part of grade five with Mrs. Garber. She was tall, slim, soft spoken and had a great sense of humour. She engaged her students even during her stints on yard duty. I remember shadowing her many a time while she was in the schoolyard. We were told midway through the year that she would be going on medical leave. Her husband, also a teacher, was sent to take over her position. The day she made the announcement four of us ran off to the washroom and hid in the cubicles to have a good cry. She ran in after us and eventually coaxed us out. I can still see her as she patrolled the school yard -- ever watchful.

In grade five I also remember reading my first real novel -- C.S. Lewis’ *The Lion, The Witch and the Wardrobe*. Mrs. Phillips the librarian was a kind and gentle soul and going to “her” library was the best time of the week. We moved to the country soon after I finished grade five. I would soon begin taking the school bus to a small rural school perched on a hilltop above a church. It was to be my first taste of the Catholic school system.

Pam King was my grade six teacher at my new school. After our year together in her classroom, she moved across the country and for some twelve years after she left, we corresponded by mail. I recently took what I have left of our letter writing out of a storage box and began rereading them in the light of what I now know about teachers and teaching. Among the letters was an old report card dated June, 1969.
Her comments on my grade six report card revealed Pam's understanding of herself as a teacher. In rereading this student portrait thirty years later, I see that Pam was more interested in understanding her pupils than in controlling their behaviour. She saw her students as people. We did a lot of group work in her class and she encouraged open
debate and discussion especially about the current events of the day. She was able to relate to her students in a way that I had not really experienced with many adults to that point. At times, I felt that she understood me better than my own parents. She shared many of her own life experiences with me throughout the time we corresponded. Pam was my teacher for only one year before she left the school but her influence in my life cannot be measured. I credit her in large part for modelling a warm caring relationship with her students. On good days, her influence can be seen in my own teaching. She taught me a more caring form of pedagogy. I will later deconstruct this into relational knowing, response-ability and resistance -- caring but strategic.

**Grade Eight**

My last year of elementary school was spent with Sister Dorothy in a class of fifteen students. Although I do not recall being particularly fond of her, I don’t remember intensely disliking her either. Vivid memories of that year include various experiences with classmates. They included a trip downtown to a Catholic charity where we dropped off clothing we had collected. I remember our move into a new science room which had been built onto this small but growing rural school. With Sister Dorothy’s help we also built a cement pond in the back in which we put a couple of turtles and some goldfish. At one point during the year someone had found abandoned baby raccoons which we raised for a few weeks only to release them back into the wild. I remember her as a bit prudish, censoring our musical selections at the end of year party thinking our popular music too raunchy.
We did many things together that year. Around Christmas time of that same year, Sister Dorothy bought a stone “tumbler.” We filled it with different stones along with a silicate compound and plugged it into an electrical outlet. Over the course of a few days the stones were polished to a bright sheen. We then put the stones in various settings making pieces of jewelry from them. At June graduation, Sister gave each of us a card in which she wished us luck in our future endeavors. With each note, she included a carefully chosen polished stone. Mine was a tiger’s eye.

High school: “Losing My Religion”

At age fourteen, after some bickering with my parents, I began attending an all girl Catholic high school. Although the thought of being locked up in what looked like a Gothic prison was abhorrent, I did like the idea that going to this particular school would give me a chance to reconnect to city life after having lived in the countryside from age nine. I had not liked the isolation of the homestead and relished the thought of going back to the city despite the endless bus ride to and from school.

My first week in high school saw me get into trouble twice; firstly for defending myself from a nun who had wrongly suspected me of smoking on school property, and secondly, from a little incident in the science lab. A classmate and I went into convulsive laughter after my foot went through the bottom of a drawer of the science lab table on which it had been perched. It was an interesting start to my five-year stint in high school. Poisonous pedagogy continued to manifest itself in not so subtle ways throughout my stay there.
When I recall this period of my life, I also begin to see the role that both gender and religion played in that time and place. I think my disaffection from the institution of the Church began in earnest during my high school years. My mother had always dragged us off to weekly mass but my father never went regularly. He said that he had attended enough masses in the seminary to last him for the rest of his life. After a while I just stopped going, and they stopped insisting I go. Although I was never very religious in the pious sense of the word, it was during these years that I slowly became aware of the forces that shaped our sense of self. What Daly (1968) would later call the overt hypocrisy and misogyny of the institution of church was ever present even though I could not name the feelings in these terms at that time. Manning (1999) now sheds light on the perceived effects of Church hierarchy on the education of young women in Catholic schools.

Imagine the impact on young women of years of this religious conditioning, inculcated at an unconscious as well as conscious level in the Catholic home, school and parish. Every domain over which the Catholic Church has control speak volumes to the Catholic girl that whatever society may be doing to rectify the inequality of women and men, in God’s domain she can never be fully accepted as an equal. It is the more intelligent young Catholic women who are now particularly aware of these contradictory signals, and who are most likely to give up on the Church in disgust for its contempt for them. (p. 127)

Despite the overwhelming presence of women teachers in the school, both the management of the day to day activities within the school, as well as the corresponding pedagogy used within the classroom, was “profoundly manipulative based in the notion that nature must be tamed” (A. Miller, 1983, p. 97). There was an over reliance on rules and
the consequences of transgressions. That is when I began to feel the presence of the menacing rock above me.

I also remember a classmate named Jane. I shared her disregard for the rules but I was not as openly rebellious. My defiance manifested itself in scepticism and questioning, but Jane was fearless — "bold" to quote one of our teachers. She started the tomato fight in the cafeteria. She was the one picking off her black nail polish on a chair in front of the office day after day having once again transgressed the dress code of the school. Toward the end of our first year in high school, Jane’s parents were told that she would not be welcome back. She was deemed not suitable (obedient enough?) for the school and she was cut loose. Those who could not be controlled were abandoned.

From my present vantage point as a teacher, I recognise that Jane was a troubled student whose behaviour was a way of garnering attention. As a teacher I have encountered my share of troubled students and, when I do, I often think of Jane. I do not imagine I am going to solve the myriad of social and emotional problems my students bring with them to school but I am resolved that teachers must respond to children with compassion. For many teachers the behaviour is the student. When I feel the conversation in the staff room deteriorating, I ask: "What’s the point of being a teacher if you’re just going to help the ones that would do well without your help anyway?"

"The Hidden Curriculum:" Obedience and Chastity

The school staff during my high school years was composed of both lay women and sisters. The sisters of the order lived in the convent that occupied one wing of the building.
Many of them taught during the day. A few token males made it onto the staff but only lasted a year or so during the time that I was there. Although the staff was dominated by women teachers, the patriarchal structures of schooling, embedded in the patriarchy of the Church, clearly shaped the community we called school. Like Daly (1973/1985) I found that “a convent was where a group of women lived under the same roof in a ‘community’ of isolation. Such places had rules which were male-created and structures which were hierarchical” (p. 28). Many of these women were not at ease in the classroom and probably not at ease within their own selves.

Church history is rife with examples of the subjugation of women (Daly, 1968). The many forms of this historical misogyny coupled with the hierarchical structures of school bureaucracy shaped the milieu in which high school girls learned to become self doubting and subservient. Daly (1968) offers some insight into the continued subservience of women through what she calls the “eternal feminine.” The oppression of women in the church, under the guise of the eternal feminine, is based in the notion of “Mary the model of all women” (p. 31).

The Eternal Woman image militates against initiative and independence of mind and ability to detach oneself from others. The Eternal Woman is “by nature” passive, dependent, totally relational. If given this image as an ideal, and subtly encouraged in many ways to conform to it the girl child is very seriously handicapped.

Undeniably some girls do succeed in acquiring and developing the necessary qualities of independence, dominance and initiative..... The fact is however that these girls are developing in a way which is counter to society’s conventions, to its subtle demands. For this they have to pay a terrible price. The price is called anxiety, and it may account for the sparse creativity even of many gifted and trained women who managed to defy society’s effort to cast them into a passive, unthinking role. (p. 172)
I was uneasy with the “hidden curriculum” (Apple, 1975; Jackson, 1968) which seemed to focus on turning girls into good Catholic ladies -- destined no doubt, for leadership on the local council of the Catholic Women’s League. But I had made some great friends and was serious enough about my studies to stick out the five years through to graduation. Manning (1999) writes of her experience with the “hidden curriculum” in Catholic Schools:

Blatant sexism is not spelled out in the religion curriculum in Catholic schools, but what educators call the “hidden curriculum” is often a more powerful influence on student attitudes than what is contained between the covers of textbooks. This hidden curriculum encompasses issues such as whether male or female sports rank equally and obtain equal funding, the relative power of male and female teachers, the subjects and departments that have status in the school, the management of the classroom, and the kinds of images displayed in the classrooms and hallways. (p. 126)

Over the years, my eyes were opened to many things. I began to openly question the way things were. I sensed some sort of manipulation but could not quite name the dissonance then. I recall a beautifully dressed and elegantly coifed middle aged woman, a motivational speaker, who was brought up from the United States to speak to the entire student body about etiquette. Some of my friends and I continued to joke throughout the year about some of her “rules of dating.” They included looking over at the upcoming attractions while your boyfriend is paying for your movie tickets, and backing oneself into the passenger car seat of his car by lifting both legs together and pivoting them around into the car seat. Nobody entertained the thought that the female might actually be doing the buying, the driving, or the flirting. Even then I found this kind of indoctrination dated and somewhat funny. Somehow I understood that one needed to develop a healthy scepticism.
Other recollections were less humorous. I also remember five hundred girls being marched into the auditorium to listen to a presentation on abortion sponsored by the local diocese. The slide show begins. Onto the screen is projected an enormous image of an aborted foetus. Several girls leave the auditorium, some in tears and others nauseous. I continued to watch -- incredulous.

Inculcate versus investigate seemed to sum up the predominant pedagogy. As young Catholic women we were to buy into the Church dogma as filtered through the school system without question. Moral ambiguity was not acknowledged and critical thinking for the most part was considered a dangerous temptation. Dogma is black and white yet life experience demands various shades of grey. Questions around termination of pregnancy are much more complex and heart wrenching than anyone can ever imagine but there was no room for the subtleties of that debate back in that auditorium. There was no discussion, only fear and blame.

As Grumet (1988) states "... the structure of school replicates the patriarchal structure of the family. The women who maintain daily contact with children and nurture them are themselves trained, supervised, and evaluated by men" (p. 85). There are parallels to this domination within the religious order which ran the school. The sisters were merely replicating the patriarchy that had shaped their own lives. Manning (1999) reiterates the idea of the "domesticated Mary" as model for women:

The exaltation of this domesticated Mary as a model for women devalues actual women in practice. To use Mary as a model of womanhood serves to emphasise the superiority of virginity. It also aligns the ideal of “true womanhood” with motherhood, but a motherhood derived, like Mary’s from an immaculate or at least asexual conception. This kind of symbolism
also promotes obedience, passivity, and subordination as key religious values for good women... (p. 72)

Obedience as I had seen it play out in my experience became closely linked to acquiescence and self-denial. Women of my mother's generation sublimated much of their creativity and resourcefulness into socially acceptable roles like motherhood. Often the price became the annihilation of the self. Despite the obvious benefits to society of what we refer to as "women's work", it would be a gross understatement to say it was and is taken very much for granted. As Jean Baker Miller (1986) has pointed out, "in our culture 'serving others' is for losers, it is low level stuff" (p. 61). This continues to apply to many women and other caretakers. My own mother, like many of her generation, no doubt felt the under appreciated taken-for-grantedness of their day to day work. In many ways this parallels society's disregard for teachers whose work is grounded in relational knowing (Hollingsworth, Dybdahl, & Minarik, 1993; Hollingsworth, 1994) and care taking (J.B. Miller, 1986).

Work and Travel: The World as Classroom

Other important learning experiences took place during my summer job placements. In 1974 I got my first summer job through a government program targeted at students called "Experience '74". I ended up working at an Adult Rehabilitation Centre (ARC Industries) just outside of Toronto. It was a sheltered workshop for handicapped adults. Although I cannot isolate what I learned there, I felt the experience had changed me somehow. At the end of my placement I remember getting a letter of recommendation
from my supervisor, Maura. In the letter she wrote that she hoped I would choose this or a related field as a career.

Apart from my two-year stint as a waitress where I learned a lot about human nature, I also worked in an art gallery for approximately nine years. I was surrounded daily by works depicting the varied Canadian landscape, as well as by works from native and Inuit artists. This experience, coupled with family vacations to Europe, awakened a latent interest in travel and visual art. My particular interest in Native art grew out of the time I spent at my job in the gallery and continues to this day, reflecting itself in my teaching through the "teaching of the annual native mythology unit." One of the young teachers I interviewed in a recent Social Science and Humanities Study (Diamond, Beattie, Buttignol, Cirilli, DiRezze, 1995-1999) recounts her first visit to the same collection as a young student in grade eight. I found her reminiscences reaffirmed my own intuitions about the value and power of learning experiences outside the classroom which some have dismissed as not part of serious schooling.

She took us to the McMichael gallery and that was a great learning experience.... I would definitely include that in my top ten learning experiences of my whole life. Yeah I remember getting there and a man with a big husky dog was standing outside. [Laughs] I remember going inside and being overwhelmed with all the sensations of native art, especially the bold ink style drawings. ...And I remember her looking at me and saying, you know, pointing at one of them and saying "Do you like that?" And I said "I think it's very interesting" and I was very captivated. And I truly did like it. But that McMichael experience was also an experience of fellowship with my peers. I remember myself standing beside students I didn't normally stand beside because we were free at certain time to wander around. And just that gallery feeling which is a very special feeling of riches around you, and that the world offered these kinds of things...We were there in the Fall and I remember the culminating activity for the day was to write a poem. And I remember sitting on a tree stump in the beautiful coloured woods, alone. That was my choice because we had the freedom to do it alone or in groups
and I sat alone. And I wrote a poem about autumn which ended up being put in the hallway and I never saw it again. And to this day I feel grief that I lost track of that poem. (Diamond, Beattie, Buttignol, Cirilli, & DiRezze, 1999)

Sometimes we catch a glimpse of how these experiences impacted our own lives and how we emerged from them with new insights. This understanding continues to fuel my exhausted teacher-self. When I am filling in forms, trying to get a phone line to book an excursion date, composing a permission letter during my lunch hour, or raising, begging for, or collecting money, I keep in mind the look on the faces of my students as they participate in these experiences outside of the formal classroom.

University Daze: “From Woodpecker to Owl”

Nervously, and without any real need whatever, Franny pushed back her hair with one hand. “I don’t think it would have all got me quite so down if just once in a while -- just once in a while -- there was at least some polite little persiflatory implication that knowledge should lead to wisdom, and that if it doesn’t, it’s a disgusting waste of time! But there never is! You never hear any hints dropped on a campus that wisdom is supposed to be the goal of knowledge. You hardly ever even hear the word “wisdom” mentioned!

(Salinger, 1955, pp 146, 147)

Franny’s disillusionment with higher education can be said to mirror mine as an undergraduate. Despite living in a university residence for two years, I never really felt that I fitted into campus life. I felt I was part, yet apart, from much of the activity on campus. In retrospect, I may have too serious about my studies and, although there was much socialising, I tended to recoup my energies in more intimate settings talking with people I had come to know rather than frequenting the weekly bashes at the college pub.
Some of the fondest memories from that period are associated with time spent with Father Dave who taught a course called “Theological Interpretations of Imaginative Literature”. A lover of literature, I always think of him as wisdom incarnate. He was a prophet of sorts although I am sure he would not like to be referred to as such. He used to sit on the porch outside the residence in which he lived. He talked to everyone who wanted to stop and chat. He listened more than he spoke and when he spoke, he asked questions.

He is the one teacher who was often frustrated by what masqueraded as higher education and would call it as he saw it. Most students, he said, were “woodpeckers” - always pecking at dead wood (books) - other people’s knowledge. They had lost the ability to listen, observe, and think in large part because of the institutions in which they were enroled. His course was always oversubscribed and he fought the university tooth and nail to have his course nongraded. Eventually, he lost the fight and the university saw an opportunity, during a grievance procedure, to remove him from his teaching post. He was finally relieved of his teaching duties – another victim of the politics of education.

He is a teacher of great compassion and humility. Ironically - he happens to be a Catholic priest - but one who has managed to actualise his vocation by working on the periphery of the institutional norms of the Church and the Academy.

(Gianna DiRegge, Journal entry, March '96)

About this time, I was growing a little disillusioned with what I saw in higher education. I saw an opportunity to polish my Italian language skills through a study abroad programme. I began working and saving money while trying to complete additional course work that would allow me to live in Italy for a year.

“The Stones of Florence”

In September of the following year, after a brief visit with family just south of Rome, I boarded the train to Florence where I was to arrive not knowing anyone. Scary and
exhilarating at the same time, the year in Florence was to prove an interesting one. Some of my romantic notions about my cultural history were found to be no more than myth. The beautiful blues and greens of the pietra dura marble characteristic of Tuscan architecture could not conceal the Florentines and their elitist bent, vestiges of a distinct class system not easily eradicated. I lived a couple of blocks from the Accademia which houses Michelangelo’s David. The long gallery room on the way to the David is lined on either side with Michelangelo’s dynamic but unfinished works. Michelangelo must have drawn on his own anger against both clerical and secular patrons as he carved his famous sculpture. The David’s look is one of unbridled determination to bring down the Philistine, he readies himself to catapult the pebble at the giant.

My friends during that year were people who were new to the city too — outsiders. Greeks, Iranians and Americans, although actual foreigners were treated better than the southern Italians who were often regarded as “terroni” or “dirt eaters.” Marginalized again, this time in my ancestral home, I began to have a clearer understanding of why my parents left Italy to come to Canada.

I returned home the following June to study for my exams which were to be written at the university that summer. I have a vivid memory of landing in Toronto and seeing a field covered in grass. I had not seen this lush green colour for a year and it filled up my senses. It was a deep emerald sea of grass that seemed to go on forever. This particular shade of green and the feeling of space are the first two things that struck me after being away from home for a year. This continuous reorientation of space and place predominates as I straddle old and new worlds.
I managed to finish the fourth year of my degree and went right into teachers' college. The only other career I had considered was social work. Little did I know how these two career choices would merge in my life as classroom teacher and ever more so as I began to work with children who made their way into the arena we call Special Education.
Chapter Two:

Previous Research Informing the Study

It is my view that persons are more likely to ask their own questions and seek their own transcendence when they feel themselves to be grounded in their personal histories, their lived lives. That is what I mean by “landscapes....”

To be in touch with our landscapes is to be conscious of our evolving experiences, to be aware of the ways in which we encounter the world. (Greene, 1978, p. 2)
Introduction

In this chapter, I gather together scholarly works that have guided me in constructing a framework for the themes that I have identified as significant to this inquiry. Through these works, I am now able to name and understand the issues that inform my re-search. In this chapter I appropriate the words of others to help me to represent my lived experience of becoming and being a teacher. As Freire (1970) reminds us, “to name the world” is to gain new understanding of the self in the world. The words, which we use to name our world, take on new power. They are “no longer an abstraction or magic but a means by which people discover themselves and their potential as they give names to things around them” (Schaufl quoted in Freire, 1970, p. 15). The process of naming then becomes a prerequisite for further reflection and action.

In this section I begin to name the issues that for me, they are central themes in the discussion of becoming and being a teacher. Educational research literature on the contexts of schooling, the nature of teacher knowledge, and current reconceptualizations of teacher development provide the broad professional framework of my inquiry. Emergent issues in the professional literature are informed by readings from a broad spectrum of work. Feminist and humanist psychology, philosophy, fiction, art history, and educational research all inform this work. I recognize in these topics and sources, a developmental narrative of my reading self.
Part One: Contexts Constraining Teachers

The Professional Knowledge Landscape

What has been called the “professional knowledge landscape” (Clandinin and Connelly, 1995) provides a means of representing and understanding epistemic issues about what counts as professional knowledge in hierarchical school systems. The professional knowledge landscape is “composed of relations among people, places and things -- it is both intellectual and moral” (p. 5). It is the site of the aforementioned “marathon” -- the context in which teachers work and either lose or find their selves. The following paragraph echoes the reoccurring theme of estrangement and alienation that previously characterized my eighteen years of experience working in school systems. Like Clandinin and Connelly (1995), I too have observed:

...the intensity with which teachers spoke of feeling disturbed by their experiences on the landscape. They said it was not mainly their work with students that disturbed them. It was something else, something they could not quite name. As we thought about this we realized the obvious — namely that, teachers spend part of their time in classrooms and part of their time in other professional communal places…. These are two fundamentally different places on the landscape, the one behind the classroom door with students and the other in professional places with others. We believe, and will try to make the case here that this split existence is central to the disturbance teachers feel. (p. 5)

Negotiating the rocky terrain of the professional knowledge landscape requires more than a series of skills as competency based approaches to teaching would have us believe. Recent conceptualisations of what and how teachers know have shed light on the epistemic issues that underlie the tension between the private space of the classroom and the public world of the school. Unlike the traditional scientific and positivist notions of curriculum and teaching, constructivist notions of teaching and curriculum require that teachers come to
know their students as intentional agents so as to be able to direct their learning in more meaningful ways. Teaching and learning are mutual affairs. Teachers can learn, students can teach and teachers can teach each other. Unfortunately the bureaucratic structures of schooling do not nurture this way of being. Teachers, in their attempt to teach relationally on a patriarchal landscape, are in constant danger of having their ways of knowing consistently invalidated. Silence and isolation becomes a way to avoid this fate.

Patriarchy and Hierarchy

The distorting perceptual and conceptual lenses of patriarchy are the lenses we have all been taught to look through; removing them is slow, sometimes painful and frightening as it opens our eyes to reality-without-explanation; and it is often startling. It is also a communal, not an individual, task. As each one of us removes those lenses and is able to say what she sees, the world opens up for all of us; things can begin to make sense. (DuBois, 1993, p. 110)

As above, Pinar and Grumet (1976) have used the term *curriculum* to refer to the examination of our lived experience. They suggest that, when we examine our subjective experience of schooling and teaching, we are also exploring “an existential experience of institutional structures.” (p. vii). This autobiographical reflective study method allows us to disclose our experience so that “we may see more of it and see it more clearly. With such seeing can come deepened understanding...and with this can come deepened agency” (Pinar & Grumet, 1976, p. vii).

The examination of my own experience of schooling and of teaching life continues to be shaped by the patriarchal structures of schools and organized religion. Patriarchy can be understood as “rule by fathers” (Wehr, 1987) or “the systematic
dominance of men over women” (Hartmann, 1984, p. 194) and over the marginalized (Pinar, 1994). Lewis and Simon (1996) emphasize that:

...patriarchy so defined has the potential to obliterate the will, desire, and capacity of particular individuals, be they women or men, to form personal and collective relationships that are not based on an acceptance of male prerogative. We do not minimize the importance of such struggles. Nonetheless, what we sometimes think of as our private lives are not separable from the social forms within which they are constituted. (pp. 254, 255)

Schools and churches perpetuate the patriarchal structures of broader society. With the rare exception, they are organized hierarchically. The hierarchical model of school organization implies a transmission (J.P. Miller, 1985) or competency based model (Diamond, 1991) of curriculum and of teaching. We find the equivalent of this in organized masculinist religion. The roles and structures of patriarchy in the church

...have been developed and sustained in accordance with an artificial polarization of human qualities into the traditional sexual stereotypes. The image of the person in authority and the accepted understanding of "his" role has corresponded to the eternal masculine stereotype, which implies hyper-rationality (in reality, frequently reducible to pseudo-rationality), "objectivity," aggressivity, the possession of dominating and manipulative attitudes towards persons and the environment, and the tendency to construct boundaries between the self (and those identified with the self) and the "Other."

(Daly, 1973/1985, p. 15)

The religious schools which I attended as a high school student, and the elementary schools in which I have taught, are entrenched in a double hierarchy of church and school. Principals are to work collaboratively with the local parish priest to organize regular school masses as well as special celebrations such as graduations and Christmas
concerts. This is the "sacred story" (Crites cited in Clandinin & Connelly, 1995, p. 8) often told in an official "vision statement" by the school board. My lived experience in this shared context of school and church is far from the ideal suggested in this official proclamation.

A couple of years ago, during a two week province wide walkout by teachers protesting tactics to centralize government power over educational decision making, a letter from the bishop’s council to local priests urged them not to allow teachers onto church property during this political protest. Teachers were forced to use restrooms in the surrounding stores, malls and fast food outlets during their protest. We did not see nor hear from our local priest for the duration of the walkout.

Varying degrees of abuse of power by those posted in the Church hierarchy is a regular occurrence. Most recently a volunteer university student wanted to find a position as a supply teacher for our school board. As board policy dictates, she needed to procure a letter from a priest. When she approached our local priest he gave her a tongue lashing about her church attendance and then refused her the letter. She is a committed and hard working university student who works hard to pay her school expenses. My pupils respond to her natural ability to help them learn.

I also remember that when I first arrived to teach in the west end of the city about a decade ago, there was an uproar from the parent community when the local priest refused to use "altar girls" for a grade eight confirmation ceremony. He canceled the mass. Experiences recently recounted by Manning (1999) also serve to confirm that
sexism and misogyny are alive and well and thriving within the institutional structure of catholic schools.

In the spring of 1990, Archbishop Ambrozic was elevated by Pope John Paul II to the rank of Coadjutor Archbishop with right of succession to Cardinal Carter of Toronto when the latter retired. In this capacity, Ambrozic gave several interviews to the Toronto media, which outlined the direction he would follow for Canada's largest metropolitan diocese. He made it very clear that he would make a point of cracking down on any elements of feminism in the Toronto church. Girls must not be permitted to serve at the altar, he stated because this might give them ideas of wanting to be a priest (a position since reversed by Rome: girls are now allowed to serve at the altar); the question of women's ordination was not even to be discussed; and inclusive language about God could never be permitted. God must be referred to only in male terms, because “otherwise,” said Ambrozic, “we're going to end up with a hermaphrodite God.” (p. 43)

At that time I was teaching at the elementary school next door to the high school in which Manning continued to fight her courageous battle against her silencing by the Archdiocese. In her recent book, along with multiple examples of the entrenched racism and sexism that Manning (1999) has witnessed in Catholic schools, she also describes the church hierarchy's interference with teachers' work:

In 1986 Archbishop Ambrozic published a report on a pastoral visitation to catholic schools in the archdiocese of Toronto which he undertook form 1985. His report found fault with several aspects of the schools. The Archbishop's severest criticism was reserved for teachers of religion, whom he accuses of being “infected with the disease of liberal orthodoxy.” According to the Archbishop, these teachers have led students to believe that “Jesus was a nice guy who would not let them go to hell”; and furthermore, they were “Averse to teaching the traditional doctrine on mortal sin.” He complains that “priesthood and religious life are not given sufficient prominence. And,” he adds, “I suspect there is some agitation for female ordination.”(p. 124)
In schools, ministry initiatives are imposed on school boards who through metaphor of the "conduit" (Clandinin & Connelly, 1995) send them from on high, down to superintendents, principals, resource people and on to teachers who are expected to transmit them as "curriculum content" to their pupils. In the Catholic School system this process is entrenched in a Church hierarchy where "by virtue of his ranking in the Church, the Archbishop is the ex officio Chair of the School Board for all the separate school boards in the archdiocese" (Manning, 1999, p. 125). The Church hierarchy also holds teachers responsible for inculcating Church doctrine while those posted other places along school system "conduit" hold teachers accountable for the success or failure of curricular initiatives and bad test scores.

The burden of accountability, however, is to be borne at the bottom, because the principles of scientific management and technocratic efficiency emphasize hierarchically structured "top-down" models of accountability. Those at the bottom are held accountable by those at the top — power resides with the accountants and not with the teachers. (Diamond, 1991, p. 7)

The power structures reflected in the hierarchical models of school bureaucracies greatly influence the quality of life in schools for both teachers and students. The hierarchy reflects a traditional view of curriculum as transmission of content and of teachers as obedient and unthinking functionaries.

Curriculum as Content

Traditional notions of curriculum have their philosophical roots in logical positivism and behavioral psychology (J.P. Miller, 1985). This tradition equates
curriculum with content and its delivery through teachers to students. Curriculum is seen as a product which is designed with pre-specified learner outcomes in mind (Alkin, 1992). This model still has its adherents as witnessed in the “new” language curriculum now being produced by the Ministry of Education and Training in the province of Ontario.

The following is an excerpt from the introduction to a document called “The Ontario Curriculum, Grade 1-8 Language, 1997”:

The required knowledge and skills for each grade set high standards and identify what parents and the public can expect children to learn in the schools of Ontario.

The language curriculum set out in this document is significantly more rigorous and demanding than previous curricula. The curriculum includes a broader range of knowledge and skills and introduces many skills in earlier grades.

Where previous policy documents identified general outcomes for Grades 3, 6 and 9 only [this document] gives precise and detailed descriptions of the knowledge and skills required for each grade. The provision of detail will eliminate the need for school boards to write their own expectations, will ensure consistency in curriculum across the province and will facilitate province-wide testing. Province-wide consistency will be helpful to students who change schools, and will help parents in all regions to have a clear understanding of their child’s progress. (Ministry of Education and Training, 1997, p. 3)

Teaching, for the adherents of this philosophy, consists of scientific management techniques, derived from industry and applied to school and classroom contexts (J. P. Miller, 1985). Input-throughput-output. Its emphasis is on the measurable and its functional language of scientific management (Bobbit, 1913). It reduces the complexities of teaching to manageable behavioral microcriterion which suggest that learning is the direct result of teaching. This imposed misunderstanding of teaching and learning implies an understanding of teacher training as the mastery of certain measurable competencies
rather than as life long process of self directed development which presupposes an evolving understanding of what it means to teach others.

Teachers are deprived of power precisely by putting the production and distribution of knowledge about teaching into the hands of politicians and researchers who set the criteria of teacher competence and performance. Teachers' personal knowledge and purposes are ignored and they are held accountable to those of others. (Diamond, 1991, p. 10)

In this orientation, practice and theory are thought of separate and distinct rather than as having a dialectical relationship (McKeon, 1952). This commonly held notion of curriculum as simply the transmission of content contributes to "neutralizing" teachers' subjective ways of knowing (Carr & Kemmis, 1986). Teachers' knowledge of the complex interplay of content and classroom life is ordered differently from what early, empirical educational research led us to believe and it must be understood on its own terms.

**Teacher Education as Miseducative Training**

When we conceptualize teacher education as "training," we reduce learning to teach as an act of "depositing" knowledge into teachers' heads (Freire, 1970). Training therefore focuses on the unmediated delivery of prepackaged curriculum materials. This misunderstanding results in professional development activities that focus on "helping" teachers to unthinkingly apply these materials, programs and new found strategies to promote student achievement (Joyce & Showers, 1988). Knowledge becomes "a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing" (Freire, 1970, p. 53). Teacher development is reduced to training teachers to use these generic skills, strategies and materials to induce
predetermined learner outcomes. In its extreme form, this orientation produced curricula that was thought to be “teacher proof” (Connelly & Clandinin, 1988), the implication being that any technician could impart this curriculum.

Such a view of curriculum ignores the teacher and students as active participants in the creation of classroom life. This limited understanding of the nature of teaching and learning relegates both students and teachers to a passive role as mere recipients of prepackaged knowledge prepared by others. The importance of the individual context of both student and teacher, grounded in the “organic connection between education and personal experience” (Dewey, 1938a) does not enter into consideration.

This limiting understanding of curriculum and teaching borrows technocratic notions from industry to characterize teaching and life in schools as matters of efficiency. Accountability, quality control, conformity and production are used to refer to the highly complex social matrices of classroom and school. This is not the language that teachers use to describe their work. Besieged from without who would not close their doors against the intruders?

Isolation and Privatism

Teachers have been criticized for perpetuating an isolationist school culture (A. Hargreaves, 1994) but this accusation is another example of blaming the teacher as victim. Isolation and privatism (Fullan, 1982; Joyce, 1978) can be construed as defenses against the effects of patriarchal, hierarchical structures that undermine teachers’ autonomy and sense of self. I argue that isolation in many cases is a “survival
mechanism” especially for female teachers (Roberston, 1992). “Isolation is sometimes solace; ...sustaining many excellent women teachers in what they experience as a hostile environment” (p. 57).

Others have pointed out that isolation, although necessary at times, in the long-term also immunizes teachers against the morale-boosting and informal exchange of stories that comes from fuller participation in school life. But despite the ability of some schools to nurture a positive social climate in the staff room, the discussions that go on in these spaces are not the kind of sustained, critical look at practice that might result from an on-going, supportive environment that acknowledges and supports teachers’ expertise in their learning. McTaggart (1988) suggests we need to look more closely at the root causes of “privatism.”

Bureaucratic ways of working and thinking are diametrically opposed to the forms of professional life which encourage teachers to learn from the critical examination of their own individual, shared, collective experience. Efforts to modernize scientific management by encouraging teacher participation in its bureaucratic structures had done nothing to mitigate its educational costs. It was not the walls of privatism which need cracking...but the social milieu and conditions of work which so effectively undermined the confidence and devalue the knowledge, wisdom and credibility of its best teachers. (p. 360)

McTaggart (1988) suggests that “we need to examine the contexts and causes of privatism — and seriously consider whether such negative characteristics are fairly and appropriately attributed to the teaching profession” (p. 346).

To speak of cracking walls is to suggest that so-called “privatism” must be confronted rather than understood — smashed by outsiders rather than willingly and wittingly dismantled by these who erected the barriers in the
first place. It is also to suggest that openness in teaching can be achieved without restructuring the conditions of work which spawned privatism in the first place. A curious feature of privatism is that it still prevails...in spite of the persistent advocacy for collective inquiry by educators. A fundamental obstacle to a developing critique of educational practice is not an inherent disposition among teachers to privatism, but the conditions which promote it. (p. 246)

MacIntyre (1981) coined the phrase “bureaucratic rationality” to describe the way these structures shape and undermine our thinking. Rizvi (1986) describes bureaucratic rationality as “so ingrained in our consciousness that we find it difficult to employ alternative modes of thought” (p. 3). However much we dislike the “interference of bureaucracy in our lives, we continue to think bureaucratically” (LeFort, cited in Rizvi, 1986). This way of thinking continues to interfere with the highly personal, intellectual and relational work of teaching and learning.

**Teacher Alienation: The Petrification of Self**

The patriarchal structures of schooling manifested in their hierarchies and in the devaluing of teachers' knowledge create contexts ripe for teacher alienation. Estrangement, disaffection and withdrawal are all manifestations of this miseducation which has grave repercussions for the teacher self and consequently for the students entrusted to teachers' care.

Alienated teachers, out of touch with their own existential reality, may contribute to the distancing and even to the manipulating that presumably takes place in many schools. This is because, estranged from themselves as they are, they may well treat whatever they imagine to be selfhood as a kind of commodity, a possession they carry within, impervious to organisational demand and impervious to control. Such people are not personally present
to others or in the situations of their lives. They can, even without intending
to, treat others as objects or things (Greene, 1991, p. 8).

The malaise evident in many school settings highlights the tension between the
highly relational work of teaching and the bureaucratic structures, which serve only to
undermine this aspect. This dissonance is understood as the tension between “external
structures imposed by schools and school systems, the profession, governments, and the
public at large,” and the “internal structures of anxiety, fear, loneliness, meaninglessness,
helplessness and hostility created in response to such imposed structures” (Jersild, 1955, p.
10). These responses to the preservation of the teacher self become impediments to
reflective practice (Cole, 1997).

For many teachers, the quality of life in classrooms that has suffered because
of changing external conditions has necessitated teaching practices that are
often incongruous with their own perceptions of student needs. Hence,
many teachers feel conflicted as they are forced to teach in ways that do not
measure up to personal standards of the way things should be. (p. 15)

School contexts must be reconceptualized and redesigned so that beginning teachers who
enter the profession do not enter an endurance race but persist in teaching because they are
buoyed up rather than constricted by the workplace. Teachers inevitably grow in their
understanding of what it means to teach and be a teacher. Yet the contexts in which they
work produce inner conflict, anxiety (Jersild, 1955; Cole, 1997) and guilt (Davies, 1989; A.
Hargreaves, 1994). Teachers’ working conditions and their restricting influence limit what
and how students are taught. The conditions of the workplace undermine the teacher’s
sense of self. Naming and identifying what contributes to teacher alienation is a step
toward rectification. Greene (1991) suggests that:
...teachers suffer in many ways what they experience as conditioning and manipulation by their superiors or by the “system” itself. To reflect upon the situation even the bureaucratic situation, is to try to understand some of the forces that frustrate their quest for themselves and their efforts to create themselves as the teachers they want to be. (pp. 12, 13)

It is easy to see how the hierarchical and bureaucratic structure of schools impact negatively on teachers' work. The accountability structures which manifest themselves in excessive reporting and paperwork take away from teacher time better spent with pupils. These disabling conditions of the work place challenge the teacher to be ever more focused and resourceful in resisting the dominant model of teaching as transmission of content. It also calls for the reconceptualisation of the workplace or school as a learning community where opportunities for dialogue and learning can take place. It is a sad commentary when “many teachers who engage in systematic inquiry into their practice and profession must do so secretly, in the margins behind closed doors or away from their places of work” (Cole, 1997, p. 7). Countering a competency based notions of teaching or learning to teach “against the grain” evolves from a complex interaction of many influences which include engagement with course work, peer culture, field experiences and biography and teacher self (Goodman & Fish, 1997). These influences can serve only to sustain the traditional notion of teaching if opportunities to reflect on practice are not available in schools.

Engaging in arts-based (Diamond & Mullen, 1999) and reflexive inquiry (Cole & Knowles; 2000) offer teachers a way to become more aware of the conditions and attitudes that constrain their practice. Self-study is a form of teacher research (Cole & Knowles, 1998) which sees teachers as capable of generating knowledge rather than merely consuming it. Participation in self-study through arts-based inquiry allows teachers to gain
insight into their pedagogical practices and into the contexts and politics which impact teachers' work. Becoming more self-aware gives them a heightened sense of their own agency (Hunt, 1987) and moves teachers forward in finding imaginative ways to deal with the many dilemmas of teaching. Self-study allows teachers access to their ways of knowing and allow them to consciously reconstrue their teacher selves (Diamond & Mullen, 1999) but teaching contexts rarely support this kind of professional development.

Learning as a Construction

For constructivists, the world is “created by mind.” (Bruner, 1986). Our perception of the world, as well as our identity, is shaped from the time we are born by interaction with objects and people around us. It is also rethought and reshaped as we struggle in the sense-making process that is life. We not only experience the world but we experience ourselves in it.

In classrooms, teachers’ experience shapes and is shaped by interactions with students. So too, students’ experiences shape and are shaped by this interaction. The complex interplay between the individual and collective experience of both pupils and teachers coupled with the subject matter they choose to study within a particular school context is “the curriculum.” Curriculum understood as the shaping of experience (Dewey, 1938a) is closer to the way that “good” teachers think about their life in the classroom. This orientation to knowledge highlights the on-going dialogue between the participants in order that they can create environments where developmental teaching and learning can take place. It emphasizes the social construction of knowledge, and by
extension, the importance of entering into relationship with students (Hollingsworth, 1994; Noddings, 1986). Constructivism re-positions the teacher and students center stage in the discussion about curriculum, and rejects the proposition that students and teachers are mere receptacles for curriculum content prepared elsewhere.

Understandings of curriculum, grounded in Deweyian (1938a) notions of “curriculum as personal experience” help to redefine our notions of teaching learning, and what constitutes teacher development. The understanding of curriculum as “one’s life course of action” or “life experience” provides an alternative framework to the scientific misunderstanding of teaching life and teacher development (Connelly & Clandinin, 1988). Dewey (1938a) reminds us that life and education are inextricably linked. This is as true for practicing teachers as it is for their students. School life is embedded in an experiential continuum.

...life’s narratives are the context for making meaning of school situations. It is no more possible to understand a child as only a student than it is for us to understand each of ourselves as only a teacher.

(Connelly & Clandinin, 1988, p. 27)

Both teachers and students come to the classroom with these self-authored narratives of experience in tow. Growth or development for both participants in the learning venture can be characterized as an examination and extension of this experience. Teachers in their daily interaction with students must be keenly aware of this continuity in order to move students forward in their understandings of life issues or “curriculum” (Dewey, 1938a). In this orientation, the curriculum is no longer reduced to a static body of knowledge. The “curriculum” emerges from the complex exchange between participants, subject matter
and milieu (Connelly & Clandinin, 1988). In this view, teachers are not just intermediaries through which content is delivered but they, along with students, are active participants in the construction of teaching and learning opportunities.

Dewey (1938a) emphasizes the vocation of the teacher to assist in the active design of learning situations that promote the ongoing reconstruction of experience for each child. In order to achieve this end, the individuals involved in the process must come to know something of each others’ experience before this can be done thoughtfully. Teaching, in this context, becomes a highly contextual, relational process (Noddings, 1986). It is a practice of assisting students in developing meaning frameworks around self, subject matter and around other interpersonal situations that arise out of being together in a classroom/school community. The role of teacher diverges from traditional notions of teacher as “transmitter of knowledge” (J.P. Miller, 1985) to teacher as “curriculum maker” (Clandinin & Connelly, 1992) and self directed learner (Diamond & Mullen, 1999).

The Nature of Teacher Knowledge

New understandings of teacher knowledge have compared it to that of an “organism” changing in its contact with an environment (Dewey 1938a). Much of what teachers importantly come to know is developed in their own experiences with school both as students and as they enter professional practice (Lortie, 1975). Knowledge previously held is reconstructed through experiences with students, course work and interaction with significant others. Teacher knowledge is an active construction and reconstruction of their
understandings as they experience the world. At the core of this understanding is a focus on the inherently personal nature of learning and how these understandings manifest themselves in teaching practice. Salmon (1980) laments:

> The name of learning is usually granted only to what is formally taught, only to what is expressed in verbal or other symbols, only to what officially goes on in educational institutions. This seems to me to leave out so much. It leaves out all the learning that takes place in families, among friends and intimates, at work, and generally going on about living.

> The psychology of learning also seems to me to fail to help because it denies the personal character of coming to know. Its account is couched in terms of generalities that cut across personal context, personal significance and personal relationships. Yet for me, the personal nature of knowledge is its most fundamental aspect. (p. 5)

"Learning is inescapably personal" (Salmon, 1980, p. 60) and teachers need to understand how the personal manifests itself in their professional life.

> Teachers' knowledge is characterized as "tacit" (Polanyi & Protsch, 1975), that is, teachers know more than can be articulated. What and how teachers know can be compared to an iceberg -- much of its foundation submerged under water and therefore not observable from the surface. Authentic teaching from these depths can be described as having an "artistry" (Eisner, 1995).

Artistry is normally thought of as a form of physical creation; the making of something, a poem, a pot, a painting, a play. But artistry can also be thought of as achieving an appreciation of the qualities and meaning of things or ideas already made.

Artistry can flourish even within the constraints of a commercially produced curricula or mandated programs. The teacher, by choosing and configuring what materials, pacing and follow up activities better suit students, engages in a form of artistry (Eisner, 1995). This artistry is also evident in interpersonal relations where knowing when to speak and when to remain silent is a form of artistic judgment. This kind of knowledge is the result of considerable experience and may look effortless to the untrained eye. (p. 12)
Teaching, understood as an art, is an integral and unified experience not easily reducible to the microcriteria of behavioral checklists. The work of the teacher in shaping curriculum requires “the use of the sensibilities to read the often subtle array of qualities unfolding in the classroom” (Eisner, 1995) and to redirect the lesson or seize a teaching moment. Most importantly perhaps is that “artistry does not reduce complexity” rather it has “a tendency to increase complexity by recognizing subtlety and emphasizing individuality” (p. 19).

Teaching has also been referred to as an “act of design” (Simon, 1981) with its own accompanying “language”. Drawing on the parallels between architecture and teaching, Yinger, (1987a) elaborates on this aspect of teachers’ knowledge. When one is faced with an act of design, one does not usually think of it or try to solve it from scratch. The problem gives rise to stores patterns, which become the foundation for creative design. The use of a pattern language, then, is organic, responsive and sensitive to context. Goals and means are intimately connected.... It is the act of design that links the professions (Simon, 1981). Design is the process of bringing desired states into being by developing frameworks that guide future action. An architect creates a space for habitation or interaction by designing physical artefacts (buildings, courtyards, rooms etc) that define space. A teacher creates a space for interaction too. This interaction is often of a special type-learning-interaction to create meaning, understanding and skill. Teachers like architects do this by arranging the physical environment of classrooms. Beyond this and more importantly, teachers design patterns of social interaction and individual action in the form of instructional activities. (pp. 312,313)

Yinger emphasizes that a language of practice is “not only a means for speaking about or representing one’s practice to oneself,” although we cannot underestimate the value of this. “Rather a language of practice is a set of integrated patterns of thought and action”
which "constitute a kind of syntax and semantics for action" (p. 295). Learning a language of practice suggests deliberation and a choice between alternatives. It suggests a conscious attunement to the needs of the situation as they emerge. Dewey (1938a) also emphasized the duty of the teacher to assist in the active design of learning situations that promote the ongoing reconstruction of experience for each child. In order to do so, the individuals involved in the process must come to know something of each others' experience before this can be done thoughtfully.

Teacher knowledge has also been variously characterized as "embodied" (Johnson, 1989), "non linear" (Shavelson & Stern, 1981), "holistic," having an "integrated quality," "partly patterned or organised," (Elbaz, 1991), and as "arts-based" (Diamond & Mullen, 1999). It has been described as a "personal practical knowledge," that is, "a moral, affective and aesthetic way of knowing life's educational situations" which can be understood in terms of images, cycles and rhythms (Connelly & Clandinin, 1988, p. 59). Teachers' knowledge is not easily accessible using only empirical criteria and "much of what teachers know can be accessed and communicated only by those who own that knowledge -- teachers" (Cole & Knowles, 2000, p. 8).

Teachers' tacit understandings of what fuels their teaching practices can be accessed through metaphor (Bullough, Knowles & Crow, 1991; Knowles, 1994; Knowles, Cole, & Presswood, 1994; Connelly & Clandinin, 1988;). Metaphors are "windows" (Knowles, 1994) into how personal biography, school history influence daily teaching practice. "[Metaphors] can capture and communicate the very essence of one's perspective on classroom practice" (Knowles et al., 1994, p. 36). Metaphors also change
and become more rich and complex as teachers gain experience. By accessing the metaphor/s that they use to describe how they see their work, teachers gain new understanding of otherwise tacit assumptions that drive their teaching practices. The metaphor of delivery changes to one of development. At the core of these attempts to reconceptualize what and how teachers know is the understanding of the interplay of life experience and teaching experience -- “beliefs and behaviors constantly modified by interaction” (Janesick, 1982, p. 162).

Teachers’ life experience comes together with subject content and with students’ own life experiences in specific school and classroom contexts. These elements shape and are shaped by these nested contexts. In this reconceptualization of teacher knowledge, knowledge is seen as intersecting, interdependent, dynamic and embedded in a life-span, rather than as independent, fixed, and disconnected from the “experiential continuum” (Dewey, 1938a). The stark differences between the way teachers know their classrooms and the demands of contexts in which they carry out their work cause them serious dilemmas.

Epistemological Dilemmas: Sacred Stories, Secret Stories and Cover Stories

Clandinin and Connelly (1995) suggest that the “semipermeability” of the professional knowledge landscape creates moral and epistemological dilemmas for teachers.

In the out-of-classroom part of the professional knowledge landscape, teachers and others speak the language of the conduit, that is they speak of plans, of results, and of policy implementations. However, the language of the conduit is not the language that allows teachers to tell what matters
most to them, that is stories of children and classroom events. Teachers experience this as a dilemma. If they tell stories of the secret events of the classroom as expressions of their knowledge, they are portrayed as uncertain, tentative, nonexpert characters. If teachers were, as the romantics claim, autonomous this would not be a problem. But teachers are accountable to others on the landscape and to still others positioned along the conduit. On the other hand, if they respond to this accountability by talking about unit plans, lesson plans, evaluation, goals and strategies, they are portrayed as certain, expert professionals. But this abstract talk, disconnected from their teaching situations, is mostly irrelevant to their practical concerns. (pp. 14, 15)

The way teachers know and operate in their classrooms is quite different than the way they know and are expected to operate in the school. Clandinin and Connelly (1995) distinguish between the “sacred story” usually told in the form of a provincial or school board “vision” statement, the “secret stories” of classroom practice usually told by teachers to other teachers and confidantes, and the “cover stories” told by teachers but to outsiders and representatives of the school system hierarchy. These different story types represent different notions of what constitutes knowledge and the accompanying languages that arise from these epistemological distinctions. Given the absence of language for this discourse about relational ways of knowing, and given the patriarchal structures of school, it is not surprising that teachers who try to embody an ethic of caring can begin to experience a fragmentation of self. Clandinin and Connelly (1995) argue that

...the teachers’ professional knowledge landscapes are morally fragmented and that it is the sense of a professional life with a personal and social narrative history and imagined future that creates whatever order and unity teachers are able to muster. Some, of course, are overwhelmed by the fragmentation and dilemmas, lose their sense of professional identity, and resign their teaching positions. Others maintain a sense of professional identity and work on. (p. 27)
What is the experience of the teacher self in these contexts as those who choose to "work on" learn to manage the dilemmas of teaching life? This is the focus of the next section which calls attention to the subjective experience of the teacher self in hierarchical and bureaucratic school systems.

**Part Two: The Teacher Self**

**Becoming a Teacher: The Social Construction of Self**

The teacher’s emerging identity during the first years of practice is subject to many calibrations. September marks the beginning of a year-long conversation and a series of conflicts that will transform the lives of both teachers and students. Too often teachers’ sense of self and their implicit theories of teaching become fragmented and their emerging teacher voices become muted as they are caught between the kind of knowing required in the private space of the classroom and that required by administrators and powerful others positioned in the bureaucratic hierarchy.

Systems based induction programs, although potentially useful, were on the wane almost before implemented (Cole & Watson, 1993). The shift to school based teacher support programs poses other difficulties. Administrators who could play a significant role in helping new teachers’ transition to the classroom do not always understand how to support professional growth. Their knowledge of professional development is limited (Leithwood, 1990). Given these scenarios, it is imperative that new teachers develop their own ways of seeing and managing their own transitions. When we enable teachers to reflect on their subjective understandings of their practice, a more critical consciousness
emerges which can produce new and even transformative perspectives on practice. This movement can be traced and encouraged only over time as beginning teachers engage in the work of teaching.

Constructivist notions of identity suggest that the formation of a teacher self is rooted in their personal autobiography and continues to be shaped by their personal and professional contexts. The “accumulation” of experiences come to constitute the self. The self is “built” through the language and images we construct in the process of sensemaking that is our life (Pinar et al., 1995). Knowledge of self has important repercussions for teaching:

Because teachers’ beliefs are often based on experiences prior to teaching, dispositions, feelings, guiding images, and principals may have a cumulative effect on students developing teacher selves” Pinar call this the architecture of the self or how we integrate beliefs and values from past experiences. (Brunner, 1992, p. 218)

Personal stories reflect particular ways of being in the world and when teachers reflect on them they can see that “we are not the stories we tell as much as we are the modes of relation to others our stories imply, modes of relations implied by what we delete as much as by what we include” (Brunner, 1992, p. 218). Self is “relationship not a thing” (Diamond & Mullen, 1999). It remains “an elusive construct” that we assemble, construct and reconstruct...as we build and renovate any other idea – as a continuing story of selfhood, undertaken through making and sharing texts about it” (Diamond & Mullen, 1999, p 66, 67). Self is in constant transition as teachers enter the relational world of the classroom, school, and community.
Although acquired roles may shape teacher identity they are not synonymous with identity. Britzman (1991) makes an important distinction between role and identity:

Role concerns functions whereas identity presupposes investments. While functions can be bestowed, identity cannot. Identity always requires one's consent, gained through social negotiation. Such a process suggests its dialogic qualities: identity is constantly affected by the relations between objective and subjective conditions and in dialogue others. (p. 25)

Our ideological “becoming” as teachers can be characterised by notions of “authoritative” versus “internally persuasive” dialogue (Bakhtin, 1981). Tension exists between authoritative discourse seen as formal, hierarchical (Goodman & Fish, 1997), received and static (Britzman, 1991), and inner dialogue. Authoritative discourse “dictates in some ways, the knower’s frame of reference and the discursive practices that sustain them” (p. 21). Internally persuasive discourse, on the other hand, is one that “engages us from within rather than imposes itself from without” (Bloom, 1992, p. 315). “Internally persuasive discourse pulls one away from norms and admits a variety of contradictory social discourses” (Britzman, 1991, p. 21). “Internally persuasive discourse is opened during times of spontaneity, improvisation, interpretive risks, crises and when one reflects upon taken for granted ways of knowing. In this way internally persuasive discourse is always in dialogue with authoritative discourse” (pp. 21, 22). Internally persuasive discourse is subjective and denied in many ways by bureaucratic school contexts.

Undermining Teacher Knowledge: The “Cult of the Expert”

When a new curriculum management system (NEMS) was imposed an American school district, Bullough, Goldstein, and Holt (1982) found strong evidence of teacher
alienation. They concluded that the "power of the expert to instill faith in their dictates while promoting the distrust of one’s own abilities is evidently strong" (p. 137). The uncritical acceptance of testing as a measure of ability by teachers, the objectification of their students, and the denial of their "self" were found to be troubling reminders of the alienation of teachers in the system. The seeds of alienation are planted when teachers are relegated to the position of being consumers of prepackaged knowledge funneled through the school system conduit into their classrooms while their subjective knowledge is disregarded.

Subjective knowledge can be defined as "our conceptual ordering of things and the deep investments summoned by such orderings. "[Subjectivity] orders an individual’s ideas about what it means to recognize oneself as a person, a students, a teacher and so forth" (Britzman, 1992, p. 57). What is meant by objective knowledge can be characterized as "theoretical knowledge claims uprooted from their origins and standing in abstract, objective independence. This theoretical knowledge is then packaged for teachers in textbooks, curriculum material, and professional development workshops" (Schwab cited in Clandinin & Connelly, 1995, p. 9).

Resource people who occupy an intermediate place on the hierarchy are often required, by virtue of their job descriptions, to impose this prepackaged knowledge on teachers in inservice workshops. Teachers may or may not need the information that such resource people provide but they are nonetheless required to adopt board initiatives that may have little to do with the betterment of actual life in classrooms.
Freire (1970) calls this asymmetrical relationship the "cult of the expert".

Imposed, top-down expertise serves only to disempower teachers who by virtue of their proximity to their students are the best judges of what they need in terms of curricular support. In a recently published dialogue with Paulo Freire, (Bell, Gaventa, & Peters, 1990) Myles Horton discusses the effects of the "cult of the expert"

...there's a big difference in giving information and telling people how to use it.... I have no problem with using information that experts have, as long as they don't say this is what you should do. I've never yet found any experts that know where that line is. If people who want to be experts want to tell people what to do because they think it's their duty to tell them what to do, to me that takes away the power of the people to make decisions. It means that they're going to call another expert when they need help. They learn by doing what you're supposed to do, and there's no empowerment that comes as result of that. There is an organisational success maybe as a result of that, but there is no empowerment of the people, no learning. (pp. 29, 30)

The separation of the knower from the known (Fenstermacher, 1994) and the reliance on experts in the hierarchical structures of school have undermined teachers' identity formation. They are socialized at the expense of personal and professional development.

The Infantilization of Teachers

The denied validity of teacher knowledge coupled with the control asserted by patriarchal structure so limits them that it leads to teacher dependency on external authority. The loss of self-as-authority for teachers can easily lead to "dependence on others' approval, the loss of self esteem and the potential loss of many new ways of knowing and relating" (Hollingsworth et al., 1993, p. 12). The voice of separate knowing conforms to expectations of what external authority sounds like and frequently this conforms to masculine authority (Belenky, Clinch, Goldberger, & Tarule, 1986). Teacher need to
reclaim personal theory and personal experience as valid “feminine” ways of knowing (Hollingsworth et al., 1993). The loss of self as authority and the resulting infantilization is particularly evident in elementary schools. As one of Casey’s (1990) female co-participants states:

I have never in my life felt I liked this school system, where I have been treated so much like a child. And it certainly was from the very start an enormous rage in my heart, strictly personal rage at how I was treated.

On the whole, elementary school teachers do not have much solidarity. They would bitch and complain about the principal, and I would speak up at a meeting in which we were all together, and they would never back me up. They easily fell back into the pattern of thinking of themselves as children, and she was Momma or Pappa. (Casey, 1990, p. 306)

I have experienced various forms of teacher infantilization in both school settings and most recently in an additional qualification summer course taken over a four week period. In my present school setting, the three hole punch is chained to the shelving in the photocopy room while in other school placements I remember paper and supplies have been rationed and kept under lock and key. During a recent summer course I spent four weeks sitting in children’s desks and chairs. I was also reprimanded for opting out of an activity I had done many times with my students. I was told by the supervisor that my credit would be jeopardized without my “full” participation. At the end of the course the supervisor overwhelmed with saying good-bye to us, clutched her chest and referred to us as her “babies.” I recorded this incident in my re-search journal and offer a segment of it here.

I experienced in the most profound way -- the infantilization of teachers, the cult of the expert and the power and control issues that arise when learning and teaching are done for show and for the reward of an additional qualification.
This experience has sparked a rereading of adult learning theory because any understanding of how to teach adults was so blatantly missing. This incident made me think about the necessary conditions for learning — knowing something about your learner’s experience (absent in this summer course) and actively seeking to engage the learner by relinquishing control of the ‘guidelines’ or altering to suit the student’s needs.

I did not need to be forced into an activity I have done many times over with children — the difference being I have never coerced my students into participating. It was obvious from early on the course was constraining and the curriculum was prescribed — I tried to play the game - but got more input for my thesis instead.

(DiRezge, Research journal July 21st, 1997)

Lightfoot (1983) suggests that society does not afford teachers full adult status because they spend most of their time with children. An educative understanding of schooling and teaching has to both acknowledge the subjective understandings of the teacher and help in dismantling the structures that typically infantilize them. Teachers “have a perspective on children and classroom life that is more subjective, more complex, and more intimate than the distant stance of policymakers and academic specialists” (Lightfoot, 1983, p. 258). How can we help beginning teachers to reclaim themselves as adult authorities, overcoming epistemic dualisms conditioned by procedural knowledge and assume the power to construct their own knowledge of classrooms and teaching?

The Value of Personal Knowledge

The professional life of the teacher is imbedded in the personal. Aspiring teachers enter formal teacher training with some notion of what it is to teach simply by virtue of the fact that they have had experience with formal schooling. They then served an "apprenticeship of observation" (Lortie, 1975) in their own lives as students through
which they have formed both implicit, and explicit ideas about the nature of teaching and learning. This knowledge is “intuitive and imitative rather than explicit and analytical” (p. 62).

Becoming and being a teacher is more than just the transition from preservice practice to the actual classroom. It is a life long becoming shaped by our personal histories, our daily teaching life and other life experiences. Becoming a teacher is a continuous process marked by both educative and miseducative experiences (Dewey, 1938a). Left unexamined, this experience may only facilitate teachers’ replication of regressive practices (Knowles & Holt-Reynolds, 1991). The examination of personal experience through various forms of autobiographical writing and arts-based inquiry allow for tacit assumptions to be externalised and examined. Schooling and life experiences can become ways of reflecting on their assumptions about what teaching is. Teachers

...can become challengers of their own present stories and involve themselves in self critique. To reflect regularly upon their own teaching situations is to try and understand some of the forces that frustrate their quests for themselves and their efforts to create themselves as the teachers they want to be. (Diamond, 1991, pp. 43, 44)

Learning to teach is “a personal and emotional process perhaps as much as it is a cognitive and rational affair” (Hollingsworth et al., 1993). Teacher preparation must acknowledge the personal nature of teaching/learning and emphasise the value of self knowledge for the teacher. However, the structure and content of courses offered in many preservice teacher education seem like remnants or renewed assaults from the scientific paradigm that dominated previous research on teaching. Course work is fragmented and
reflects a stance toward teacher knowledge and skill (and by extension the act of teaching itself), as predominantly a cognitive enterprise.

But teaching is also a complex, relational act imbued with personal meaning and grounded in social responsibility. In her work with preservice and induction teachers, Hollingsworth (1994) argues for the necessity "of personal, political and relational development as a primary way of knowing about teaching" since traditional teacher training that emphasized "apolitical, objective, and distanced knowing" left the new teachers she worked with "somewhat surprised, confused and unprepared" (p. 6). In her literacy work with new teachers, Hollingsworth (1994) points out that a...

cognitive understanding of both the popular and research based emphases to literacy instruction -- was insufficient for teaching.... Rather, teachers' relational knowing stands out in the narrative. Factors that supported these teachers' knowing through relationship included opportunities for sustained conversation while learning to teach, a passionate and political belief in themselves and their children as knowledge creators and evaluators, a willingness to create eclectic approaches to literacy characterized by relational integrity, and a propensity to look critically at both their children and themselves in relationship to evaluate the results. (p. 5)

Technique and skill are not enough. Teachers must know themselves. Hollingsworth (1993) describes the consequences of emphasizing a rational teacher education curriculum focused on curriculum and behavior management, and pedagogical tasks and activities:

Accomplishing the work of such knowledge acquisition at a pace that defies personal reflection is another way that educators avoid the anxiety of coming to know either central beliefs about themselves or the meaning behind their chosen profession as teachers. The result can be technically "correct" but less than compassionate teaching, because teachers are not
freed by their training to develop the potential for the compassion that comes from knowing themselves and others well. (p. 11)

Moustakas (1977) summarizes why self knowledge is important for people in general. We can see how much more important it is in a profession where the "self" is the centrally important tool.

Confronted by external pressures (attempts to frighten and force the person to submit to symbols, standards and values form outside), a person must often call upon the sources of life within, follow internal cues, and be intentionally assertive in order to retain an identity. If the person conforms while the core of being is in opposition, health and stability are jeopardized and the individual is unable to think, decide or act. The imposition of expectations and values may force a person to wear masks of convention and propriety....(p. 6)

Remaining in touch with one's own self is the first requirement for continuing personal growth. To the extent that I respect the authenticity of my own experience, I will be open to new levels of learning, to new pathways of relatedness, and to a genuine respect for all of life. When I am guided by the real nature of my experience, I am ready to share resources and talents and ready to enter into full communion with other persons. (p. 13)

Our beliefs and assumptions "locate us": "They define the stances we take" (Salmon, 1988, p. 37) and point the direction to future actions. Classroom teaching requires that we, as teachers, become aware of our own experience as we help shape the experience of others.

**Teacher Voice: Reclaiming Our Subjectivity**

I have argued that the undermining of teachers' knowledge is a constant reality in teachers' lived experience. Parents, administrators and even other teachers who have a narrow definition of teaching as transmission demand empirical "proof" of learning.
They look for obvious causal connections between teaching and learning measured by test marks and report cards. The more ephemeral emotional, and relational aspects of teaching which can not be articulated in the language of behaviorism or perhaps by language at all, are dismissed as subjective and of less importance. The tacit nature of teacher knowledge coupled with the absence of an adequate language of practice often leaves teachers voiceless.

Gilligan (1982) has described the loss of women's voice as the inability to find a language and system of logic to represent our experience. Casey (1990) describes the lived experience of women teachers whose voices have been previously absent from the research literature. Her participants speak of their experience of being infantilized, of the masculinist school culture, and of teachers’ solidarity with students. Experiences with authority, nurturing and displacement form and inform their experience of teaching.

Belenky, Clinchy, Goldberger and Tarule (1986) concluded that the development of voice was of utmost importance in the establishment of epistemological perspectives that locate one's self within the context of one's culture (Cooper, 1991). Belenky and her associates (1986) found that the stories of women that participated in their study "drew us back into a kind of knowing that had too often been silenced by the institutions in which we grew up and of which we were apart" (p. 20). The silencing of the personal and subjective voice by the institution can characterize most teaching contexts. Britzman (1991) suggests that "the struggle for voice begins when a person attempts to communicate meaning to someone else. Finding the words, speaking for oneself and feeling heard by others are all a part of this process" (p. 23). Bakhtin (1981) reminds us
that "the ideological becoming of a human being...is the process of selectively assimilating the words of others" (p. 341). His distinction between authoritative discourse (received and static knowledge) versus internally persuasive discourse (subversive, spontaneous, interpretive) embody the tensions between subjective and objective knowledge of the teacher (Britzman, 1991).

The denial and devaluation of teachers' knowledge is described by Webb (1995) in her personal experience of being evaluated for promotion. Her problem with the process she states, stemmed from the fact that "there was little focus on what I thought was important -- it had already been decided what was important. The assessment process was to see if I was conforming to a systemic view of what was important" (p. 305). Webb's personal choice to leave her classroom is the focus of another study in which she reveals the continuing "systemic denial of teachers' knowledge". She names the detrimental effects of "the cult of the expert" as key in her decision to leave. She "argue[s] for recognition of teachers' personal practical knowledge as knowledge; and, argue[s] for collaborative research as an educative process for teachers (Webb, 1996, p. 311).

Part Three: Teacher Development: The Personal is the Professional

Preservice Teacher Education: Connecting to Self

Recent educational research is helping us move away from the notion of teacher education as an applied science (Carr & Kemmis, 1986) and move us toward an understanding of its human and personal complexity. Britzman (1991) describes an imminent danger for new teachers:
For those who...enter teacher education, their first culture shock may well occur with the realization of the overwhelming complexity of the teachers' work and the myriad of ways this complexity is masked and misunderstood. But what occurs as well is the startling idea that the taking up of an identity means suppressing aspects of the self. So at first glance, becoming a teacher may mean becoming someone you are not. (p. 4)

Teacher preparation programs for the most part seem to practise the transmission model of teaching and learning. "Attention in teacher education has traditionally been focused on what teachers need to know and how they can be trained rather on what they actually know or how that knowledge is acquired" (Carter, 1990, p. 295). Britzman (1991) also suggests that the mimetic underpinnings of "training" may lead to conformity rather than assist teachers in challenging the status quo.

The problem of conformity in teacher education stems in part from its emphasis on training. From the start teacher education was conceived of as synonymous with vocational preparation. The vocational model of teacher education poses the process of becoming a teacher as no more than an adaptation to the expectations and directives of others and the acquisition of predetermined skills -- both of which are largely accomplished through imitation, recitation and assimilation. What is privileged is an image of knowledge as received and an identity of the neophyte as an empty receptacle. But whereas in this depiction, knowledge may change the knower, the knower is perceived as incapable of changing or producing knowledge. This monological process constitutes training not education and lacks any theory about our creative capacity to interpret reality and bestow his experience with multiple meanings (p. 29-30).

I argue for a different notion of what teachers need to know. New understandings of how adults learn suggest that a merely cognitive or managerial approach to teaching and teacher education cannot deal effectively with the range of social and academic concerns reflected in schools. Decisions about students as whole persons require that teachers build
frameworks of meaning around what the moral and social purposes of teaching. (Clark, 1990) outlines some of the profound questions that teachers must ponder:

...morally responsible teaching is difficult, complex and sometimes painful work. By what authority do I push for change in the lives of these children? At what costs to their freedom and autonomy? Where does my responsibility for these young lives begin and end? How should I deal with true moral dilemmas in which it is simply not possible to realise two goods or avoid two evils? How much pain and discomfort am I willing to endure on behalf of my students? How are my character flaws affecting the lives of others?

These questions are quite different from the questions and topics used to organise teacher education curricula and professional development programs for experienced teachers. (p. 264)

Going into classroom teaching unprepared to address these questions causes dilemmas for new teachers. What they have been trained to do bumps up against the realities of the classroom. If beginning teachers come to teaching to “make a difference” by responding to the students in front of them, they soon must confront obstacles that often require choices between obedience to the system or being responsive to the situation at hand. They begin to experience a fragmentation of self.

...the consequences of the fragmentation of self are manifest in anger frustration, insensitivity, revolt and finally denial of honesty truth and integrity. The only antidote to an alienating world is the development of a strong and continuing self-awareness and the freedom to learn and to be.

(Moustakas, 1973, p. 2)

Recent attempts to inject teacher education programs with opportunities for new teachers to build personal meaning framework around their practice (Diamond, 1991; Diamond & Mullen, 1999; Connelly & Clandinin, 1988, 1990; Cole, 1997; Cole & Knowles, 1998) seek to reposition the teacher as knower and agent in their own development. Teacher
knowledge is acknowledged as personal, complex, holistic and idiosyncratic. Training must be replaced by development understood as

...teacher learning that is self-directed and that cannot be imitated or imposed. Developmental learning is an active process whereby we learn to make more conscious the meanings that we make out of a lifetime of teaching, including those of a teacher self.

(Diamond & Mullen, 1999, p. 68)

Becoming a teacher does not begin at a faculty of education but remains a life long process of coming to understand what it means to teach.

It has become increasingly clear over the years that self-understanding requires something quite different from the methods, study plans and skills of a ‘know-how’ sort that are usually emphasised in education. Methods, and techniques, group work, role-playing and other devices are useful at certain points. But these educational techniques are not what is primarily needed. What is needed is more personal kind of searching, which will enable the teacher to identify his own concerns and to share the concerns of his students...

(Jersild, 1955, pp 3-5)

“Training” presumes teachers know little and in the end contributes to the fragmentation of self by privileging “received knowledge” (Belenky et al., 1986), over the construction of meaning frameworks about what teachers know and why they teach.

Induction as the “Sharing of Intergenerational Wisdom”

The word induction has been used in the educational research literature to refer to the transition from student of teaching to teacher (Griffin, Barnes, Defino, Edwards, Hoffman, Hukill & O’Neal, 1983). The term has been used to describe both the process of orientation as well as describe specific programs which were initiated to facilitate this transition period for new teachers (Griffin et al., 1983). The duration of the transition
period from preservice candidate to first year teacher is different for each teacher and usually extends over the first few years of practice. Studies done on formal induction programs have noted that, while some programs have a more personal focus and seek to improve teaching performance of young teacher, most others deal with acclimatizing teachers to the routines and timetables of their particular contexts (Huling-Austin, 1990).

In Ontario, despite an identified need for induction programs of some sort, there remain roadblocks for the implementation of formal induction programs (McNay & Cole, 1989). With the recent change in government and their fiscal policies with regards to educational funding, the introduction and support of educative and developmental induction programs seems extremely remote. Despite the well intentioned efforts of those who endorse induction programs, most can be characterized as top-down efforts which presume to know a priori the nature of the experiences that a new teacher will encounter. Induction, if it is to be a genuine learning experience, must begin with an invitation to dialogue about what arises as problematic in practice. To an extent the dilemmas that will plague new teachers can be predicted but how a particular teacher deals with them is contingent on his or her personal professional development.

The initial encounters with the dilemmas (Lampert, 1985) of teaching have profound repercussions for the wellbeing, continued professional growth, and retention of new teachers (Cole, 1990). Teaching is a lifelong process strewn with “critical incidents” (Sikes, Measor, & Woods, 1985) that occur at fairly regular intervals and with momentous consequences. Sikes et al. (1985) suggest that these critical incidents occur within the “natural progression of a career” and propel teachers into making choices.
“The incident itself probably represents the culmination of a decision making process, crystallizing the individual’s thinking” (p. 58). These incidents have long term effects which shape teachers’ thinking. The critical incidents reveal the pressures of teachers’ work but also reveal how teachers work through them (p. 63). “Critical incidents set teachers off on a path, looking for a new way -- ‘their way’ -- to do things” (p. 66). Some of these incidents alert teachers to the “spiritual warfare” inherent in any vocation (Huebner, 1993). Critical incidents can then be reconstrued as developmental epiphanies (Denzin, 1989) that shape one’s emerging understanding of what is means to become and be a teacher.

New teachers begin the struggle to make sense of the dilemmas inherent in teaching the moment they enter their full-time teaching contexts. How teachers come to define and refine their role as teachers depends largely on how they are welcomed into teaching contexts. The professionals around them perform this function.

Attention to school contexts -- the relationships, attitudes, conditions that influence teachers’ daily work -- may in the long run, be more important than setting up programs. Beginning teachers are more likely to get a good start when schools value inquiry about teaching and welcome newcomers into powerful networks of supportive interaction...the existing norms of workplace interactions and professionalism need to be challenged to support the development of new attitudes towards and practices of teacher development. (Cole & Watson, 1993, p. 250)

Teachers need to engage in “an existential understanding of the dialectical tensions between personal selves and publicly performing selves to know relationally” (Hollingsworth, 1993, p. 11). Induction through dialogue with experienced colleagues and even mentors can help new teachers make explicit their evolving understandings of the
many facets of teaching life. By making them explicit, they are more able to examine the nature of these tensions.

Huling-Austin (1990), Cole (1991, 1994) Cole and Watson (1993) have studied the induction process. Although formal induction programs may administratively pair teachers with colleagues who can assist the new teacher in learning about many different aspects of school life (timetabling, content, school routines etc.), the more meaningful relations emerge from a process of self selection (Cole, 1991). These authentic relationships impact on how new teachers' understand and construe the problematic aspects of teaching life. But what exactly is meant by induction? Is what we mean, the same as what the school board means? What is it that needs inducing? For whose convenience are induction programs instituted? Do they really address the needs of the young teacher or do act as forums for the imposition and replication of school norms? What knowledge, skills, dispositions, sensibilities emerge as central to teaching life and can they be induced? We may want to reconstrue induction as a self-regulated process understood as personal and professional growth with its own requisite discontinuities and reconstructions. How can schools be prepared to become more receptive environments for the moral and intellectual growth of new teachers? By becoming aware of our own experience and consciousness as we construct and reconstruct our understandings of what it actually means to teach, we engage in an ongoing process of growth and transformation (Diamond & Mullen, 1999). Is this a romantic notion or a political and educational necessity?
Teacher Development as Transformation

Lampert (1985) characterises teaching life as the “managing” of dilemmas. She explains that the nature of these dilemmas is such that there exists an inherent paradox in teaching life. Teachers, in making their many daily decisions, cannot hope to arrive at the “right” alternative. They must accept that “the resolution of their dissonance cannot be neat or simple” (Lampert, 1985, p. 180). Despite this paradox, teachers must “do something about the problems” that arise in everyday practice (p. 181). She concludes that, despite not being able to solve the dilemmas inherent in teaching life, “the teacher has the potential to act with integrity while maintaining contradictory concerns” (p. 184). The image of teacher as “dilemma manager accepts conflict as endemic and even useful to her work” (p. 192). Understanding teacher development as self directed learning (Diamond & Mullen, 1999) helps us to better manage the dilemmas inherent in classroom and school life.

What develops is neither a collection of treasured “tips” nor a hoard of guarded self-deceptions but rather a theory of a more effective teacher-self that is constantly “put to the test” so that richer explanations of ongoing practice will result. A teacher’s self-movement is not relentlessly unilinear; it includes pauses and cyclical returns. Development proceeds in a manner other than as in a projectable curve like a cannon shot. Development cannot be “measured” by using linear, rational tools. (p. 68)

Teacher education as perspective transformation (Diamond, 1991) assumes the teacher to be an adult engaged in making meaning of his or her practice. Drawing on personal and professional influences, classroom teachers come to form complex understandings about teaching and learning which when challenged become reworked and reconstructed. This is the essence of professional and personal growth. This “remodeling of consciousness”
comes about when there "is critical self-awareness of, and emancipatory insight into, the reasons for present difficulties" (Diamond, 1991, p. 16). Perspective transformation is the central process in adult development and often involves profound changes in self (Mezirow, 1991). In our teaching lives, perspective transformation results in seeing things differently and "to the extent that teachers can change their constructs, they can free themselves from domination by limited constructs and open up new possibilities or perspectives for the solution of problems" (Diamond, 1991, p. 18). But "transformation is not all magic; it requires critique as well as vision" (Helle, 1991, p. 49). The challenge remains to redesign school contexts so that dialogue, critical reflection and transformation are facilitated in our respective teaching contexts.

Part Four: A Pedagogy of Possibility

Three R's

The notions of relational knowing (Hollingsworth, 1994), response-ability (Surrey, 1991), and resistance (Munro, 1992; Bullough, Gitlin, & Goldstein, 1984; Giroux, 1981) constitute long-standing themes that continue to influence my own teaching. In this section, I clarify my understanding and use of these three key terms as I see them in my life in the classroom.

Relational Knowing: An Alternative to Poisonous Pedagogy

Relationship, its role in teaching, and the contexts which enhance or undermine the building of relational competence in teaching life are issues that I have reflected on for some time. It is only recently that I have even been able to articulate some of the deep personal convictions and values that I hold around these themes as they affect both my
personal and my professional life. Although I had known intuitively that relationship is central to teaching life, I had yet to untangle and make explicit my understanding about the nature of relational knowing (Hollingsworth, 1993, 1994) in teaching and learning contexts.

I have come to realize over the course of my teaching career, and through this inquiry, that relational knowing permeates teaching life and teaching can only be executed thoughtfully when there is “attunement” to the other (J.B. Miller, 1986). Hollingsworth (1993) describes relational knowing as “the concept of knowing through relationship” which

...involves both the recall of prior knowledge and the reflection on what knowledge is perceived or present in social and political settings. It is similar to Clandinin and Connelly’s notion of personal practical knowledge that is narrative knowing, embodied in persons, embracing moral, emotional, and aesthetic sense, and enacted in situations. Relational knowing is also similar to Max Van Manen’s writings on knowledge as lived experience as in the pedagogical relations. (pp. 77, 78)

“Thoughtful teaching” (Clark, 1992) is grounded in relational knowing. In order to guide or extend a person’s understanding of self in the world, we must know something of that person and his/her experience (Dewey, 1938a). The importance of the relational aspects of teachers’ work is elaborated by Noddings (1986) as she discusses the concept of high fidelity in teaching:

From an alternative perspective — that of an ethic of caring — fidelity is not seen as faithfulness to duty or principle but as a direct response to individuals with whom one is in relation....

Persons guided by an ethic of caring do not ask whether it is their duty to be faithful...rather, for them fidelity to persons is fidelity: Indeed, fidelity is a quality of the relation and not merely an attribute of an individual moral agent’s behaviour or character. As both parties contribute to this
dyadic relation, both maintain fidelity and both are involved in the refinement of skills that build relational competence, or what I refer to here as “high fidelity” (p. 497).

This concept resonates very much with my own ideas about teaching and relationships in general. Teaching is being in relationship and not just hierarchy. Once this notion of “high fidelity” is embraced or is already second nature to the teacher, then orchestrating the learning environment in order to extend pupils’ experience (Dewey, 1938a) becomes the goal for a caring teacher. If children are not learning for whatever reason, the “ethic of caring” drives teachers to find out why and act appropriately. As Noddings (1986) explains below, the notion of high fidelity and academic achievement are not mutually exclusive nor should this concept be regarded as a panacea for the many dilemmas associated with classroom life. Teachers who work toward “high fidelity” with students, create mutually respectful and trusting relationships which in turn facilitate learning for both teacher and pupil.

Fidelity to persons should not imply that academic excellence, the acquisition of skills, or the needs of contemporary society should be of no concern. To suppose for example that attention to affective needs necessarily implies that less time for arithmetic is simply a mistake. Such tasks can be accomplished simultaneously, but the one is undertaken in the light of the other.... (p. 499)

As I show in chapter one, Alice Miller (1983) describes “poisonous pedagogy” in terms of a series of tools used in military, religious and academic institutions to control behaviour. Under the guise of pedagogy, some of these “tools” are still in use. We can see them in the behavioural punishment and reward systems in use in many classrooms while the systemic forms of poisonous pedagogy can be extended to include the “measured lies” (Kincheloe, Steinberg, & Gresson III, 1996) inherent in bureaucratic obsession with testing.
Poisonous pedagogy is a top-down form of control over what are thought to be unacceptable behaviours and growth patterns, even including the excommunication and silencing of others. Poisonous pedagogy severs children and the faithful from their sense of self and in its extreme form induces self-loathing and loss of spontaneity.

Alternatives to suppression of feelings, use of humiliation and physical or spiritual punishment are found in genuine dialogue and attentive listening. These are the prerequisite tools for building relational understanding. What is meant by dialogue and attentive listening? I borrow from Freire (1996) who describes genuine dialogue as an act of love:

Dialogue cannot exist, however, in the absence of a profound love for the world and for people. The naming of the world, which is an act of creation and re-creation, is not possible if not infused with love. Love is at the same time the foundation of dialogue and dialogue itself. It is thus necessarily the task of responsible Subjects and cannot exist in a relation of domination. No matter where the oppressed are found the act of love is commitment to their cause -- the cause of liberation. And this commitment, because it is loving, is dialogical.

Dialogue further requires and intense faith in humankind, faith in their power to make and remake, to create and re-create, faith in their vocation to be more fully human. (pp. 70/71)

Like Moustakas (1966), I argue that “listening to children as they express themselves, without trying to press our thinking and feelings upon them, is perhaps one of the most fundamental ways of promoting mental health in the classroom” (p. 42).

Relational knowing creates spaces that allow teachers to more regularly exhibit compassion and empathy for their students. It can be seen as a way of countering the vestiges of “poisonous pedagogy.” Contained in the notion of relational knowing is Heshusius (1994) has called “participatory consciousness” defined as “a re-order[ing] of the relationship between the self and the other” (p. 15). This relational orientation allows teachers to see
students as people and offer an appropriate and humane response rather than punish or humiliate them.

Response-ability: Conscious Attunement to the Other

Originating in women’s experience, but not exclusively, Surrey (1991) describes the dynamic she has called “response-ability”:

This capacity “to act in relationship” has been described as response-ability. This ability leads to the capacity to “hold” the psychological reality of the other as part of an ongoing, continuous awareness beyond the momentary experience and to “take the other into account” in all one’s activities.... Response-ability, then, is not limited to the momentary process of interaction but implies an ongoing capacity “to act in relationship,” to consider one’s actions in the light of other people’s needs, feelings and perceptions. (p. 167)

Perhaps in no other profession is this notion of such consequence. We spend more time with some of our students than some of them spend with their own parents and we with our own families. Classroom life is in many ways a kind of family life and school can be seen as a second home. I use Surrey’s (1991) term in a more literal way to mean simply the ability to respond in multi-faceted ways to those in our care. Response can take on a variety of forms. It may mean providing extra help, it may mean sharing your lunch, it may mean calling children’s aid society or modifying the materials so that children are not frustrated by schoolwork. For me the word response-ability used in these ways implies engagement and advocacy. In my life as an educator I saw this word as being able to capture the many ways that teachers could respond to children to enable them in their school and life goals. Strict adherence and indiscriminate obedience to the objectives of others positioned along the
hierarchy of school board and ministry of education may set children up for failure and teachers for alienation and burn-out.

**Resistance as the Preservation of Authenticity**

Early on in my graduate studies, I often came across the notion of teacher resistance as a way of describing the unwillingness of teachers to conform and implement new curriculum or change their approaches to a myriad of different school board initiatives. Although I have witnessed this kind of resistance from teachers and have myself been resistant to “innovations,” I have only recently developed a framework for understanding resistance, as something more than simply recalcitrance. It is closely linked to the devaluing of teacher knowledge and the silencing of the teacher’s voice. Resistance can be said to be the taking human agency seriously -- “agency is about doing” (Salmon, 1980, p. 9).

Munro (1992) suggests that “resistance is not an act but a movement, a continual displacement of others’ efforts to name our realities. This is resistance born out of survival, an attempt to stay real and claim the realities of our lives as women, as teachers and as women who choose to be teachers” (p. 16). To resist is to speak in our own voice about our lived experience.

Resistance can be seen as the constant questioning of the way things are (hooks, 1994). Resistance for children is often a response in defence of their authentic self (Moustakas, 1966). It is often a way for children to maintain his own sense of self in the light of external pressures to manipulate and change them. We can draw parallels of this
in teaching as it relates to a teacher’s sense of self. Resistance can then be construed as a way of being that seeks to preserve the authentic teacher self. The alternative is what Moustakas (1966) has called betrayal. Both universal values and self-values can be betrayed when persons are forced to act in ways that are inconsistent with these values. Teachers, new and experienced, are constantly forced to act in ways that are inconsistent with their beliefs about enabling students. Prolonged acquiescence to the demands of the system is a self-betrayal and worse a betrayal of those entrusted to our care. Resistance, then, can be seen as the “movement” in both word and deed that prevents co-option of self-values by the system and the roles it imposes on obedient practitioners. “The ultimate consequence of self-betrayal is alienation and inauthenticity” (Moustakas, 1966). This has a corrosive and poisonous effect on teachers who stay on without heart. How can teachers be helped to develop in caring and thoughtful ways of being?

**Teachers as Intellectuals:**

Teachers as intellectuals are self-aware and are able to articulate the nature of the dissonance that separates the way they are from the way they might be.

...the intellectual is an individual endowed with a faculty for representing, embodying, articulating a message, a view, an attitude, philosophy or opinion to, as well as for, a public. And this role has an edge to it, and cannot be played without a sense of being someone whose place it is publicly to raise embarrassing questions, to confront orthodoxy and dogma (rather than to produce them), to be someone who cannot easily be co-opted by governments or corporations and whose raison d’être is to represent all those people and issues that are routinely forgotten or swept under the rug. The intellectual does so on the basis of universal principals: that all human beings are entitled to expect decent standards or behaviour concerning freedom and justice from worldly powers or nations, and that deliberate or inadvertently
violations of these standards need to be testified and fought against courageously. (Said, 1996, p. 11)

Teachers need to participate in moral and ethical discourse for the suffering and struggles of the disadvantaged and the oppressed. Teachers as intellectuals are conscious and alert. Because of this “conscientization” (Freire, 1970), they cannot help but respond by challenging the existing order of things. The intellectual embodies a kind of “restless moral energy” (Coles, 1993) and has a strong sense of his/her own agency in the world.

At bottom, the intellectual in my sense of the word is neither a pacifier, nor a consensus builder, but someone whose whole being is staked on a critical sense, a sense of being unwilling to accept easy formulas; or ready made clichés or the smooth ever-so-accommodating confirmations of what the powerful or conventional have to say, and what they do. Not just passively unwillingly, but actively willing to say so in public.

This is not always a matter of being a critic of government policy, but rather of thinking of the intellectual vocation as maintaining a state of alertness, of a perpetual willingness not to let half truths or received ideas steer one along. That this involves a steady realism, an almost athletic rational energy and a complicated struggle to balance the problems of one's own selfhood against the demands of publishing and speaking out in the public sphere is what makes it an everlasting effort, constitutively unfinished and necessarily imperfect (Said, 1996, p. 23).

Teachers' work is grounded in intellectual and social responsibility. The teacher as “organic intellectual” (Gramsci, 1971) or “transformative intellectual” (Giroux, 1988) exposes the workings of power and responds to greater social issues in both personal and political ways. “Organic intellectuals confront orthodoxy and dogma. They are mobile, on the go, actively trying to change minds and to gain consent for new ways.” (Diamond & Mullen, 1999, p. 233) The teacher as intellectual sees teaching as embedded in a much broader arena than just the classroom. The authentic and self-aware teacher is no longer a
passive victim of the school system but rather is engaged in the daily struggle to redefine the teacher-self and, by extension, the teaching context. But prophets with challenging messages do not go unchallenged.

**Re-search: Connecting to A Prophetic Teacher Voice**

[The prophetic tradition] consciously and passionately combines deep devotion to sacred ideals with a determination to speak out vividly and loudly on the profane -- that is, a tradition that insists on crying out against discrepancies between what we value and what we actually do. The prophets did not specialize in predicting the future, for they were not endowed with extraordinary powers of clairvoyance. Rather they were keenly aware of what were understood to be divine imperatives and very much aware of human responses to them. Their prophecy lay in their deep understanding of the severe consequences that were in store for a people who were flaunting and rejecting their own highest aspirations. Prophets were passionate social critics who applied sacred criteria to human conduct and, when they found violations of these criteria they cried out in anguish and outrage. (Purpel, 1989, p. 80)

Purpel’s (1989) description of the prophet is reminiscent of Said’s (1996) representation of the intellectual. Teachers as prophets enact the role of social and moral agent as they struggle with the relationship between self, students, system and community.

The prophetic vision or voice in education must come from a reaffirmation of what teachers and students hold dear. Each must articulate for him/herself “what is worth fighting for” (Fullan & Hargreaves, 1992). As Greene (1995) reminds us:

> We who are teachers would have to accommodate ourselves to lives as clerks or functionaries if we did not have in mind a quest for a better state of things for those we teach and for the world we all share. It is simply not enough to reproduce the way things are. (p. 1)
The process of inquiry represented in my thesis writing journey is a step in an articulation of my vision of the "good." Informed by my early familial experiences, my own schooling and my teaching life, I am more able to recognize and articulate what needs discarding or rethinking and which need to be protected and developed. The metaphor of teacher-as-prophet is a way of way of resisting the erosion of what and how teachers know. It requires teachers to articulate deeply felt ideals and a warning to others about what needs to be done in order to bring about needed change.

Prophets re-mind -- that is they demand that we return to a mindedness that we have affirmed as our vision. They also urge prod dare and encourage us to change our ways and continue the struggle to create that vision; they moan and curse, not with despair alone; their outrage leads us to act and change rather than to be defeated and resigned. (Purpel, 1989, p. 81)

One’s vision of the good begins with a look inward. Greene (1978) describes the indifference and alienation that I had witnessed in others and that I felt creeping into my own daily teaching life more and more. I tried to describe this growing restlessness to myself and to others. Greene (1978) describes Camus’ “plague” as “that terrible distancing and indifference so at odds with commitment and communion and love” (p. 48). She cites the connection between wide-awakeness, cognitive clarity and existential concern and stresses “that the roots of moral choosing lie at the core of a person’s conception or herself or himself” (p. 48). I became increasingly aware of my own alienation as a teacher. During that period I asked to go on leave and embarked on my thesis journey.
Questions Informing the Study

My thesis writing provided a process of clarifying my vision of the good. My leave from classroom teaching reminded me that it was time “to explore the creative potential of interrupted and conflicted lives, where energies are not narrowly focused or permanently pointed toward a single ambition” (Bateson, 1990, p. 9). My own prophetic teacher voice emerges in the discussion of relational knowing, response-ability, resistance and re-search. I believe that these key words when embodied in action represent a newly articulated alternative to teacher as mere functionary. As Greene (1978) proclaims:

There is a sense in which teaching, teaching in good faith, involves a kind of promising, even though the consequences can never be guaranteed. In any case, we need to think on occasion of the injury done by the breaking of promises to our society. They are promises having to do with justice, freedom, and care for others. To ignore them may also put us at risk. I would say that educators may be responsible for formulating them and giving them voice (p.72).

The “future” sits in our classrooms every day of our teaching lives. We need to ask ourselves: “What promises have I made to the faces staring back at me? How do I go about keeping these promises? What is my vision of the good? In the chapters that follow, I study the experience of two beginning teachers and reflect on my own eighteen years in the classroom. Throughout this five-year process of formal inquiry, I often referred to this excerpt from Salmon (1992) as I struggled to articulate my vision of the good. I offer her insights on the re-search process below:

In the research process, a confused sense of the personal significance of a research topic may, if protected, eventually develop into the formulation of a unique research question which has deeply personal roots. This process entails a mulling over of intuitive kinds of understanding, in the light of a developing appreciation of other relevant perspectives and understandings. Out of this difficult kind of thinking may emerge a definite issue which is
uniquely one's own, which embodies deep personal conviction, carries personally held values, yet honestly puts into question other aspects which are of real consequence. The posing of research questions represents, essentially, the taking up of a particular stance toward that part of the human world. Only if that stance is consonant with one's own most characteristic, most deeply felt positions towards life, will the research question hold inner conviction and carry the wealth of personal implication which alone makes it worth asking. (p. 14)

The questions that follow emerge “out of this difficult kind of thinking” of which Salmon (1992) speaks. To structure this inquiry I pose the following questions:

- What is the experience of relational knowing, response-ability and resistance as new teachers enter the “discursive social matrix” of school and classroom?

- What kind of knowledge (self-knowledge?) and skill (political know-how?) are required to enact our vision of the “good”? How are this knowledge and skill to be acquired?

- How can these new orientations about what counts as knowledge help us to resist the erosion of our humanity in our daily work with our students and colleagues?

- How can teachers learn to grow in self-determined directions and play better parts? How can transformation be sought?
Chapter Three:

Arts-Based Narrative Re-Search: Perspectives and Practices

Our thoughts, as well as our creative impulses and expressions, connected as we feel them to be, are what we mean by selves (James, 1962). The worst that could be done by academies, schools, and critics would be to suppress the constructivist energies of teacher researchers, hence devaluing these “selves” and robbing them of their primacy and worth. (Diamond & Mullen, 1999, p. 73)
Part One: Research Perspectives

Introduction

New understandings about the personal and social nature of teaching and learning authorise interpretive research approaches more appropriate to the examination of the lived experience of new teachers in transition. Released by qualitative methods to study more ephemeral aspects of teaching and learning, researchers are now better able to explore and more thoughtfully represent the lived experience of becoming a teacher.

In this chapter I discuss both the theoretical underpinnings (perspectives) and the lived experience (practices) of arts-based narrative inquiry as it unfolded in this study. I clarify the terms “arts-based”, “narrative” and “inquiry” and discuss how these terms inform this re-search. My use of these terms is informed by feminist perspectives of research which reject standard methodologies emphasising instead new ways of researching which are multidisciplinary and “praxis oriented” (Lather, 1986b; 1991).

In praxis-oriented inquiry, reciprocally educative process is more important than product as empowering methods contribute to consciousness-raising and transformative social action. Through dialogue and reflexivity, design, data and theory emerge with data being recognized as generated from people in a relationship. (Lather, 1991, p. 72)

Feminist orientations to research acknowledge (and often begin with) the experience of the researcher herself. Feminist research assumes that personal experience counts as knowledge and feminist orientations to inquiry seeks to reclaim this subjective experience embodied in the hyphenated form of the word “re-search.”
Feminist Orientations to Re-search

One of the false gods of theologians, philosophers and other academics is called method. It commonly happens that the choice of a problem is determined by method, instead of method being determined by the problem...The tyranny of methodolatry hinders new discoveries. It prevents us from raising questions never asked before and from being illumined by ideas that do not fit into pre-established boxes and forms. The worshippers of Method have an effective way of handling data that does not fit into the Respectable Categories of Questions and Answers. They simply render it nondata, thereby rendering it invisible.

(Daly, 1973/1985, p. 11)

My inquiry draws considerably on feminist understandings of re-search.

Feminism, in this study, is considered “a perspective and not a method” (Reinharz, 1992). Feminism can be construed as “a form of attention, a lens that brings into focus particular questions” (Lather, 1991, p. 77). A feminist perspective in re-search may encompass a range of “theories” and use a multiplicity of re-search “methods.” Such re-search may draw on feminist theory and usually concerns itself with making “the invisible visible” by bringing the voices of those on the margin to the centre (Reinharz, 1992, p. 248). Feminist re-search also recognises diversity and may be transdisciplinary. Carried out ethically, feminist research is non-exploitive and often emphasises how both personal choice and contextual constraints shape identity formation (Lather, 1991).

A feminist research perspective redefines the relationship between researcher and researched encouraging rapport with participants rather than nurturing “objectivity”. Some feminist researchers have likened research to a form of recreation or “playful learning” (Melamed, 1985). This aspect may be reflected new forms of representation which can include the invention of new language (Daly, 1978) and innovative forms of representation (Richardson, 1994). In representing their work, feminist researchers often
experiment with other non verbal artistic forms which seek to highlight the lived contradictions of experience (Weedon, 1991). While some feminists tended to operate within the traditional research paradigms, others are “more self consciously methodologically innovative” (Lather, 1991). For the latter group the “methodological task has become generating and refining more interactive, contextualized methods in search for pattern and meaning rather than for prediction and control” (Lather, 1991, p. 72).

This study contains many elements drawn from such feminist research perspectives. This inquiry is grounded in feminist understandings of research which is seen as “a process rather than a product, as experience rather than work, and as lived rather than done” (Melamed cited in Reinharz, 1992, p. 218).

**Narrative as a Way of Knowing**

Numerous qualitative research methodologies, under the umbrella of interpretivist research (Erikson, 1986) are gaining legitimacy as ways of studying often overlooked aspects of teaching life. Phenomenological, (Van Manen, 1990), ethnographic (Woods, 1986), and (auto)biographical (Pinar, 1981; Grumet, 1991) narrative, (Clandinin & Connelly, 1994; Connelly & Clandinin, 1990) and arts-based (Diamond, 1995; Diamond & Mullen, 1999; Cole & Knowles, 2000; Barone & Eisner, 1997) approaches are contributing to new ways of representing and exploring the complexities of teaching experience.
Narrative can be situated together with qualitative research (Eisner, 1988). It has also been aligned with feminist (Webster Barbre et al., 1989; Witherell & Noddings, 1991) and with educational studies (Connelly & Clandinin, 1988; Connelly & Clandinin, 1990). Rooted in “literary theory, history, anthropology, drama, art, film, theology, philosophy, psychology, linguistics, education and even aspects of evolutionary biological science” (Connelly & Clandinin, 1990, p. 2) narrative approaches provide powerful ways of probing human experience.

Such approaches to research begin with different questions or even with no formal research questions at all. Like other interpretive studies, narrative inquiry focuses on meaning making rather than observable behaviours. Narrative is the “fundamental scheme for linking individual human actions and events into interrelated aspects of an understandable composite...it is a form of meaning making” (Polkinghorne, 1988, p. 36). “Rather than ask which behaviours by teachers are positively correlated with student gains on tests of achievement, the interpretative researcher asks “What are the conditions of meaning that students and teachers create?”” (Erikson, 1986, p. 127). In narrative inquiry, language is probed as the predominant means through which we make sense of our experience. When we speak, or write, of our lived experience, we are engaged in using language to express, make sense, and convey our experiences to self and others. Because the “contours of consciousness correspond more closely with linguistic, instead of mathematical, structures...the realm of meaning is best captured through the qualitative nuances of its expression in ordinary language” (Polkinghorne, 1988, pp. 8, 10).
Image as Text

Written language does not always suffice in depicting the more emotional and intuitive sides of human experience. Given the nature of teacher knowledge and the characterization of teaching as a “form of creative expression…multimodal, nonlinear, and multidimensional – then it makes sense to search for ways of understanding teaching that are also nonlinear, multimodal and multidimensional” (Cole & Knowles, 2000, p. 63). The use of the selected images throughout this work is one such way to tap my own intuitive understandings of what it means to become and be a teacher.

Weber and Mitchell (1996) argue that “visual imagery has a strong communicative function…. Drawings have been used for decades as markers and mirrors of personal identity” (p. 304). The images in this work are drawn from those works in art history that have been significant in my own life. Images have long been part of our sense-making. Whether they be products of our own artistic creativity or whether they are selected from the work of others, visual images “are subject to reconstructions and re-interpretations.” (Weber & Mitchell, 1996). They “tell more than words can and provoke reaction” (Jipson & Paley cited in Diamond & Mullen, 1999, p. 51).

The Nature of Inquiry

MENO: But how will you look for something when you don’t in the least know what it is? How on earth are you going to set up something you don’t know as the object of your search? To put it another way, even if you come right up against it, how will you know that what you have found is the right thing you didn’t know?

(Hamilton & Cairns, 1973, p. 363)
Inquiry has a long history in philosophy. Plato discusses the nature of inquiry through a fictional dialogue between Socrates and the slave boy. Meno chastises Socrates for confusing him as to the nature of virtue. He feels unsettled by Socrates’ questioning and in frustration declares:

*My mind and my lips are literally numb, and I have nothing to reply to you. Yet I have spoken about virtue hundreds of times, held forth often on the subject in front of large audiences, and very well too, or so I thought. Now I can’t even say what it is.*

*(p. 363)*

Socrates tries to explain:

*It isn’t that, knowing the answers myself, I perplex other people. The truth is rather that I infect them also with the perplexity I feel myself. So with virtue now, I don’t know what it is. You may have known before you came into contact with me but now you look as if you don’t. Nevertheless I am ready to carry out, together with you, a joint investigation and inquiry into what it is.* *(p. 363)*

In this same way, inquiry in this study is understood as a joint investigation into a phenomenon in which previous understandings are revised through mutual dialogue. Often during the process of inquiry there is what (Clandinin & Connelly, 1994) have called a “redefinition of purpose” as new and unexpected details are revealed and take the study in a different direction *(p. 416)*. The ever shifting nature is characteristic of inquiry and the researcher must be open to the fluid nature of the process. The narrative inquirer soon finds s/he must acknowledge the emergent nature or “messiness” *(Connelly & Clandinin, 1990)* of arts-based narrative inquiry.

Dewey *(1938b)* construed inquiry as a process of reconstruction by which open and doubtful situations became understood in new ways. Inquiry, for Dewey, was a form of “controlled transformation” of an indeterminate situation *(Thayer, 1982, p. 259)*. The transformational character of inquiry lay in the construction and reconstruction of
experience in daily social life. Dewey adopted the words *organism* and *environment* to refer to the adaptive responses of individuals to their world. Dewey concluded that "the organism interacts with the world through self-guided activity that co-ordinates and integrates sensory and motor responses" (Thayer, 1982, p. 259). "An organism for Dewey was both individual and social" (Clandinin & Connelly, 1994, p. 416). We do not passively perceive the world, rather we seek to alter our world by acting upon it finding new ways of responding to a multitude of situations. We are both stamped by, and put our stamp on, our surroundings.

Dewey’s notion of inquiry as the continual reconstruction and transformation of experience has parallels in other fields most notably humanistic or self psychology (Bruner, 1990; Kelly, 1955; Sarbin, 1986; Schafer, 1981), and education (Connelly & Clandinin, 1988; Diamond, 1992; Eisner, 1985). The notion of the self is no longer thought of as a fixed entity. Rather self can now be construed as a non-unitary and evolving construction. Forging a coherent identity can be seen as contingent on a narrative reconstruction of experience through the emplotment of our stories of self into a narrative unity (MacIntyre, 1981). Unity is conceived of as “a continuum within a person’s experience which renders life experiences meaningful through the unity they achieve for the person” (Clandinin & Connelly, 1988).

The main claim for the use of narrative in educational research is that humans are storytelling organisms who, individually and socially lead storied lives. Thus, the study of narrative is the study of the ways humans experience the world. This general notion translates into the view that education is the construction and reconstruction of personal and social stories; teachers and learners are storytellers and characters in their own and other’s stories. (Connelly & Clandinin, 1990, p. 2)
Lived experience is most often expressed as a story or story fragment. We make meaning of our experience by organising it into “temporally meaningful episodes” which are accessible to others as stories of experience (Connelly & Clandinin, 1990). When we unearth and examine these stories we are better able to surface the multi-layered and shifting meanings of these recollections. “People live stories, and in the telling of them reaffirm them, modify them, and create new ones.” (Clandinin & Connelly, 1994, p. 415). Polkinghorne (1988) emphasizes that we use self stories to interpret and account for our lives and that “narrative transforms the mere passing of time into a meaningful unity, the self” through the reappropriation of self stories. We are the stories we tell (Bruner, 1987). “Self identity is an idea that a person constructs. It is not an underlying essence waiting to be discovered” (Diamond, 1995, p. 84).

Arts-based narrative inquiry can be seen as a dynamic process of meaning making through which we come to know our teacher selves and others.

Narrative studies provide us with different kinds of knowledge and different ways of representing it, and studies done in the field have the potential to bring new meaning to teacher education and to the continuous experiences of change, of growth and of professional development in a teacher’s life (Beattie, 1995a, p. 65).

Story reconnects the personal and professional. Elbaz (1991) conceptualised story as a way teachers order their lived experience of classrooms. She states:

...the story is that which links teacher thought and action -- for thought and action are not seen as separate domains to begin with -- rather the story is the very stuff of teaching the landscape within which we live as teachers and researchers. It is in this context that the work of teachers can be see as making sense. This is not merely a claim about the aesthetic or emotional sense of fit of the notion of teaching with our intuitive understanding of teaching, but an epistemological claim that teachers' knowledge is ordered by story and can said to be best understood that way (p. 3)
Story is conceptualized as an “epistemological tool” that allows us access to our own and to others’ experience. It is one way of knowing that captures some of the complexity and nuance of lived experience. Arts-based orientations are required to examine these more ephemeral aspects of human experience.

**Arts-based Forms of Representation**

Arts-based re-search allows those engaged in the process to represent the ever more elusive aspects of teachers’ lived experience. Eisner (1979; 1981) has argued that both science and art deal with qualities but it is in the artistic approach in the use of qualitative methodologies that highlights the contribution that these lines of inquiry make to the deepening of our understanding of life experience. He provides a summary of what characterises this “artistic” approach to using qualitative methods:

I mean that form of inquiry that seeks the creation of qualities that are expressively patterned, that seeks the explication of wholes as a primary aim, that emphasises the study of configurations rather than isolated entities, that regards expressive narratives and visuals as appropriate vehicles for communication. Qualitative methodologies tend to emphasise the importance of context in understanding, they tend to place a great emphasis on the historical conditions within which events and situations occur, and they tend to argue that the pieces cannot be understood aside from their relationship to the whole in which they participate. To understand an event or situation one must perceive it as an aspect of a larger pattern, rather than as an entity whose characteristics can be isolated and reduced to quantities. (Eisner, 1979, p. 6)

Arts-based forms of inquiry best communicate the direct aspects of experience (Eisner, 1981).
Artistic form is consistent with the qualities of direct, mental, and emotional life. Works of arts are projections of such experienced life into visual, musical, spatial, temporal and poetic structures. Art expresses and presents emotions to our understanding, formulating feeling for our consideration and structures that give it ordered expression. (Diamond, Mullen, & Beattie, 1995, p. 3)

Representing the complexities of teaching life requires innovative use of textual and visual strategies that can render, albeit partially, aspects of teachers’ lived experience. Arts-based researchers can use language that is more evocative, metaphorical, suggestive, figurative, poetic and playful. Arts-based inquiry allows teacher-researchers the freedom to draw on a multitude of verbal and non-verbal forms of representation to thoughtfully represent non-quantifiable aspects of teacher self in transition. The artful representation of stories of experience through the process of inquiry facilitates investigation into these more subtle and ephemeral aspects of becoming and being a teacher.

Arts-based inquiry is a “self consciously artistic” (Diamond & Mullen, 1999) approach to the study and representation of human experience. Artful research is evocative, suggestive and unsettling rather than linear, factual and absolute. Arts-based inquiry provides unique opportunities for the elicitation and examination of the lived experience of new teachers in transition. It permits teacher-researchers to access their own shifting understanding of their practice including their “struggles and false starts” (Diamond & Mullen, 1999).
Part Two: Research Practices

Introduction

Research practices used to probe the subjective experience of new teachers should not cause the work to become “prematurely crystallized” (Salmon, 1980). Rather, they should facilitate the emergent nature of the inquiry. Methodology can be understood as a way of making explicit “actual ways of working” and not necessarily “the codification of procedures” (Daly, 1978). Method in this study will be referred to as research practices. In this section I outline and reflect on the lived experience of doing research as this arts-based narrative inquiry unfolded.

The Research Relationship: The Core of the Inquiry

In narrative inquiry, the quality of the fieldtexts is contingent on the quality of the research relationship. While the nature of this relationship is an ongoing debate even among qualitative researchers themselves (Mishler, 1986; Oakley, 1981; Seidman, 1991), all agree that the intimate nature of sharing personal experience requires us to maintain “conscious attunement to the emerging needs of the relationship” (Glesne & Peshkin, 1992).

There can be no recipe for what constitutes an appropriate relationship between the researcher and the researched. What is required is an understanding of the ethical repercussions of entering into a relationship with participants. The feminist notions of relational knowing (Hollingsworth et al., 1993), empathy (Surrey, 1991), reciprocity (Lather, 1991), and connectedness emerge as important considerations in the process of
inquiry. These notions are especially important during interviews which, in traditional educational research, have been structured and more akin to interrogation than conversation.

Lather (1991) suggests a series of guide-lines in reconceptualising the research interview as dialogues. Firstly, she says interviews need to be “conducted in an interactive, dialogic manner that requires self disclosure on the part of the researcher” in order to “encourage reciprocity” (p. 60). As well, scheduling a set of sequential interviews provides continuity and also encourages reciprocity and deeper understanding of issues at hand. The negotiation of meaning by “recycling descriptions” (p. 61) and sharing emergent text with participants also works to this end. Finally, Lather (1991) suggests that researchers make a concerted effort to discuss the notion of “false consciousness” in order to create a relational context where people can questions about “taken-for-granted beliefs” and in doing so, come to new understandings of their lived experience (p. 61). All this, in an effort to construct research designs which “push us to become vigorously self aware” of the orientations and frameworks drive our research. In interpretative research, beliefs and values “determine what counts as facts” (Smith, 1983).

**Self-Reflexivity and the Research Process**

The literature suggests that the unfolding of the research process itself be included as part of the study and documented in an ongoing self reflexive journal, the goal being to record reactions and observations of the researcher in an attempt to become increasingly self aware of one’s predispositions (Lather, 1986b). The journal should record
the day to day logistics of the study, the personal reflections about what is happening in the study, and the methodological decisions made -- along with the supporting rationale. This reflexive journal would contain, in essence the raw material for a reconstruction of the inquiry and provide traces of the thinking process of the researcher. Diamond (1991) describes the role of the personal journal in teaching:

The journal of introspection or personal log may be described as a highly personalised and intimate account of what is happening in the inner and outer worlds of the teacher as learner. It shows the directions in which the writer is developing and suggests new avenues for exploration.... One of the aims of the journal is to promote the building of self and to recognise it as a possible community or confederation where personal self complements professional self, that is where the claims of myself and the teacher I am can be reconciled. (p. 96)

A goal of the researcher is to become as self aware as possible (Glesne & Peshkin, 1992). Keeping written records of the process helps the researcher reconstruct our thinking and feeling throughout the research process. "Writing does not simply duplicate what is. Writing constitutes a method of inquiry, a way of knowing, seeing and understanding, a method of display and analysis, and a form of education" (Diamond, 1995, p. 84).

My self monitoring process in this work spawned journal entries, a meditation diary, reading logs, sentence fragments inserted in my journal, recorded dream texts, a collection of words and definitions kept track of in a glossary, as well as notes taken during or after discussions with colleagues in both formal and less formal settings. Images from art history also informed my work as did taped discussions with both my supervisor and other colleagues engaged in their own re-search. It was difficult if not impossible to compartmentalize the process relegating it to a couple of hours in the evening. Rather,
the inquiry process became and remains all encompassing. Everything became grist for
the mill. The re-search was “lived” rather than “done.”

As I began to work individually with my participants, I found myself keenly aware
of how the researcher-participant relationship would shape the study. It was an intuitive
understanding which I am only now able to articulate with more clarity. Most interviews
were held in my home over a meal. The interviews often began with my asking
participants to describe their evolving understandings about becoming a teacher using the
framework: “Describe the teacher you are, the teacher you fear to be, and the teacher you
aspire to be” (Diamond, 1991). During the interviews, this initial framework then fell to
the wayside and the free flow of conversation took over. The first interview asked
participants to “speak to their timeline” -- a life story exercise which they had done as
part of their course work at the Faculty. Participants’ early memories provided a context
for their emergent understandings of teaching. I found myself consciously trying to dispel
participants’ notions of educational research. Often I heard disclaimers such as “I don’t
know if this has anything to do with the study but...” only to be followed by rich and
provocative stories of experience.

My relationship with the participants developed over time. I found myself trying
to balance the giving of friendly advice with keeping the conversation going. I found this
to apply more readily to issues around special education having been my teaching area for
the last eight years or so. The issues in special education, for example, are complex and I
have no easy answers to give but I did find myself cautioning Joseph not to take up the
usual litany used by some to dismiss rather than address the underlying issues involving students who do not learn easily.

It was easy to have both sympathy and empathy for my participants and needed to keep my advocacy role under control. There was a tendency to want to “save them” as certain situations arose. In William’s case, I did catch myself playing the role of advocate and made some calls to see if I could arrange some contacts for him after his confrontation with the senior cleric and his decision to return to supply teaching. In Joseph’s case, I actually caught myself offering “fruits of wisdom” in the form of written responses to his sometimes unsettling stories of first year practice. More obvious as I reread the transcripts were efforts at trying to dispel what I perceived as Joseph’s misperceptions about students in special education. I am not sure I honoured his own lived experience by always sharing with my own stories of practice.

**Arts-Based Narrative Inquiry as Process**

What does a more formal arts-based narrative inquiry look like? How is it done? No two inquiries are alike. In an inquiry such as this, “question” is more verb than noun. Inquiry rests on the unique perspective of the inquirers, their relationship and their mutual narrative reconstruction of the phenomenon under study.

This inquiry was conducted through a series of encounters with the participants during and after their preservice training and on into their first year of practice. Semi structured dialogue-interviews transcriptions, observational fieldtexts of memory box exercises (Clandinin & Connelly, 1988), personal journal entries, letter writing, and life
story autobiographical writing was collected. As well, other reflective writing on the personal and professional self such as rules and principles of teaching, pictures, metaphors, and written personal philosophies were also collected.

The initial interview with each respective co-participant sought to provide a life context for their teacher self. Asked to speak to the timeline they had done as part of a reflective exercise in their preservice year, they recounted formative stories of early familial and schooling experiences. Following Diamond’s (1991) framework, they were asked to describe the teacher they were, the teacher they feared to be and the teacher they aspired to be. This framework was used in each subsequent interview as a way of way of tracing and reflecting on self as they made their transition into teaching life.

**Interviewing as Reciprocal Dialogue**

I am drawn to Oakley’s (1981) notions on interviewing as “interactive” and “reciprocal”. For her, personal responsiveness and engagement in the process of interviewing by the researcher can be said to add to the authenticity of the study. She reminds us that:

...the mythology of “hygienic” research with its accompanying mystification of the researcher and the researched as objective instruments of data production be replaced by the recognition that personal involvement is more than a dangerous bias -- it is the condition under which people come to know each other and to admit each other into their lives. (p. 58)

The notion of “reciprocity” versus hierarchy is crucial in this research. In several interviews I have done with preservice candidates over the past two years, I was asked questions about my own experiences in teaching, and as a teacher/graduate student
involved in research. I felt it was important to answer them fully while seeking to emphasise that their ideas as teachers-in-training were no less valid than my observations made after many years of teaching experience. After my own personal disclosures, I found the co-participants more willing to reveal what they otherwise might not have considered appropriate information for a research study.

The interview, apart from being just a data collection tool, acts as a space for empowering the co-participants to find their voice (Gilligan, 1982). Conversation is seen as different from interviewing as there is no one voice of authority but a polyphony of voices constructing meaning around their experience (Reinharz, 1992, p. 230). This process has been described as “making music” (Beattie, 1995b) and as jazz-like (Oldfather, 1994) as emergent understandings are newly constructed in the ongoing dialectic.

Interpreting Fieldtext

How do we go about making sense of the fieldtexts we collect? How do we interpret the experience of our participants and our collaborative experience as researchers? An authentic arts-based narrative inquiry begins with a keen understanding of my own tacit notions of teaching and learning, a closer look at my own experiences and beliefs about what it means to teach. This formal reflective process began in earnest as I began to read and dialogue with colleagues and as I continued to write and rewrite the first chapter of this thesis. In it I laid out my subjectivity and presented my prism for interpreting the stories of my participants. Before beginning to write the chapters, I read and reread the fieldtexts
collected from my participants. I looked for an over-arching theme as reflected in key
words and patterns of thinking. I tried to find reoccurring themes, images and metaphors in
their stories. This was not a neutral process for but one informed by my own conceptual
lenses (Diamond, 1991) as formed throughout my personal and professional life.

In the movement from fieldtexts to research texts (Clandinin & Connelly, 1994),
interpretation is imposed as patterns, narrative threads, tensions and themes emerge. The
interpretation of fieldtexts can be seen as a heuristic process (as opposed to method)
where text is interpreted through the careful search for patterns and coherence in both
self stories and those of my participants. In William’s account, I used the language of the
co-researcher to uncover patterns of thinking and sense-making whereas in Joseph’s story, I
relied more on key symbols. Important repeated words, images, intuitions can then be
reassembled into a unified, albeit incomplete, whole. There is no one interpretation of the
collected fieldtext. Stories and images whether they “belong” to self or to others, are subject
to multiple interpretations which can be refined and reshaped as the fieldtext is turned into
research text.

Negotiation of Meaning

In interpretive research such as this, a process of collaborative meaning making
adds to the “authenticity” or coherence of the study. No claim is made to an objective
portrayal of how one becomes and stays a teacher, but in the particular we can find the
universal and we can remain true to the intended meaning of the text by collaborating
with participants on how to represent their lived experience. This is not possible for
every study and not all participants will want to participate in the process. For those that do, there is always the trepidation that the interpretation is misleading or inaccurate in some way. The passage of time from the collection of fieldtext to the actual writing of the study may span years and co-participants have to rely on memory to reconstruct a self which they may not even recognize from the distance of years.

In the movement from fieldtext to research text, an interpretation is imposed on the stories by the researcher. The researcher’s lens is more clearly focused if meaning is negotiated with participants. Participants’ feedback about the interpretive account helps to refine the meaning of fieldtext before it becomes a written research account. This interpretation, seen through the researcher’s lens and negotiated with participants in the study, then becomes the mutually reconstructed story. To this end my co-participants were sent copies of their transcripts and their chapters approximately one year after we had finished with our official correspondence. The covering letter asked that they feel free to mark up the chapter in text and margins and that I would do my rewrite based on their feedback. This could be done in the way of an edited manuscript, a letter, a phone conversation or an additional interview. Both participants promptly returned the manuscripts with minimal changes. William actually felt I should clean up the transcripts a bit more since the verbatim transcription with all the pauses, and expressions unique to oral language were difficult to read and he felt that he sounded somewhat incoherent. He also requested that I change one sentence which he felt gave the reader the wrong impression about why he had decided to finish his doctoral studies. This change was well taken and did not alter his story significantly. Joseph offered me overt teacherly
affirmation that I was on the right track by writing “v. good” at the top of the chapter that dealt with his year of preservice teacher education. Both co-participants were generous in this mutual negotiation of how to go about representing them in their respective research accounts.

Representing Stories: “Forms that Transform”

Artful approaches to educational research seek to reinfuse stories of practice with vivid and passionate characters that inhabit the professional landscape. Artful educational research seeks to promote empathy through the creation of a virtual reality. Through the use of artistic forms that allow for ambiguity, encourage the use of expressive language, and encourage the use of contextualized vernacular (Barone & Eisner, 1997), we come closer than we have in the past to understanding the dailyness of teaching practice in all its complexity.

By problematizing the mundane, arts-based research exposes tensions and contradictions of experience of lived experience. The interplay of discomfort and empathy as prompted by stories of the emergent teacher invite critique from which new meaning perspectives can arise. The associative aspect in arts based research allows others to see themselves in the texts and begin to rethink issues presented. “Powerfully crafted, accessible stories about schoolpeople and the conditions under which they live and work” (Barone, 1992a) must become more acceptable as representations of our experience. Through our encounter with compelling stories of experience both teachers and the public at large can better understand the complexities of our work in the classrooms and schools we inhabit.
Writers display the ability to transform their own experience into a public form called text which, when artfully crafted, allows us to participate in a way of life. We come to know a scene by virtue of what the writer has made. Thus, the writer starts with qualities and ends with words. The reader starts with words and ends with qualities. (Eisner, 1991, p. 4)

Teachers writing or talking artfully about their experiences become involved in two processes. They reconstruct their own understanding of the tensions in their lives while at the same time creating the possibility for a reader, listener or viewer to experience elements of their world and come to understand them in new ways. Each individual seeks to integrate the multiplicity of realities of his/her personal world. This is the core of arts-based narrative process of meaning making. Arts-based research helps expose the tensions and contradictions all the while providing possibilities for the creation of new scenarios.

Eisner (1993) has consistently argued for the broadening of different forms of representation as a way of communicating experience. Film, fictional writing and the visual and musical arts all contribute to one’s understanding of how teachers experience their world, but these forms of representing experience have not always been readily accepted as knowledge by all in institutions that are dominated by the empirical research traditions. However, the absence of alternative forms of representing experience and the dominance of language as vehicle through which we communicate and represent our experiences, does not deny the power of the linguistic medium to inform our understanding of others’ life world.

If there are different ways to understand the world, and if there are different forms that make such understanding possible, then it would seem to follow that any comprehensive effort to understand the processes and outcomes of schooling would profit from a pluralistic rather than a monolithic approach to research. (Eisner, 1991, p. 8)
Eisner (1984) reminds us that we have consistently borrowed methods from other disciplines to study problems of education. We must construct our own “unique conceptual apparatus and research methods” as well as “develop methods of inquiry that do not squeeze the educational life out of what we study” (Eisner, 1984, p.). To deepen our understanding about the many dimensions of teaching and school life we are continuing to broaden our conceptions of what constitutes knowledge about the myriad of educational issues that define our teaching life. This artistic process is closely linked to the process inquiry as a way of making sense of the world. As Diamond and Mullen (1999) remind us, “retelling and expressing in our own words means learning to speak on our behalf no longer relying on the authority and forms of others” (p. 451). With much of educational research narratives being written by other outsiders, arts-based narrative inquiry provides and opportunity for teachers to reclaim and represent their lived experience of classroom life.

Finley and Knowles (1995) have drawn strong parallels between the artist and the researcher. Through the use of the multivoiced text they represent their experience as artists and researchers while reject[ing] the “logic of traditional sociological writing,” preferring to highlight the form of a conversation “which is by its nature, ephemeral in form and often irrational in its composition” (p. 111). Throughout the verses of their reflective piece, they highlight how authentic art and research reintegrate the art with the artist and the research with the researcher. They are not separate entities but artful research can be a profound expression of the researcher self. Arts based research requires the personal shaping of text by the researcher.
Alternative forms of representation allow us entry into the complex world of personal experience. This alternative way of knowing can lead to fresh insights and new interpretations of the dilemmas that plague teaching life. Art-based narrative inquiry problematizes lived experience highlighting the contradictory and problematic aspects of human experience and problematizing complex phenomenon. Unlike the reductive or subtractive process of scientific methodologies which attempt to isolate phenomenon and to seek cause effect relationships, the research process can be construed as an additive one in the sense that it provokes multiple responses, and draws on a broad range of sources and modes of representation.

The forms we use to (in)form, (trans)form are “as old as the hills” but are relatively new to educational research (Eisner, 1997). The debate over arts-based research is not about the forms themselves but it is really about our conceptions of what counts as research; what is it, and how is it done (Eisner, 1997). To know what being a beginning teacher is like, to come to new understandings of their evolving insights into teaching practice and into their teacher selves requires that we see what occurs in their lived experience. Researchers who draw on artistic forms are better able to tell others what we have learned from the process of inquiry in ways that are vivid and insightful. Arts-based narrative inquiry gives us licence to do so. Arts-based modes of inquiry order our lived experience. The experience of teachers in transition can be better represented when we allow for experimentation with artistic forms while dispensing with the rigid recipe-like forms of much traditional educational research. A variety of emergent arts-based forms can each contribute to our composite understanding of teaching life.
In this study, as above, I drew on poetry, fiction, humanistic psychology, and my lifelong interest in art history. I used artistic images of significance to me to evoke the contents of each chapter.

**Challenging Issues in the Re-search Process: Ethical Considerations**

Important ethical issues arose in both the collection and writing stages of this study, especially in relation to William's disclosure of his sexual orientation. He asked during that interview that the tape be turned off and he proceeded to speak about how the issue of his homosexuality played out in his meeting with the senior cleric at the diocese. When William left that evening, I wrote out the main incidents in the story as I remembered them. I sent William a copy of my notes and he responded with helpful written clarifications of what I had submitted to him as part of the study. I found this exchange generous on his part. It provided the epiphany in his story. In the writing stages of the study, I took effort to fictionalise the research text so as to protect the participant from possible repercussions of his story "going public". How and to what degree elements of his story would be fictionalized would be negotiated as William responded to the first written first draft of his chapter.

Other ethical issues include issues around voice. As the researcher/writer of this narrative my initial struggle was with the selection of text that would be highlighted in the study. This selection process was difficult at first and became more manageable once themes and *leitmotiv* emerged from my multiple readings of all fieldtexts. Careful attunement to language and key words and phrases led to ways of representing the other teachers' ideas and experiences without straying too far from their own modes of
expression. Although there cannot be an interpretive study without the imposition of patterns, I felt, at times, that some of the verbatim stories of my participants could have been left on the page as authentic portraits of their emergent teacher selves. To highlight the importance of their stories of experience I used a particular font for each of the participants and sized it so that it would be given prominence on the page. My interpretation was written in a smaller size font interspersed throughout the account. The challenge was to balance my interpretations with the words and stories of the participants.

As a writer of research text, I sought imaginative links and insightful interpretations of what would otherwise have been no more than chronicles of events. Casting my net wide, I drew on many bodies of literature and artistic forms to give the reader some sense of who my participants are and what are the qualities that these teachers embody. I interpreted William's story as one of resistance and courage. Despite his trouble with the Church hierarchy, William still spoke the language of his faith. These terms echoed the language of the bible. Borrowing directly from both old and new testaments, I adopted aspects of structure, and language for representing William's story. My visit to the monastery of Montecassino two summers ago inspired the idea of using the fancy script of “illuminated manuscripts” to highlight that William spoke of teaching in the language of his faith. Although not explicitly political, my interpretation of William's story resembles a “critical tale” with “something of a crusading spirit behind it” (Van Maanen, 1988).
For Joseph’s story, we decided together to borrow his pseudonym from the biblical Joseph. However, the teacher portrait that emerges here is one interpreted not so much through a search and interpretation of key words. Rather, Joseph’s story is shaped by his first set of relational roots. Born in a country which shares the Amazon forest, Joseph came to Canada when he was a small child. As I reread our correspondence, many aspects of Joseph’s self emerged. I had some difficulty with both the amount of fieldtext and the interpretation of his experiences as he related them to me. I went as far as to literally cut up a large portion of hardcopy fieldtext and try and sort it into thematic piles. I then discarded this method and reread the fieldtext many times again. Finally, three symbols of his teacher self seemed to emerge as central to his story. With the help of Jung and his writings, I began to understand Joseph’s teacher selves as reflected in the symbols of the whistle, the lab coat and healing stick. These were direct evidence of aspects of his teacher self which began to manifest themselves in both preservice and induction years. The discord between these three aspects of self and with the imposed teacher roles led to frustration and fragmentation, especially in his first year of professional practice. I also borrowed phrases from a biology dictionary to help portray for the reader aspects of the biology teacher in transition. Unlike the crusading spirit behind the interpretation of William’s story, Joseph’s story resembles an “impressionist tale” (Van Maanen, 1988).
Authentic Re-search as Advocacy

The language and criteria for arts-based narrative inquiry are emerging in the educational literature but “it is currently the case that each inquirer must search for, and defend, the criteria that best apply to his or her work” (Connelly & Clandinin, 1990, p. 7). Guba and Lincoln (1985) offer alternative terms for thinking about the quantitative notions of validity, reliability and generalizability as they apply to qualitative studies. They replace these positivist notions with new terms more suitable for this type of inquiry. Among their criteria we find the terms credibility, dependability and confirmability. Apparenty and transferability are also suggested as possible criteria for narrative (Connelly & Clandinin, 1990). Barone, (1992b) suggests accessibility, compellingness and moral persuasiveness as elements of a good narrative. Peshkin (1993) has suggested goodness as a criterion while others have contributed verisimilitude (Bruner, 1986), trustworthiness (Lincoln & Guba, 1985), plausibility (Hammersley, 1992a), and authenticity (Lincoln, 1995).

Like other qualitative research practices, arts based narrative inquiry relies on its own criteria for its rigour. Since “arts-based narrative inquiry is not a search for truth but a never ending reconstruction of meaning based on personal and aesthetic approaches” (Diamond & Mullen, 1999) and “validity” is a term which finds its roots in empirical research paradigm (Guba, 1981), it is not appropriate to an interpretive work of this sort. Maxwell (1992) suggests that “validity is not a commodity that can be purchased with techniques,” while (Lather, 1986a) simply states that the notion of validity should correspond to how we are able to improve the lives of those we study. Has the research process and the resulting study been able to help the lives of beginning teachers as they
make their way into the profession? If so, how does it do so? How can a compelling story of practice or insight into teaching life change teaching for the better?

Wolcott (1992) reminds us that “validity is essentially a test makers’ concept and is therefore best left to those who pursue that line of work” (p. 154). He rejects this kind of validity altogether preferring the notion of “propriospect” or internal validity. He describes a “propriospect” as “the totality of the private, subjective view of the world and its contents that each human being develops out of personal experience” (p. 267) to describe the unique conceptual lenses of individuals doing interpretive research.

Propriospects are not possessed, gained, acquired, or “occupied.” They are networks of sensemaking connections created and constantly being reformulated by each of us out of direct experience. As we develop and refine our competencies, simultaneously we “construct” (and continually “remodel”) our individual propriospects.

(Wolcott, 1991, p. 267)

For Eisner (1988) validity is closely tied to perspective. Have we, as researchers sufficiently laid out our subjectivity so others are aware of what informs our inquiry?

What counts as your truth? What counts as knowledge? What are the purposes, methods and perspectives of the researcher and do they generate insight into the phenomenon at hand? “Where are you the researcher coming from in this research? What is the basis of your knowledge claims?” (Altheide & Johnson, 1994).

A compelling story mimics the rhythms of human experience and, by analogy, a compelling story about teaching evokes the rhythms an nuances of teaching. Morally persuasive educational stories that may result from the collaborative research relationship must promote
...a kind of critical reflection that results in the reconstruction of a portion of the reader’s value system. When a persuasive story is moral, the result is a reader who has grown to understand and deplore the cruel social forces that impinge on the lives of the individual character.

(Barone, 1992a, p. 20)

Our efforts at depicting teachers’ experiences must rely on language that is metaphorical, suggestive, figurative and evocative (Eisner, 1985). I hope that it causes people to rethink and shift their understanding and maybe even act on their new perspectives. Arts-based narrative allow us to access “the process of transforming the contents of consciousness into a public forum so that they can be stabilised, inspected, edited and shared with others” (Eisner, 1993, p. 6).

Knowing what it feels like to be a student in a middle school can be just as important to the educational well-being of children as knowing the measured effects of a new approach to the teaching of algebra. Qualitative approaches to research may be better able to make the feel of the place more vivid than a precise measured description of what students say they experience. Empathy might be every bit as important for cognition as detachment (Eisner & Peshkin, 1990, p. 12).

What does it feel like to *become* and be a teacher?

**Meeting the Participants: Joseph and William**

I first met Joseph in early November of 1995 during his year of preservice teacher education. During that year we participated in both individual and group discussions. I collected fieldnotes of class and group discussions, course assignments, and wrote letters of response to members of the class whose stories I had heard. I sat in on a class where volunteer class members presented their memory boxes to their fellow students. I
reconstructed this presentation in the form of fieldnotes that evening. Throughout the year we continued to interview those who had agreed to have their stories recorded. Although Joseph had participated in all class exercises and group discussions, he did not officially volunteer to have his stories recorded until the end of his year at the Faculty of Education.

At the end of that preservice year, Joseph decided to continue participation in the study into his first year teaching. Joseph had been slated to begin his teaching career in South America as part of a four person Canadian contingent that had been hired by recruiters during his year at the Faculty. In late August I received an enthusiastic call saying that he had just been interviewed and offered instead his "dream job" -- teaching high school science in a denominational school board just outside of a major Canadian city. We agreed that summer that we would correspond by e-mail, regular mail or phone as necessary throughout the following year.

Year two of the study focused on Joseph’s first year transition into the school system. Most of our correspondence was collected using electronic mail. Several phone conversations were also made and we met for a total of four taped conversations recorded between September of 1996 through to December of 1997. Fieldtexts collected included preservice class assignments, fieldnotes collected during the discussions held after each of the practice teaching sessions, response letters to the participants in the group, interview transcripts, photos, regular postal and e-mail correspondence.

I met and interviewed William shortly after he had graduated from his preservice year. He had agreed to participate in the study at the end of his year in teacher education.
He provided me with all the similar reflective assignments from his preservice year as Joseph had. Our dialogue and written correspondence began in the summer of 1996 and continued over a two-year period. William and I corresponded by mail and telephone since he did not have access to e-mail. He participated in four lengthy taped conversations over a two-year period. Letters, summaries of telephone conversations, a visit to his home, journal entries, fieldnotes of reconstructed conversations that participant did not want on tape were collected as fieldtext.
Chapter Four:

My Experience of Preservice Teacher Education

Don Quixote was the last hero of the Middle Ages. He rode out to encounter giants, but instead his environment produced windmills. Ortega points out that his story takes place about the time that a mechanistic interpretation of the world came in, so that his environment was not longer spiritually responsive to the hero... but Quixote saved the adventure for himself by inventing a magician who had just transformed the giants he had gone forth to encounter into windmills. You can do that too, if you have a poetic imagination. (Campbell, 1988, p. 159)
Tilting at Windmills

I began my year of teacher training at the same faculty of education as my participants but in 1980. Young and idealistic I made my way through the teacher education program offered at the time. I met many people who are friends to this day during my year at the faculty, but I cannot say that the year prepared my for the ethical or political issues that were to confront me in the first years of practice.

Academically, I did not find the course work very engaging and remember feeling like I had returned to what resembled a high school setting. Several things seem to stand out against the greyish backdrop of that year. The four practica, each two weeks in length, were weeks where I worked long and hard. I taught in very different settings given my teaching subjects. Two of my sessions were in high school language classes where I could indulge myself by delving once more into my interest in Italian language, literature and culture. My associate teachers, for the most part, encouraged me to use the music, pictures and texts that I had collected over the years to supplement their programmes. At that time I understood teaching as both the delivery of content and of inspiring students in the love of learning. I hoped they would find a love of Italian culture and language through my own enthusiasm for the subject. The class on second language acquisition at the faculty focused predominantly on content and traditional pedagogy. It consisted mostly of listening to students present various aspects of Italian language and literature and then sitting through mock lessons based on this content. We then shared our units of study with each other in the hopes of using them the following year in our respective classrooms.
First Adventures as a Student of Teaching

The time in-between practica was filled with assignments, going to class and having lunch with other students. I had intended to pursue a part time masters degree in Italian studies right after acquiring my degree but had decided to put it off until after I had been accepted at the faculty. I was afraid that I would be taking on too much and did not want to risk not doing well in teacher's college. At Christmas time of that year I remember feeling like I could have tackled both my course work at the faculty and the part time Master's program. With the exception of the practica, I did not find the work intellectually challenging and thought it even superficial. I remember everyone having to sign up for a one day seminar in the use of A.V. equipment. Despite this day long workshop and after eighteen years of teaching under my belt I still consider myself "A.V. challenged." Most of the schools I worked in had little if any A.V. equipment that was in any working order. It was either out for repair or being hoarded by those who used it regularly. I am not sure this kind of knowledge made any difference in my teaching life.

I remember enjoying going to my psychology class -- "Teaching as an Interpersonal Process." The material seemed to make sense to me and the text from the course was the only text that I would later occasionally refer back to in the early years of teaching. In retrospect this is quite telling. I am now explicitly inquiring into "relational knowing" as key construct to my being a teacher. What was only an intuitive awareness at that time, was to become more detailed and consciously apprehended as I gained experience with students.

The other class I recall was on the evaluation process. Although the material could be quite dry, the professor had a critical edge and asked the bigger questions which
intrigued me. “What is evaluation? What form should the evaluation take? What makes us qualified to evaluate anybody?” These are still important questions in my daily practice and he made me think about these issues. But it was a seemingly insignificant incident in one of his classes that I remember. Somehow the topic of “ethnic” teachers came up. Should “ethnic” teachers be “allowed” to teach children of their own background? Some lively discussion must have followed. I remember a fellow student, loud, presumptuous, and without reservation declaring that “ethnic” teachers should not be allowed to teach children from their own ethnic group. She believed they would only undermine the assimilation process. Given my early school experience, I reacted strongly to her remark. I replied “You are making some big assumptions. You presume that these ‘ethnic’ teachers will undermine the socialization process. What makes you think they might not actually facilitate the process?” I remember the professor’s look. He seemed to understand the underlying issues. Like many people, I straddle two cultures and find myself consistently on the margins of each.

**Practice Teaching Reports: Teacher as Technician**

I also did two special education placements, one in an elementary school, and one with a government run residential centre for disturbed children. I found my associate at the elementary school disinterested but glad that I was able to take his class off his hands for a couple of weeks.

My associate teacher at the residential centre spent a little more time with me. We had five intermediate students in our class who lived on the premises in houses
connected to the school by intercom. Off to the side of the classroom was an observation room with a two-way mirror also used as a time out room for students who went out of control. These were damaged children and anything could set them off. I was not privy as to how they became that way but I remember feeling of being disturbed by their condition. I wondered then, as I wonder now, what will happen to these kids in the future and what influence might a teacher have -- if any -- on their lives. Both placements were useful experiences in their own way and I thought formal teaching came rather naturally to me.

Like Don Quixote, I entered teaching at a time when a mechanistic view predominated. Process product studies abounded and checklists of teacher behaviours proliferated. I have included the two reports from my practice teaching days which I had filed away until recently. In rereading my evaluations from these practica from a distance of eighteen years in the classroom, I am struck by the insignificance and irrelevance of the criteria used to evaluate one’s suitability for a life given to teaching. The criteria outlined in the form and the subsequent comments made by both my associates point to the narrow view of teaching that was reinforced during that teacher training year.
Grade level(s) at which candidate taught: 3-7

COMMENTS
1. Please make specific comments on various aspects of the candidate's work.
2. In preparing this appraisal, please use a ball-point pen and press firmly.

COMPE TENCE IN THE SUBJECT FIELD(S):
The student demonstrated a high degree of competence in all the subjects which were taught (English, Math, Law, Society and Home Management).

SKILL IN COMMUNICATION: (including language usage, qualities of voice, questioning ability, handling of pupil responses, sense of timing.)
The student's skill in communication was good. Language usage was satisfactory, voice control was good, method of questioning elicited positive responses from pupils and the sense of timing was good.

PLANNING, ORGANIZATION, AND TEACHING METHODS: (including adequacy and quality of preparation, clarity of objectives, effective use of suitable teaching methods, variety in teaching techniques, stress on major ideas, use of aids, meeting individual needs of pupils.)
The student's preparation was adequate and objectives were clearly stated. Effective use was made of suitable teaching methods and techniques. Attention was also given to the major ideas of each lesson. Effective use was made of aids of the needs of the pupils.

Pupil-Teacher rapport and pupil involvement: (including ability to motivate pupils, knowledge of and catering for pupils intellectual and emotional needs, flexibility, enthusiasm and initiative.)
The student was sensitive to the pupils' needs emotionally and intellectually. She demonstrated flexibility, enthusiasm and initiative at all times.

CLASSROOM MANAGEMENT:
Classroom management was adequate. There were always positive interactions and good lesson preparation facilitated an appropriate classroom climate.

ADDITIONAL COMMENTS:
The student's attitude was positive and she was receptive to comments and suggestions.
2- Practice Teaching Report 1980/81

Grade level(s) at which candidate taught: Junior & Intermediate Special Education

COMMENTS – 1. Please make specific comments on various aspects of the candidate's work.
   2. In preparing this appraisal, please use a ball-point pen and press firmly.

COMPETENCE IN THE SUBJECT FIELD(S): Gianna has shown very good competence in both the areas of language and mathematics. She has also shown an ability to fluctuate from one group to the next and bring her vocabulary and explanations to the child's level.

SKILL IN COMMUNICATION: (Including language usage, qualities of voice, questioning ability, handling of pupil responses, sense of timing.)

Gianna has shown the ability to communicate at the varied levels present in the class. She has a gentle quiet vocal quality as well as a variety of tones depending on what the situation demanded. She has developed a very good sense of timing which was necessary in order to handle the mainstreaming aspects of the class. She has a good grasp of the comprehension ability of the students and this is reflected in her questioning and handling of student responses.

PLANNING, ORGANIZATION, AND TEACHING METHODS: (Including adequacy and quality of preparation, clarity of objectives, effective use of suitable teaching methods, variety in teaching techniques, stress on major ideas, use of aids, meeting individual needs of pupils.)

Gianna has shown both an ability to plan long detailed lessons as well as short concise lessons. She has adjusted herself to the variety of student levels. This was reflected in her good clear objectives, varied teaching techniques and teaching methods. Gianna has also shown a good ability to use varied aids in meeting individual pupil needs.

PUPIL-TEACHER RAPPORT AND PUPIL-INVolVEMENT: (Including ability to motivate pupils, knowledge of and feeling for pupils' intellectual and emotional needs, flexibility, enthusiasm and initiative.)

Gianna has an excellent understanding of the exceptional students in both their emotional and intellectual spheres. She has also shown excellent flexibility in adjusting her lessons and timing to last minute changes in schedules and routines.

CLASSROOM MANAGEMENT:

Gianna was not only able to adapt herself to the class routines and management systems but was able to add her own touch to it. She was able to adjust herself depending upon the varied number of students at any given time.

ADDITIONAL COMMENTS:

Gianna has demonstrated some very important skills in her successful stay in this Junior and Intermediate Special Education. Her understanding of the exceptional students, their individual needs and personalities were all considered. She has shown excellent timing and flexibility which is extremely important in effectively working with a fully integrated Special Education class.
Getting a Job

Given the persistent rumours at the faculty of education about how scarce jobs were, I vowed to take the first job offered to me. That summer following graduation I received two phone calls, one after the other, asking me to sign on with the board. I had accepted the first invitation, not knowing if there would be others. My mother helped me obtain the required letter from the local parish priest in which he attested to my “good character.” In the Fall of 1981 I begin supply teaching for a large metropolitan denominational school board. By March of the following year I am given my own class. I begin to get a first hand look at the highs and lows of teaching that now inform my thesis work. My induction has begun.
Chapter Five:

**My Induction: Critical Incidents and Epiphanies**

I turn your face around! It is my face.
That frozen rage I must explore -
Oh secret, self-enclosed, and ravaged place!
This is the gift I thank Medusa for

(Sarton, 1978)
Managing Dilemmas

I have been trying to make sense of the dilemmas of teaching life for some time. There are many stories about how life with students, parents, colleagues and other school personnel has taught me about myself as a teacher and about my practice. While there are many stories that provoke laughter, it was the more bothersome stories, the ones that dealt with the moral and ethical dilemmas of teaching life, that continued to occupy my thoughts and my writing. I offer some of these stories below. Through the stories recounted in this chapter I examine some of these “critical incidents” (Sikes et al., 1985) and how they have shaped my understanding of becoming and being a teacher. Critical incidents are defined as:

. . . key events in an individual’s life, and around which pivotal decisions revolve. They provoke the individual into selecting particular kinds of actions, which lead in particular directions. Becker wrote of “these crucial interactive episodes in which new lines of individual and collective activity are forged...and new aspects of the self brought into being” (1966, p. xiv); and Strauss (1959, p. 67) of “turning points” and the “frequent occurrence of misalignment -- surprise, shock, chagrin, anxiety, tension, bafflement, self questioning-- and also the need to try out the new self, to explore and validate the new and often exciting or fearful conceptions.” Critical incidents are a useful area to study, because they reveal, like a flashbulb, the major choice and change times in people’s lives (p. 57)

In a political climate where teaching and learning are now referred to in the language of business and industry, I retell these critical incidents as stories of professional practice. They reveal the tensions between the public and private faces of teaching as well as highlight the complexity of lives lived as teachers.
The Induction Years

With my degree in hand, I graduated from teacher training hoping to teach Italian language and literature in high school. Right after graduation, I began teaching Italian language courses in the evening through a continuing education programme at a community college. I was supply teaching in elementary classes during the day. Teaching night school classes was a way of maintaining my interest in Italian Studies. It was invigorating. For a couple of semesters we actually continued more informal classes, often held in someone's home, long after the formal course work had ended. During the day I continued to supply teach for the school board that had hired me. I was assigned to a special education class for three months beginning in late October of that first school year after graduation.

I remember vividly that first day in that school. The principal told me they would be moving my assigned class from the main building to the portable, relegating the "specials" to the periphery of the school. This was a symbolic move that was to repeat itself several more times in my teaching career. The regular classroom teachers did not keep the "special" children that first day. I am not sure whether they were not informed of the proposed move or whether they did not want their schedules disrupted by having to keep the children who would normally go to Special Education in their classes. Teachers sent them over into this moving chaos anyway. Not knowing the "rules," and wanting to make a good first impression, I did not challenge their decision and I had the kids help me with the moving as we tried to make some order out of chaos.
One afternoon, a couple of weeks later, having set up shop in the new portable, the superintendent walked in unannounced. There were approximately nine students in the room at the time, all on different programs. He went from student to student asking what they were working on. Luckily, I had worked into the early hours of the morning that week to come up with a feasible organisational schedule so that my classroom would run smoothly given the circus-like atmosphere of the first few weeks. Thankfully, the superintendent’s visit came on the one of few afternoons where all students were looking productive and things were under control. A couple of students were working quietly at their carrels completing some written work, others were at the listening station with headphones on following a taped story, one was using the abacus to help him with math, and still others were working with me on spelling. Everything was running so smoothly that he appeared a bit bewildered. Frankly, so was I. He asked me that afternoon if I would consider a probationary contract with the board and so was born my full-time teaching career.

In January of the new year he posted me to three different schools to help various teachers with students who were having trouble learning. For three months I lived out of the back of my trunk where I kept different materials for different needs at different schools. I even ran into one of the students from the residential school setting who told me her name was "Krystal — with a K". She was being reintegrated into the community school after a year or so in the residential school. She was extremely volatile and could be verbally and physically abusive. Finally, in mid March of that academic year, I landed a
job teaching my own grade two class (in one school as opposed to three) until the end of that year.

Over the years I have come to understand that teacher hiring is not done with the welfare of either the students or the teacher in mind. Even though I consider myself a conscientious and committed teacher I ask how is it that I was “trained” to teach in secondary schools and yet I was handed a grade two class a year or so after graduating. Although I learned quickly and enjoyed being around my students, I had only an intuitive understanding about how children acquire language and literacy. On my own I have learned a lot since that year and I hope I made up for in enthusiasm what I didn’t have in theoretical knowledge. A friend of mine who attended the faculty in her 30’s had specialised in primary education and recalls how a hiring superintendent called her numerous times offering positions in grade eight classes where there happened to be significant teacher turnovers. Denying his request once again, she asked him if he would go to a general practitioner if what he needed was a specialist. She eventually was given a grade three class to teach. We have had many discussions since about her experience of induction and we both concluded that in very obvious ways the bureaucratic structures of school systems only require a “warm body” at the front of the classroom.

Devaluation: A Lesson in the Politics of Report Card Writing

As a new teacher, I was extremely conscientious about my work. Paradoxically, I found that this was not always a desirable trait in the politics of education. When writing my first set of report cards that year, I made sure to mention each pupil’s strengths and
concerns about their learning. Long before the days of portfolios, I had kept folders on each pupil. These folders were organisers for work samples and anecdotal notes I made as I worked with the children over the course of the term. These folders along with my daily observations were the basis for the report cards.

The day after I had handed them into the office to be signed by the principal, he called me in for a brief meeting. I have a foggy memory of him handing back all thirty-two reports and telling me they had to be redone. My comments about my pupils, it seemed, might ruffle some feathers. He didn’t want parents phoning the school or coming to see him. The report card comments needed to be couched, he explained, in more ambiguous terms. I was to redo them and hand them in as soon as possible as they had to go out to parents the next week. I felt violated. I was reeling for months afterward. I knew those children. He could barely remember their names. I would have been able to explain my comments to parents and I could show them work samples that would have led me to those conclusions. I ended up rewriting them which turned my anger in on myself. I found out months later that I should have opted out of signing them. Another lesson in the political arena of education. Later in my career I realised that I was not the only teacher who had had reports cards returned, censored, manipulated or discarded. This is unfortunately a common occurrence in schools. This act of censorship cut to the core of my integrity as a teacher. It put to question the serious lack of autonomy I had over my own work.
Power and Control: Constant Undermining of Teacher Knowledge

This experience also had me questioning the delicate balance between regimentation and a sense of orderliness which I felt needed to be present for learning to occur. Issues around power and control, discipline and disorder, emerged early on. Sikes et al. (1985) offer this comment: “If teachers keep control and resolve the situation, it seems that their identity as a competent teacher is strengthened - both in the eyes of the pupils with whom they are likely to have ‘easier’ relationships; and of other staff who begin to respect them as fellow professionals” (p. 29). I had relatively effective control over my class and was rewarded by not having the principal walk by my room for regular inspections. Some of the pedagogical tricks I picked up from colleagues are a bit silly but tended to work. They were reminiscent of the control tactics of the authoritarian teacher and “poisonous pedagogy” (A. Miller, 1983).

Behavioural strategies, which initially had felt like unusual behaviours to me and against my grain, started to become second nature. They included ringing the bell on my desk, turning off the lights, slamming the door in a fit of controlled anger, having them put their heads down on their desks, cancelling recess, having them write notes of apology, sitting them in the time-out chair and countless other devices. I am not sure that the degree of regimentation did much for their learning but there was a degree of predictability and order which parents and administrators sanctioned. This may in part have been responsible for my survival in the early years of working in the school system.

Throughout these early years, I consciously tried to counteract the master narrative of teacher as all powerful and beyond reproach, preferring a more progressive version of
the teacher as learner and child advocate. This was not always possible nor advisable. At
times I had to rely on the tactics of what I now identify as poisonous pedagogy, especially
as a young teacher. Tricks like those listed above garnered administrative praise which
translated into that wonderful luxury of being left alone to be with my students without
constant scrutiny. I am not sure, however, that it either increased students' ability to learn or
enhanced my ability to become the teacher I aspired to be.

Things got more difficult during my second and third years there. I had returned to
the same school and was still on a probationary contract but now a full time staff member. I
began to know the people on staff and witnessed their rapport with each other and with the
children in their care. I saw the principal in action and I became aware of the interplay
between school and parents in this particular community. For the next four years of my
stay there, I saw three principals come and go. I began to see a chasm open up between
some of my own values and those of other teachers administrators and some parents in the
community. I began to question the authority of administrators whose defining role, it
seemed, was to maintain the status quo. Steady as she goes.

School politics continued to dominate my memories of these early teaching years.
During this early period in the classroom, the staff, administrators and various other
members of the community tried to fend off two parents who considered themselves self
professed experts in education. Drawing on their perverse and antiquated top-down
notions of schooling, they were fuelled by zealotry. I remember it as a period of
unprecedented harassment of teachers, administrators, superintendents and even of the
parish priest. His only defence against an inevitable reassignment to another parish was "I
hope they send me some place warm.” The whole episode ended up in the courts and the parents who brought the lawsuit were awarded a token sum. The law and justice, as we well know, are often mutually exclusive.

The issues that emerged from those years continued to occupy my thinking. Only now am I able to identify the constant undermining of teachers’ knowledge, the confused understanding of schooling, teaching and learning by the general public and the political manoeuvring of the school board as continuing themes in the discussion around educational reform. These are the threatening rocks that hover over teachers. The attack on teachers’ curricular authority and the erosion of their agency continues to be unrelenting. The reign of terror by these two parents continued. The havoc they wreaked on teachers in that school and on that community continued to perplex me. This ongoing story of power and control speaks to the competing visions of schooling. Needless to say, there was a mass exodus from the school. Working under those conditions was no longer bearable. The superintendent promised a transfer to anyone who wanted one. I took him up on his offer and found another place to teach.

**Refocusing: Shedding the Need for External Validation**

In retrospect, these years spent with primary children in my own classroom were very important for me in coming to realise many things. My understanding of what it meant to be a teacher was evolving daily even though I would not yet be able to articulate this growth. I can now recognise a shift from “dutiful teacher” covering the curriculum, handing in reports on time, going to all the staff meetings, getting along with everybody,
taking on my share of extra curricular activities to “teacher advocate,” caring less about the paper chase and devoting more time to the children in front of the desk.

Morally responsible teaching requires constant introspection and engagement in the lives of others. Often teachers risk becoming pariahs as they work in the best interests of children. I recall an incident with Chaka and Che, fraternal twins who were in my care a few years ago. They were very needy in many ways. I remember reporting the marks on the Che’s chest and back to the Children’s Aid society who by the end of the school day had not yet investigated the case. Another teacher and I hid them in the library. The V.P. had suggested that we send them home and became angry when he had to stall the parents who had come to pick them up after school. Obviously agitated, he came upstairs to our refuge to ask what he should tell the parents. Leadership at its best I thought. “Call the CAA again or call the cops!” I yelled at him. He scurried off sensing no sympathy for his predicament from either of us. Around five thirty that evening, after interviewing all concerned, the children were released to the mother with a warning. The father claimed he had to be at work and left before representatives from children’s aid could talk to him. Paradoxically, I learned that teachers cannot always expect support when they make decisions like this even if they feel they are made in the best interests of the children. The rallying cry of this administrator was “Don’t rock the boat

Special Education: Reading and Response-ability

During these early years, I became keenly aware of how difficulty in the fundamental proficiencies of reading and writing can diminish lives. This heartfelt
responsibility was in tension with the staggering amount of social work to be done in response to the children in my care. I also learned what could not be done. The following stories are not meant to be melodramatic. These incidents represent moments of lucidity for me. They broadened my understanding of my role as a teacher and made me ask myself what could be done in the light of this dissonance between “teaching them something” and looking after their basic needs.

One Carat Jewel

She could have been a poster child for the Canadian Foster Parents Plan. She had beautiful olive skin, bright eyes, black unkempt hair and a smile that lit up the room. Throughout much of the year, she never wore socks and sometimes she even managed to get the dirty canvas shoes on the right feet. It was my second or third year teaching grade one and Virginia had moved from a different neighbourhood with her four older siblings. Both parents were university educated but had ongoing problems with alcohol and drug abuse. She often brought a poor lunch and kids would share with her or she would go over to the peanut butter and cracker drawer at my desk and help herself. Sometimes she would find a special fruit or snack inside her desk after lunch left by an ‘anonymous’ person. I tried to document on paper the extent of this child’s neglect and I asked social services to visit the housing complex where she lived. It seems that not much could be done as the children were having their basic needs met (whatever that meant) and there were no appropriate foster homes that would take five siblings.

Virginia was very bright. She had an excellent vocabulary and loved to talk. I loved to listen to her. She was a gifted artist and took nourishment every time she was engaged in drawing or cutting or painting. She would constantly ask for paper and glue to take home. I used much of my own budget trying to keep up with Virginia’s artistic endeavours. Sometimes she would bring me her creations which I proudly displayed above my desk. She seemed to inspire others too and I was having trouble finding room for all the artwork kids would leave on my desk in the hopes that I would honour it by hanging it on the bulletin board.

One afternoon, around Christmas time, we were making tissue paper wreaths. We had cut the paper into tiny squares which the children then crushed between their fingers and glued onto the circular form they had cut out. In the midst of this organised mayhem, one of the kids shouted “Virginia’s lips are bleeding!” I rushed over... her lips were fine. They were covered in the red dye from the tissue paper we were using for art. Apparently, she had been eating it.
She went to the bathroom to wash her mouth and I took the opportunity to look in her lunch bag. I found a huge, half eaten, unwashed carrot - her lunch for the day.  

(Gianna DiRezze, Personal Narrative, November 1995)

Huebner (1991) reminds us that often important moral issues are obfuscated by the technical language of education. “Teaching is an act of caring – caring for the world and another human being. As a caring act, teaching requires responding to the student as a worthy human being, which implies responding to all aspects of that person...” (p. 269). Teachers need to reclaim their moral agency undermined by the conditions of the workplace. “Teachers need to talk about moral values and responsibility since they are often discouraged from exercising either” (p. 268). Through reclaiming this language we can begin to respond more appropriately to children like Virginia and Bryan.

The Eating Centre

Bryan was a tall, fair, lanky boy. He had the look and demeanour of a neglected child. He came to school with breakfast on his angelic face, rarely had a lunch and often mismatched his socks. Winter was a particularly bad time for him since he was rarely adequately dressed for the weather and would often sneak inside the school at recess craving warmth. Many times my teacher's assistant and I would send him down to the lost and found to retrieve hats and mitts that other children did not miss. We would bundle him up in his borrowed wardrobe and send him outside for some fresh air.

Bryan's parents were limited in many ways. I often wondered whether their limitations were just an excuse for not wanting to accept the full role of parenting. Social Services had been at the home to speak to them on numerous occasions and we had invited them to the school many times to discuss their role in Bryan's life. Bryan also had two younger twin brothers who seemed destined to repeat the road through school that Bryan had carved for them. Their prenatal care coupled with the continued neglect of an impoverished home environment did not bode well for school success. Despite this sad set of circumstances Bryan had an incredibly pleasant disposition. He was almost blissfully unaware of his conditions and although I had seen him be sad, his general demeanour was that of a happy child.

One day during the winter term I decided to take the class down to city Hall to see a free professional ice skating show. After we would have our own
skating time on the rink and then we would walk over to the Eaton Centre, a large urban indoor shopping mall, to have lunch at the local MacDonald's before returning to the school. Everything went as planned that day. We borrowed skates for Bryan and the other teacher brought extra socks and clothing for him and we headed downtown.

The next day in true teacher form we began by writing an ‘experience story’ on large chart paper. We talked and wrote about where we had gone and what we had seen and done. I was prompting the children to sequence the events in order. When I asked where we had had lunch, I was expecting a response in unison “MacDonald's!!” but before anybody could say anything, Bryan shouted out “THE EATING CENTRE!”.

(Gianna DiRezze, Personal Narrative, November 1995)

These stories reflect complex social and economic conditions that are brought to bear on schools. How can teachers teach children to read, to listen, to play nicely with each other if their most basic needs are not being met? These scenarios are played out more often these days than when I began my career. School is, in a sense, a microcosm of our society. I found my role becoming increasingly one of advocacy for children and some of their family members marginalized by society, by schools and even by some teachers. What I found in my experience was that advocacy was a multi-faceted role and I responded in a variety of ways. The personal and professional were also political. The seeds of this connection between personal and political were sown for me during this time spent in the classroom working with children who needed special attention and their families.

Looking for Answers: Back to Graduate School

Knowing that I needed a more solid knowledge base, I began my master of education degree in which I initially focused on learning disabilities. In this setting, I was able to develop a framework for understanding and programming for such children. Although the larger philosophical questions around Special Education (inclusion versus
withdrawal settings for children, to label or not to label etc.) continued to occupy my thoughts. I think I was able to make a difference for some children who were not learning easily. I felt more confident about facilitating their learning and I think some of them benefited from my efforts.

Of course there were those others that I could not help to the degree that I would have liked to. No amount of education, skill, or knowledge could “fix” some of these children. What was needed was a caring pedagogy consisting of an empathetic response and a willingness to help them exploit whatever potential they had and help them find their way in the world. They were often regarded as deficient or lesser beings by some teachers and by the larger society. I had trouble with this kind of marginalization. Many of the questions that fuel this present doctoral inquiry come from having spent virtually half my career working with special needs children in a variety of settings. The classroom teaching coupled with the administrative tasks of tracking students through the referral process to official identification meant that I was working more closely with classroom teachers, parents and administrators as well as with resource people and board officials. The stories are many. I have chosen the following two because of what I think they highlight the complexity of responsive teaching. They provoke me to question the way the system shapes teachers’ responses. They lead me to wonder what I might have done differently in the light of what I have since learned.

Crossing the Great Divide

The secretary’s voice came in loud and clear. She wanted to know if I had sent Tanya across to her “special class.” This class had been relegated to the relocatable building across from the main school building. Children needing
extra help were required to attend classes there across the yard and had to dress appropriately (especially in the winter!) so that they could make their way to their special class. From the window you could see them leaving a trail of mitts, pencils, gloves as they trekked across the 'great divide'. Tanya was one of many who made this trek. She was a troubled youngster who needed attention and tried to get it in negative ways -- but beyond that Tanya was simply a little girl in grade two trying to cope with the chaos around her -- especially in her home.

The whole staff had serious reservations about the two teachers who taught "Special Ed."). They were antisocial in an disturbing way - only spoke to each other. The special ed. room in the relocatable was the envy of many teachers. A spacious double room stocked with two of everything - two record players, two projectors, two tape recorders. The hoarding of school supplies was raised to a fine art by these two. Children attending their class were often given busy work so that the two of them could chat up a storm in the middle of the room. The principal knew - but refused to do anything that could attract attention to this situation.

"I sent her across twenty minutes ago!" I shout in the direction of the P.A. system. An 'all call' ensues to track Tanya down. That morning after a frantic search we managed to find Tanya. She was huddled in a washroom stall with her ski jacket still on. I fished one of her boots out of the toilet.

I caught her eye... .

"It was an accident." she said.

(Gianna DiRezze, Personal Narrative, April 1996)

I could not blame Tanya for the "boot incident." Children speak through their actions and her actions told me she did not want to be shipped out to the other building while the rest of us remained together as a group. Although there is a need for settings where teachers can work with children on a one to one basis, I am not sure, given Tanya's response to this daily leave taking, whether this kind of displacement was appropriate for her. It was a moral dilemma for me to have to send her across to her special class. Children know, even if they cannot articulate it at the time, when teachers are "thoughtful and watchful" (Aoki, 1988) of their growth as students and as human beings. I believe Tanya knew this all too well and tried to call attention to it by trying to flush her boot down the toilet.
Reminiscent of my own grade one teacher Mrs. Zare, my colleague Joanne neglects to dialogue with Shaneal. If she had, I would like to think she would have had a different response.

Another Mrs. Zare

I am making my way to the staff room after a particularly hectic morning. As I approach the door, I notice Joanne nose to nose with a couple of grade five students in the hallway. One of them -- Shaneal -- is a “special needs” child. He has spent the better part of his life taking care of his drug abusing mother and his two younger brothers. Shaneal is being tormented by his homeroom teacher for not bringing a lunch to school. Her voice becomes more shrill and I start to cringe as I approach the staff room door. Joanne spots me just as I am about to enter. She yells my name across the hall and proceeds to rant and rave about these two boys not bringing a lunch to school -- yet again. I tell her to record the incident so that we can make a case for the social worker to go into the home again. I pull Shaneal aside and ask him what happened. He has a hard time looking me in the eye. I asked if both his younger brothers had a lunch today. He replies that he made both their lunches that morning but when he reached for the bread to make his own sandwich, there was a cockroach in the bag. He thought he should throw the bread out. There is nothing I can say. We share my lunch.  *(excerpt from course assignment, November 1995)*

Much of my frustration with these incidents had to do with other teachers’ lack of empathy and understanding. Joanne does not project herself into Shaneal’s world. She does not probe the reasons Shaneal did not bring lunch. If she had, she might have had to acknowledge the circumstances in which Shaneal lives. Not bringing a lunch is perceived as a personal affront instead of as a symptom of a larger problem. Further-more, perpetuating the tradition of poisonous pedagogy, she uses humiliation as a teaching “tool”. For me, this incident was an example of revictimization of children whose lives are already in disarray. Joanne did not see her actions in the larger context and seemed oblivious to the
repercussions of her actions. Her conduct is unacceptable, for as (Fenstermacher, 1990) writes:

What makes teaching a moral endeavour is that it is, quite centrally, human action undertaken in regard to other human beings. Thus, matters of what is fair, right, just and virtuous are always present. Whenever a teacher asks a student to share something with another student, decides between combatants in a school yard dispute, sets procedures for who will go first, second, third, and so on, or discuss the welfare of a student with another teacher, moral considerations are present. The teacher’s conduct, at all times and in all ways, is a moral matter (p. 133)

Teachers’ conduct speaks for children. Moments of humiliation are rarely forgotten throughout an entire lifetime. What kind of knowledge, preparation, or experience would enable teachers to work toward enacting the *ethic of caring* (Noddings, 1986) and a life long career in teaching?

**Principals and Principles**

In my eighteen years in the classroom, I have worked with many different principals and vice principals. Stories about school leadership and its effect on staff and students abound. The following stories, together with countless others yet to be written, speak to my serious concern about the quality of school leadership.

This next incident took place during a professional development day in late summer as we were preparing for the school year to start. The school was assigned a new principal and she was busily preparing for her first meeting with her new staff. Collaboration was the new buzz word at the time and, although used at virtually every meeting, it was never well defined. No one, certainly not in administration, thought about what it looked like and
sounded like in practice. The word suggests that school decisions were no longer to be made in a top down fashion but rather they were to be made by consensus -- gathering input from those that would be directly affected by those decisions. Implied too is the suggestion that maybe those who are consulted might actually be able to offer valuable input that would affect the conditions under which they work. As often happens, it didn’t take long for the hypocrisy to show through:

August 1994: Professional (*Please*) Development (*Disregard*) Day

New principal seen flitting around making last minute preparations for meeting in library - Important handout is circulated. It reads: “A collaborative school is...” and proceeds to list twenty five indicators of a collaborative school.

Next Day:
New principal cuts special ed. department in half without consultation....

(excerpt from thesis proposal draft, February 1998 )

A Vice Principal with Many Vices

I arrived at my new placement in the Fall of ’86 with five years of formal teaching experience under my belt. Helga was vice principal and had interviewed me for the new position. She had a Ph.D. which appeared on the gold name plate nailed to her often closed office door. I surmised that we would not share a similar world view.

“Dr. Do Little”
I was one of five new staff members at the school. The other four were new teachers who had just graduated from there respective training programs across the province. Troubles began manifesting themselves very early on. The school had been run by an autocrat who had received a transfer in June and Helga filled his shoes nicely come September. The timetable which she had put together included a rotation system for half the school. If you walked into the school at the wrong time it resembled a busy subway station at rush hour. Grades four to
eight would be changing classes bumping each other, leaving a trail of paper and pencils as they wound their way to their next class.

In the thick of things, I discovered there had been a mass exodus of veteran staff who felt they could no longer work under such conditions. By the time November rolled around only two of the newly graduated teachers were still there. One had quit her job and gone back to her hometown and the other had decided to look for waitressing work while she contemplated her next career move. I had had seven years teaching experience and knew that I was, at the very least, a competent teacher. I also had determination and I knew that the working conditions at the school sabotaged many teachers' good intentions. I made a formal appointment to see Helga in her office. I had hoped to bring to her attention the problems with the scheduling and its impact on my teaching. I remember my last question to her after pleading my case: 'Are things going to change?' I asked. She did not even grace me with a verbal response but simply sat back smugly in her chair and shook her head from side to side.

(Gianna DiRezze, Personal Narrative, April 1996)

The redefining of the school leadership role has recently begun to attract attention. As Fullan and Stielgelbauer (1991); Hargreaves (1992); Roberston (1992) and Sergiovanni (1992) show, we can no longer afford to subscribe to the narrowly defined (and confining) notion of administrators as managers. The complexities of life in schools requires that leaders themselves develop a moral purpose for wanting to become leaders in an educational community (Sergiovanni, 1992). This objective should not be motivated by extrinsic rewards like salary increases, nor should it be motivated by the appeal of distancing themselves from the classroom. The motivation should be connected to articulating a shared vision of what a good school should be and then working together with their staff towards the realisation of that goal. Helga's emphasis was on her innovations in scheduling and in the wielding of power that her position allowed her. Her inflated sense of importance perpetuated the hierarchical model so firmly entrenched in systems which silence teachers' voices.
Teaching Special Education: The Clashing Rocks

"You will not see them at first," he cautioned. "They are hidden in the mist — two huge rocks ready to roll together and crush your ship between them."

"How shall we sail through them?" Jason asked the old man. "Send a dove between the rocks," he replied.

(Fisher, 1990, p. 12)

Approximately half of my teaching career has been spent as a teacher of children in special education and as the co-ordinator of the in school referral team. Given these roles, I find myself in much the same predicament as Jason and the Argonauts of Greek mythology as they tried to navigate their way through the strait of Messina. Caught between Scylla and Charybdis, I am both an enabler of children in my class and complicit in their "special" status. Paradoxically, I am an advocate who tries to orchestrate their inclusion in the full life of the school while working to exclude them by participating in a referral process which "locate[s] the root cause of all disability within the person... and exclude[s] from consideration causal factors that lie in the larger social and political processes external to the individual" (Skrnic, 1991, p. 114). It is within this lived contradiction that I struggle to "manage the dilemmas" (Lampert, 1985) of my daily work life in special education. I live within this contradiction. Ferguson (1990) partially describes the nature of this predicament:

Those in jobs in higher education, nursing, and social work must develop our ability to empathize with concrete others - students, patients, or clients - to do our job well. But since most of us work in large bureaucratic settings where impersonal rules of the game apply to job hiring, promotions and allocations, we must develop a competitive, impersonal, meritocratic set of values and principles in self defense. Thus one aspect of our job encourages the caring ethic connected to a contextual concern for
concrete others that Gilligan claims is typical of the feminine role, and another aspect requires adopting the masculine ethic characterized by a universalistic rights/justice approach. Thus we have two moral voices - both in unhappy and unharmonious juxtaposition in our consciousness. What is alienating is not that our authentic self is thus denied, but the psychological incongruity of having to operate with conflicting values. (p. 102)

This contradiction is exemplified in the debate over whether to officially label children or not. I continue to struggle with this issue because I have seen both the benefits and the dangers of doing so. I also struggle in the representation of my lived experience working with children deemed “special.” The overarching theme of my lived experience in working with children deemed “at risk” is the tension between the marginalization and exile which comes from labelling children versus the acknowledgement of difference and sense of refuge that a special class can provide for some. Borrowing from feminist literature I have written this reflective piece as a debate between aspects of my teacher self (Griffin, 1978) which continue to question the enterprise we call Special Education. I have chosen the issue of labelling to represent the many others issues that undergird this debate. The split text from allows both sides to be heard. It allows me to make explicit the lived contradictions of my role as both teacher and administrator of special education services.
Benefits

In the bureaucratic school systems, labels buy services. Labels help to reorganise peoples’ perceptions and behaviour toward students that have been regarded as lazy, disorganised or stupid. My volunteer tutoring experience with an adult literacy program recently highlighted how ignorance about learning disabilities can shape lives. Davis, a fifty-five year old man with a learning disability had spent the better part of his life feeling out of sorts. He could not quite name the disease. He saw himself as forgetful. His sense of self had been influenced in large part by the British system of schooling prominent in the Caribbean where he had been born and raised. His stories of school life, of his being “stretched out” during recess by school-yard bullies are reminders of the thin veneer of civilisation that separates the humane from the barbaric in all of us (Golding, 1954). Would flagging him as having a learning disability have given others pause? Or is labelling just a bureaucratic necessity with no benefit for the student? Davis recalls his constant tardiness and his frustration at not being able to remember his math facts. His trouble with short term memory impeded his academic progress. A gentle man, Davis and I worked together for a year. We developed a warm relationship so much so that I felt comfortable enough broaching the subject of learning disabilities with him. He had never heard of the phrase. Davis seemed genuinely relieved to put a name to his difficulties with memory and written language. A week later he returned to our tutoring session with a beautiful ripe mango — a gift for the teacher. It takes an uncommon intelligence to pick such a perfect fruit.

Dangers

Labels may have some benefit but they have also been used as instruments of exclusion. Often the label will only confirm that they can’t be taught in the regular classroom so we continue to separate children from their peers relegating them to the periphery of the school property and school life. Labels serve only a bureaucratic need. The problems children have with formal academic learning are not always innate.

They can be combinations of socio-economic circumstances, familial strife school bureaucracies and a rigid and pathological view of student disability. Teachers need to see these children as capable but in different ways. Teachers belief systems are key in helping students along in their learning. But teacher beliefs are shaped by the bureaucratic structures of school systems. What does it mean to teach within these structures? What kind of knowledge is privileged? What happens to children in the school setting when they are officially labelled? What benefits are derived from placing these children in segregated settings? How are our expectations for these children shaped by their special status?

What does it mean to teach these children? What do we, as teachers, mean by teaching and learning when children are struggling with the “regular programme? What can be done to help teachers support the different learning approaches required for this children? What can be done to wrest education from the language of industry and reclaim the “lost language” (Leavitt, 1986) of relationship and responsibility, and resistance and in doing so help everyone grow and learn in their own unique way?
Chapter Six:

The Emerging Teacher Self
Joseph's Experience of Preservice Teacher Education

The shaman is not the slave, but the master of anomaly and chaos. In rising to the challenge of the powers which rule his life and by valiantly overthrowing them in this crucial initiatory rite which reimplies order on chaos and despair, he reasserts his mastery of the universe and affirms his control of destiny and fate.

(Lewis, 1971, pp. 188, 189)
Introduction

In this chapter, I examine Joseph’s experience of preservice teacher preparation. I trace the development of his understandings of teaching, learning and classroom life as it takes shape through his reflective course work and his practica. Although he has chosen a teaching career over medicine for the time being, Joseph continues to question the wisdom of this life decision.

I came into this year with the expectation that someone would teach me or tell me how to teach. After all I knew the material and was an accomplished public speaker. I could easily get up in front of a classroom of students and convey the beauty inherent in learning about their universe. I was naive to say the least. I quickly learned that no one could tell me how to teach. In fact we were told that we were already teachers. The statement was accurate but not very comforting. I found myself wondering if this profession was for me. There were concerns regarding the bleak employment outlook, the poor salary in comparison to other professions and the social stigma of being a teacher. Was this profession really for me? (Course assignment April 1996, pp. 22, 23)

Like most beginning teachers, contradictions, insecurities, and epiphanies characterise Joseph’s encounters with new formal teaching experiences. These become catalytic in a teacher’s redefinition of self (Diamond, 1991; Diamond & Mullen, 1999). Joseph still had doubts about a teaching career at the end of our work together and he was considering other options. Joseph’s understanding of self as teacher continued to shift throughout as he reflected on his course work and on his practice teaching experiences.

Joseph’s stories of preservice add to “a critical discourse about the lived contradictions of teaching and the actual struggles of teachers and students” (Britzman,
In the following chapter, I trace Joseph’s moments of self doubt and self realisation. Drawing on records of formal course work, e-mail correspondence, and interview transcripts, we come to better understand Joseph’s perceptions of self and teaching as they evolve during his preservice year.

Multiple Teacher Selves

The word identity conjures up a unified, stable and consistent understanding of self in the world but if we embrace the notion of a non-unitary teacher self— that is socially constructed, we can anticipate that many new teachers will experience discomfort, confusion and possibly clarity as they identify and redefine their multiple “teacher selves” (Diamond, 1991).

In the following account I isolate three symbols that represent aspects of Joseph’s emergent teacher selves. The origins of these symbols can be traced back to early childhood and adolescent experiences. Symbols play an important role in how we story our self. We are heavily influenced by their meanings which, consciously or not, affect our behavior and attitudes Henderson (1964), drawing on the works of Jung, suggests that “the more closely one looks at the history of symbolism, and at the role that symbols have played in the life of many different cultures, the more one understands that there is also a re-creative meaning in these symbols” (p. 100).

Joseph’s emergent teacher selves are represented in the symbols of the healing stick, the whistle and the multicolored lab coat. They represent aspects of self which are the nuclei of his emergent teacher selves.
The Healing Stick

Jung suggested that "our personality develops in the course of our life from germs that are hard or impossible to discern, and it is only our deeds that reveal who we are" (cited in Storr, 1998, p. 196). Developing one's personality is "fidelity to the law of one's own being" (p. 197). Jung asked:

... what is it in the end that induces a man to go his own way and to rise out of unconscious identity...? It is what is commonly called vocation; an irrational factor that destines a man to emancipate himself from the herd and from its well worn paths. (p. 197)

Vocation for Jung involves the separation of oneself from the safety of the "herd" and often at great peril. Those who choose to listen to be true to the law of one's own being "boldly choose their own way"(p. 199).

True personality is always a vocation. Anyone with a vocation hears the voice of the inner man: he is called. That is why the legends say he possesses a private daemon who counsels him and whose mandates he must obey.... Primitive medicine-men have their snake spirits, and Aesculapius, the tutelary patron of physicians, has for his emblem the Serpent of Epidaurus. He also had his private daemon, the Cabir Telesophoros who is said to have dictated or inspired his medical prescriptions.

The original meaning of "to have a vocation" is "to be addressed by a voice." The clearest examples of this are to be found in the avowals of the Old testament prophets....

(Jung cited in Storr, 1998, pp. 199, 200)

Joseph has decided to answer the call to become a teacher. He has chosen teaching over medical school. We see glimpses of Joseph's budding teacher personality in his early life experiences. Born in South America, he reminisces about his birth land and his coming to Canada.
I was born in British Guyana and we came here when I was four. The school I was at down there, I don’t have too many memories of, you know, they’re not that vivid. (p. 33)

I used to have a soccer ball and a steel drum that I remember playing in the school. There used to be a little horse that I used to go back and forth on, which was really great. Plasticene, I loved plasticene....

When we landed [in Canada] there was a blizzard. I’d never seen so much snow. I thought it was the coolest thing. And I remember just wanting to try new things, just experience as much as I could. It just seemed OK in the new place. It was fine....(p. 34)

Between myself and my younger brother is nine years (p. 35) I list [his birth] as one of the special moments on my timeline. Because you know, of course you ask your parents “Can I have a little brother?” and he was finally there and it was great to watch him grow up (p. 36).

In Guyana I used to run around with a stick because you know, I was the doctor. If anybody fell down and hurt themselves, I’d pat them with this stick. And it would get better. And I used to do that a lot, and I was always interested in science. And it seemed to just go well together. But teaching was always something that, not as a career that I thought I’d want to do, but just the helping aspect. I could always explain things maybe not too well but...if somebody was having trouble, I could help them understand. (Interview, June 9, 1996, p. 48)

Joseph’s natural disposition in his childhood play is to “heal” others. This inclination is represented in the symbol of the healing stick. Reminiscent of the ancient staff of Aesculapius, the true symbol of the physician, Joseph’s healing stick represents a deeply felt capacity for attending to others. Born of Apollo and Coronis, Aesculapius was an apprentice of Chiron who instructed him in the ways of medicine and the healing arts. Aesculapius’ power is evoked in the symbol of a staff carved out of roughly hewn cypress wood with a snake wrapped around the cane (Nichols, 1995). Later in the mythological stories of Greece and Rome we see the emergence of the caduceus as a symbol of the physician. The caduceus began as the magical rod of Hermes who, as a harbinger of peace, once threw the rod between two fighting snakes who stopped their
battle and wrapped themselves around the wand (Nichols, 1995). The medical profession has adopted this symbol as their own. Today, the caduceus and Aesculapius’ staff are used interchangeably as symbols of healing and the healer. Unbeknown even to himself, Joseph’s propensity for “healing” emerges naturally as he comes to know his students. The “helping aspect” surfaces during his first practicum at an outdoor science education center where children and teachers come for a week at a time to participate in a variety of activities.

One of the so-called difficult children in my group bonded with me in such a way as he wrote me a letter over Christmas. His teacher wrote me as well to thank me. I didn’t know until the bus left the school that the young boy had been abused at home and rarely got along with authority figures. I treasure the boy’s letter as a gift to me as his teacher. Maybe I made a difference in his life. (Course Assignment, April 1996, p. 25)

It is rare for beginning teachers to know exactly what effect, if any, they may have on their students. Joseph is now aware that he has made a difference in this pupil’s life. The experience in the outdoor science education setting allowed the teacher to interact with his students in less formal ways. Joseph suggests that outdoor education seemed to educate kids about life and respecting the environment of the earth. His experience at the outdoor science school allowed him to come into contact with a new group of students each week. Through his students, Joseph is exposed to students with a variety of different learning abilities and socioeconomic backgrounds. He along with his associates tried to establish how to make all of them participants in the program.

Another instance I reported about was difficulty with a student named Jacob. He was very energetic and my associate and I tried to harness and direct this energy. We failed! The students in this second week possessed low self esteem and lacked social skills in dealing with
conflict. Put downs and confrontations were very regular. I found myself wanting to just take the ones with extreme potential and protect them from what was going on around them. I knew however, that I would best serve these students by giving them the tools necessary to deal with these problems and any they would encounter in the future. A week isn’t enough time to convey that knowledge but it was a beginning and so I learned that I must try and reach not only those kids but all kids because they all have potential. (Course Assignment, April 1996, p. 24)

Joseph’s confidence as a teacher is shaken by the experience of the second week at the school. He had very difficult group of students to deal with and talks about failing to harness and redirect their energy. During his last week there his confidence is restored and he leaves thinking that maybe teaching is for him.

My final week was the greatest learning experience I think I have encountered. My associate had taken a day off for personal business and a supply teacher was called in. This supply was former teacher at the school and had just retired but was regularly called on to substitute. I had to lead the full day solar aquatics and orienteering programs. It was a success to say the least. I remember quite vividly walking alone through the forest which had just received a fresh snowfall and thinking to myself “I can do this.” The turmoil of the previous week had shaken my faith, but this opportunity to take the reins gave me the state of mind to persevere no matter what the obstacle. The report that substitute wrote my associate was very positive and my associate gave it to me saying, “this piece of paper is more valuable than any recommendation I can give you....” I send out a copy of that report with all my applications. (Course Assignment, April 1996, p. 24)

“There is an initiatory character to student teaching” (Jardine & Field, 1992, p. 301). As a rite of passage, student teaching is an experience of initiation in which one’s mettle is proven or disproven. Practice teaching often induces doubt and careful reflection about how suited one might be to the complex realities of teaching life. Surrounded by a fresh snowfall, Joseph is reinvigorated by a brief moment of self realization. This experience coupled with written affirmation from his associate teachers boost Joseph’s confidence in
himself as a teacher. He realizes that he is a capable and perhaps even a talented science teacher.

The Whistle

As a child Joseph was heavily involved with soccer both as a player and a coach. Joseph’s leadership abilities emerged as he has his first taste of being in charge of both “other people and a program”.

Parks and Rec., I used to go there since I came to Canada. It was just, I guess a place for Mom to send me during the summer. Parks and Rec., they have a weird age range. You can’t work until you’re fourteen and you have to stop going [to their programs] when you’re twelve. So when I was thirteen a group of friends of mine that were thirteen as well, we took over the soccer program that they offered. And they gave us other responsibilities and stuff. But that was the main thing. And I was the coach. And I guess this was my first leadership thing, where you’re in charge of other people and a program....

The soccer team was made up of any age range. We had to make cuts and things and so that was difficult...even the kids that didn’t quite make it, we had jobs for them as well which really worked out. And then that year, we went to city finals and we got a silver medal. Which was really amazing.... (Interview, June 9, 1996, pp. 39, 40)

Joseph likes the role of coach and will draw on this experience in both gymnasium and in the classroom. In many ways, coaching defines learning for him.

I try to coach as much as I can. I find it a neat experience when these people look to you for advice and you might demonstrate something in a different way and then they can do it and then their performance increases. I like seeing that sort of accomplishment in them where you see it starting and you have a plan to reach an end and they get to there, and then they even exceed that. And it’s amazing to see that happen, personal bests just being broken left right and center.

(Interview, June 9, 1996, p. 41)
The coach without abdicating his leadership, is more facilitator and tutor than he is lecturer and manager. Joseph appears to have an intuitive sense of when to intervene and when not to.

I felt a little uncomfortable at the front of the room. And I think I do most classes that I go to, I don’t feel comfortable just standing at the front. I like walking around. And my associate commented that I seem to do it precisely at the right time. If students were getting lost or they seemed to be waning in energy, I’d just get up and start moving and all of a sudden they just tune right back in again. He thought I did it deliberately. And it doesn’t even -- I just walk. I think there is probably an intuitive sense that, you know, that’s the time to do your little walk or whatever. Yeah. (Interview June 9, 1996, p. 45)

During his second practicum, Joseph returns to teach at his alma mater, a prestigious all male denominational school in a large city. He is placed with his previous physics teacher who acts a mentor during this placement. When asked how he learned about his students during this practicum, Joseph replies that he got to know them by helping them during their lunch hour, through journal writing, coaching, class discussions, and in his tutoring them.

The second round provided me with the opportunity to interact with students in a more casual setting -- specifically the extra curricular arena. This experience conveyed the importance of knowing about my students’ lives and sharing in their experience if I can. The extra time I spend with them will pay off in the long run, in their work, their management or their cooperation. As the first week ended I had overcome my student/teacher difficulty. I knew my place as their teacher and they understood that I wanted to be involved in their education and in their development.... One additional point about this placement was the discovery that I could teach quite effectively beyond my area of expertise. Being a teacher means more than content knowledge but certainly that’s an area where one has to start in winning the respect of students. (Course Assignment, April 1996, p. 26)
He also observed as many teachers (including student teachers) as he could during the time that he spent there. His notion of how to be a science teacher is embodied in his ex-physics teacher who had now become his associate teacher for this second practice teaching placement.

I had to confront and contrast my teaching style to that of my role model or my associate. When I decided science teacher, that's the type of person that I said, you know, I'd emulate because he was really effective. He had no discipline problems in his class, very controlling. Before I started I went in early the week before and helped him mark some exams. And during those discussions he said “Okay” and he was always centering on this point “What is your discipline style? What is you classroom management outlook?” and right away I looked at him tongue-in-cheek and I said “Well, it’s not quite like yours.” [laughing] And he knew exactly what I meant. He said for him being that controlling person worked. And he’s tried other styles and they didn’t work for him but this style worked. And he’s like physically, he’s imposing and he had a talent with one eye sort of displaced and he’d use that and it worked for him. And it just wouldn’t work for me.... And I told him “I’m more this negotiator, mediator type of person” and he goes “Okay, all right.” (Interview, June 9, 1996, p. 61)

Too often beginning teachers are evaluated on their ability to put in place the strategies and adopt approaches that have been taught or imposed on them in their training. Joseph’s experience suggests the teacher’s personal style or approach cannot be just imposed. It is a function of the teacher’s own understanding of self coupled with the response s/he may get from pupils. Joseph’s associate allows him to develop his own ways of being rather than insisting on imitating his particular controlling style.

Joseph appeared to have a good relationship with most of his own teachers during his time as a student.
I had a whole bunch of really great teachers, Mr. R. Mr. C.MR. B.MR...starts with a P and I actually ran into Mr. P this year at the Faculty and he was doing a course and I walked up to him and I said. ‘Mr. P’ and he turned around and said ‘I know you’ And I just said “Joseph”, he goes Joseph Lam, how are you doing?’ And I said I’m doing great.” He goes, “You’re not here?” and you know we just sat down and had a good conversation right there. Yeah I remember all of those teachers and I thought it was really neat between that age group with that age anyway most of my teachers were male. And when I decided to become a teacher, I thought that was the age group that I would like because they were positive influences on me and I thought I could do a better job of it. [laughter] As good or maybe you know try and do a better job of it. But it was fabulous just having them there. (Interview June 9, 1996, p. 36, 37)

His teachers, particularly those at his alma mater, responded to him as a person and not just as a student teacher. Joseph saw this relational orientation as part of his own teacher self.

I know that my former teachers will always be there for me to share stories and advice. I know that I want to be such a teacher that my students can come to me in times of crisis and be helped. I also have an appreciation for what students must go through. Each of them must deal with so many societal issues that did not exist for their parents or possibly even myself. This crisis made me appreciate what any one of them must go through, making focusing on their schoolwork very difficult or irrelevant. As a teacher must never lose sight of who my students are and where they are coming from. My associate this round even stated that last sentiment to me directly in the context of taking additional qualifications. He said, “never lose sight of what it means to be a student!” (Course Assignment, April 1996, p. 26)

This reality-based aspect of his teacher self which draws heavily on his experience in athletics can be represented by “the whistle”. The whistle can be used both to establish order or to exert power. Joseph describes taking control of two gym classes in the absence of other teachers.
So two classes are going on at the same time. The teacher that asked me to come down was on a field trip and so the head of the Physical Education department and another teacher were taking over. But they hadn’t arrived yet. In fact they would be a half hour late. So I went in there and I was still in my lab coat still in my shirt and tie. I had all my equipment to change into, but the doors were locked and I wasn’t given a key. But I had my whistle. All these guys are just running around and wrestling, they’re doing kung fu kicks they were just doing everything. So I just got out my whistle and I blew and everything stopped. And I switched into that soccer teacher, soccer coach sort of mode and it’s like [gruff voice] “Okay, what do you guys think you’re doing? We got work to do now.”

(Interview June 9, 1996, p. 57, 58)

Joseph drew on his experience of the coaching role to make order out of chaos. His story is also a metaphor for the often abrupt role change that teachers are forced to make from moment to moment on any given school day. Joseph doesn’t even get a chance to change into his gym clothes and finds himself in an incongruous situation barking orders at students still dressed in his lab coat. Joseph’s coaching experience is part of the experiential knowledge base on which he draws. His understanding of coaching gives us insight into his notions of both teaching and learning at this point in time.

Joseph’s third practicum was in a high school with an independent learning model in place where his role is defined more by that of mediating tutor than subject matter specialist.

The school I was at has a philosophy of student centered independent learning. I was subject teacher, specializing in biology but also had to have knowledge in all subject areas my students were taking. This meant that not only did I have to teach the grades 9 OAC biology, physics, chemistry (basic to advanced), but I also had to deal with math social sciences and even languages. Surprisingly I found this part of the job to be the easiest and require the least amount of preparation maybe because
I now knew that I could do that part of the job. In fact the overall workload was easy in terms of having confidence to do it. It was the time restrictions that were imposed that made things difficult. I participated on four committees or sub-committees helped with the coaching of the bantam girls volleyball and cheer leading, and took part in the science fair judging and OAC retreat. All these things I took on as part of my job and was quite impressed with how each activity made me a better teacher. The involvement with students out of the resource areas made it easier to talk with them during resource or seminar times, the committee work gave me an appreciation for the decision making process (or lack thereof) and the unique time tabling made it incumbent upon me to keep tabs on my students and offer frequent feedback during interview sessions. The administrative duties of the school were overwhelming but the youthful outlook and enthusiasm were present. (Course Assignment, April 1996, p. 27)

During this placement, Joseph was responsible for tracking a small group of students throughout his time there. The independent learning model shaped the role the teacher played. The teacher guided the pupil along in his or her learning although there was still pressure to move through a predetermined curriculum.

**The Lab Coat**

Despite thinking of himself as “an accomplished public speaker,” during his first practicum at an outdoor science school, Joseph finds himself having to redirect his lesson from the prescribed curriculum to a story about the birth of fire in order to keep students’ attention.

The very first night of our placement we were expected to conduct a full hour and a half lesson. It was trial by fire! The group of students I had were not interested in any talk of ecosystems and nothing I could lecture to them about would persuade them. I had to react instantly or lose an entire night. The story I told of the birth of fire was off the cuff and quite liberating. I was not the traditional teacher I thought myself to be. I
was animated and enthusiastic, I was the Bill Nye of Outdoor Education and my students ate it up just as I did. My first formal teaching experience and everything I thought I would be as a teacher was thrown out the window. That same evening I wrote how I was so disappointed in my first efforts as teacher. I had failed to impart any "real" knowledge to my students. They could not tell me a definition or communicate to another teacher what they had learned about the interrelationships within an ecosystem. In the morning, before breakfast, I decided to preview the journals that I had the students write near the end of class. To my surprise the story of fire was the main entry. There were pictures and lively commentary. Even more impressive to me was the idea that certain factors in the environment were necessary for life and this idea came through quite clearly. No formal definition was present but the ecosystem concept had been learned. I still had my doubts about teaching however. (Course Assignment, April 1996, p. 23, 24)

Joseph berates himself for not having imparted any "real knowledge" only to find that, Prometheus-like, he has given his students the story of fire which in turn has helped them learn about the ecosystem. The students reveal they had in fact learned about the concepts taught but not in the way the curriculum guide suggested. Everything he knew himself to be as teacher was "thrown out the window" and he became "Bill Nye the Science Guy."

In reflecting with fellow students on his experience in this practicum Joseph reveals

...going in I never thought I could do it. I was drawing on the way I was taught and I found out I didn’t like the way I was taught. I became Bill Nye the Science Guy from TVO. (Fieldnotes, April, 1996, p. 19)

Yinger (1987b) suggests that teachers have a rich and varied repository of experience from which they draw at a moment’s notice. He describes teachers work as a type of improvisation. Teacher knowledge is highly contextual (Elbaz, 1991) and teachers are

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1 A personality from educational television that makes science entertaining for a young audience.
forced to make many quick decisions throughout the school day. Joseph saw his lesson going badly and did not want to lose the attention of the class. He also felt the pressure of being watched and evaluated by his associate teachers. He promptly draws on another role model – a livelier and more engaging scientist also host from a children’s educational television program. Joseph “becomes” Bill Nye — the Science Guy. Joseph will soon turn a plain white lab coat into a coat of many colors as the year progresses. This costume of sorts becomes a guise for his scientist/performer teacher self that will emerge with more clarity during his induction year. Like the biblical Joseph, he will be metaphorically taken out the desert. He will begin his career in a conservative rural community a couple of hours outside the city. Here he will encounter his share of trials and tribulations as he grows in his understanding about teaching life. As Joseph gains experience in various practice teaching placements, his notion of what teachers do becomes more complex. He begins to make more explicit his broadened understanding of teacher as both “curriculum maker” (Clandinin & Connelly, 1992), self-directed learner (Diamond and Mullen, 1999) and “transformative intellectual” (Giroux, 1988).

Joseph as Transformative Intellectual

As Giroux and McLaren, (1986) suggest, teachers should not try to be neutral conduits but should become agents of change whenever there is a need to speak out on communal and societal issues. We see Joseph making the connection between the personal and political during two of his practica when he participated in the full life of the school. He worked with students in extra curricular activities as well as participating in school committee work. He describes a PTA meeting he attended during his second placement.
These meetings provide insight into the political arena of negotiation and mediation which is also one of Joseph's interests.

Let's see I went to a PTA meeting during that time and the superintendent was promising a whole bunch of things, the finances and stuff. And during this I think is when Harris [Premier] came down with no new building allowances. And the PTA were saying “Okay we're third on the list” but the other two choices are not politically correct or whatever, so I could just see it, it's like “Oh he promised a whole bunch of stuff and it's not even going to [materialize].”

One parent brought up the analogy that you know, if you put mice, male mice in the same area and it's congested eventually they're going to start tearing at each other. And another parent goes “So you’re comparing our sons to mice?” And they said if the analogy fits because confrontations in the school had gone up and overcrowding certainly has something to do with it I think.

They asked me to become part of the PTA So whenever they call the house now my younger brother automatically goes “Joseph it’s for you.” So they want me to be part of it. (Interview, June 9, 1996, pp. 59, 60)

Joseph is making strong links between his role in the classroom and his teacher advocacy role in the larger school community. He sees the importance of being part of the decision making process. He reveals what he learned about teaching and politics during his second placement.

This placement was of great educational value as it pointed out the need for greater teacher participation in decision making, the role of parents and students in those decisions and the resources needed to carry out changes. (Course Assignment, April 1996, p. 28)

Different aspects of the teacher self emerge as Joseph is put into new situations. He continues to expand his understanding of teaching as both personal and political.
Joseph as Curriculum Maker and Self-Directed Learner

Metaphors permeate and inform our teaching actions (Knowles, 1994). Joseph’s practice, like mine, is “an embodied expression of [his] metaphor of teaching and living” (Connelly & Clandinin, 1988, pp. 70, 71). Along with his a new understanding of the connection between the personal and the political, he also sees his teacher role as one in which he is able to have some control over content and materials.

Joseph sees himself as a “curriculum maker” (Clandinin & Connelly, 1992) even though he does not articulate it as such. Part of his teaching role is characterized by the writing of new content materials. He gets an opportunity to write materials that might be beneficial to other teachers and in doing so shares his science expertise with the larger professional learning community.

One other aspect about his placement which I found very rewarding was that I wrote one learning guide and a laboratory activity, Both pieces will be introduced into the schools main curriculum and my evaluation schemes have already been incorporated.

(Course Assignment, April 1996, p. 28)

Although Joseph appears to have a narrow understanding of curriculum as a course of study at this point in time, he is nonetheless a participant in the research and writing of in school science materials. He has taken these responsibilities on himself in response to a perceived need. No one has imposed this on him, he directs himself. From teacher as curriculum maker and self-directed learner, to teacher as transformative intellectual, we see how these tacit metaphors provide insight into how Joseph reconstructs his selves as he becomes a teacher.
Reflecting on Teacher Preparation

When asked about the preservice year as a whole, Joseph replies:

Socially it was a good year. I found the material up to the first practicum I really paid a lot of attention to it. I was really eager especially classroom management, the modules that we had. I found that really really beneficial for the first practice teaching. My own first practice. When you came back, it seemed like filling in time until the next practice teaching. I sort of tuned out a lot on certain things... .

For myself, I look at it, I’ve tried to look at it and I don’t think I’ve come up with an answer aside from, okay, I’ve had a taste of what teaching is like or what real teaching is, most of my learning is happening during practice teaching and I want to get back there. So then yeah, it seemed like filling in time until the next practice teaching (Interview, June 9, 1996, p. 74).

Despite feelings of disorientation and self doubt, Joseph’s practice teaching experience reflects that of many other preservice students who have found that the practica provide them with some of the most valuable learning of their preservice year. Joseph was eager to participate in his next practica where he might continue to calibrate his emergent understandings of teaching and learning.

The impression is that the pedagogical theories and concepts studied at the university, although sound and important, are not necessarily relevant to what goes on in real classrooms. What is heard, read, studied on campus contributes to the theoretical understanding of pedagogy, but in the real world, in classrooms, these theories do not play out. What goes on in classrooms is actual; what goes on in campus classrooms is largely only possible. (Cole, 1990, p. 204)

The relationship of theory to practice in the world of teaching is a central issue in any inquiry into teacher education. Practice is often thought of as applied theory, but theory
and practice can also be construed as having a dialectic relationship (McKeon, 1952). Thinking becomes manifest in doing as teachers attempt to manage the dilemmas of teaching life. “Problems of theory are seen in practice and vice versa. Indeed practice is theory in action. There is no essential dichotomy” (Clandinin & Connelly, 1986, p. 194).

Theories, if they are to be valuable in the resolution of practical problems teachers face daily, arise from inquiry into problems in practice. “The essential task of [practice theory] dialectic is to resolve oppositions” (Clandinin & Connelly, 1986, p. 194).

Dilemmas are inherent in teaching life. Beginning teachers should also be alerted early on to “the struggle for meaning and the struggle over power relations” (Giroux & McLaren, 1986) and the relational aspects that govern classroom affairs.

My first day practice teaching. It was just...I blew it. Yeah, I went in there thinking I would lecture.... It was really dry. Kids were tuning out. And I picked up on that right away. I said, “Okay, this is what I planned to do but let’s not do it, we’ll do something else.” And I brought in the content in a different way. And from that point on, it seemed to work and I think that’s my style. I had to or else I wouldn’t have made it. (Interview June 6, 1996, p. 51)

As Sirotnik (1990) cautions us, “wisdom, prudence, judgement and responsible action must be integrated with method and experience in the education of educators” (p. 715). Teachers need to develop a critical stance toward the work of teaching. Cochrane-Smith (1991) has called this critical stance as “teaching against the grain.” Goodman and Fish (1997) elaborate on this concept by suggesting that teacher education address the complex interaction of influences and factors that constitute teaching life rather than rely on the narrow and constricting notion of teaching as content delivery and testing.
Reconstructing the Teacher Self

Learning is often thought of as a product of good teaching but it is not necessarily so. Much learning is incidental and inconspicuous and does not just show up on test scores. Joseph began to see that his previous understanding of the classroom as inevitably teacher-directed had shifted. Classroom teaching has become a forum for his own learning. The line between what constituted teaching and what constituted learning had “become totally blurred.” “Beliefs and assumptions about the nature of classroom learning have important consequences for opportunities that are provided for learning, for what is learned, for the kind of knowledge that individuals will be able to deal with, for how knowledge is used, and for how students view themselves” (Marshall, 1993, p. 5).

I always thought of it as you know, teacher being at the front of the classroom, writing notes on the board, expanding on those notes and giving a test. Now I see it as learning. The line has become totally blurred. I examine every experience I have right now. And I never used to do that before you know “What am I learning in the situation? How can I use this to teach?” Every moment at the outdoor Ed. center where I’m at you never know when one of those kids will say something and you could expand on that. Okay well it doesn’t really have to do anything with what we’re doing now but this is a great teaching moment. And I think teaching for me is breaking up those teachable moments and drawing them back to together and relating all of that together and trying to get the big picture going for students. (Interview, June 9, 1996, p. 47)

Joseph’s understanding of what it is to be a teacher continues to shift as he comes to know students and colleagues. Both mirror him back to himself.

I think my associate mentioned that time it was my rapport with students that was my strongest suit and my language skills I adjusted to the
student. I just thought...I always put myself at their level or maybe their level is what my level really is.... [laughter]

(Interview, June 9, 1996, p. 53)

Joseph’s notion of teaching has broadened and now includes the notion of classroom teaching as dialogue with the response of the student as a starting point for introducing content. We continue to witness Joseph’s changing ideas about teachers and teaching. In an assignment written at the end of his preservice year he reflects:

What then have I learned from this year of preservice teacher preparation? I have learned that I am a teacher and will utilize whatever means are available to me and my students that will help them learn. I am committed to their development and my own, I know that I prefer to conduct lessons not from the front of the class but from within a group and more often than not from the ideas and questions that my students generate. I love to perform neat and interesting demonstrations or activities and if at all possible have students participate in those activities. If they have an experience they will learn! I know that I must treat each student fairly and can become a lifelong friend by showing them respect. I know I am a person that can make a difference in the lives of others.... (Preservice class assignment, April 23, 1996, p. 28)

Joseph’s reflections point to new understandings of the teacher as committed and enabling students’ growth. He is now aware that he likes to circulate around the room, nudging students along in their learning. He sees student responses as the starting point of his lessons. Like Bill Nye the science guy, Joseph likes to perform and especially likes to excite students with his lively demonstrations of scientific concepts. He cites the word “experience” as key to his developing philosophy of education. The interpersonal is also cited as centrally important to accomplishing all of the above. Perhaps most significant of all, Joseph is clear about his sense of agency in the world of the classroom as he
proclaims: “I know I am a person who can make a difference in the lives of others” (p. 28).

Joseph’s experience of preservice teacher education has served as a learning forum in many ways. Reflective course work has helped him make sense of his lived experience. He is able to articulate some of the contradictions between what he experienced and what he thought. His thinking continues to shift throughout his first year in the classroom. Joseph’s healing stick, whistle, and multicolored lab coat will continue to drive his understandings of his essential teacher selves. Diamond and Mullen (1999) borrow from (Pope & Denicolo, 1993) to describe teacher development as a winding river or snake. “Both river and snake can be considered sacred sources of wisdom since the whole length of the bodies is always in touch with the Earth and its secrets” (Diamond and Mullen, 1999, p. 80). Joseph’s will meander up and down the snake-like river of teacher development as he navigates aspects of self, students and community throughout his first year of formal teaching practice. We will catch glimpses of the Shaman/Healer, Tutor/Coach and Scientist/Performer. These aspects of teacher self will also come to into conflict with some of the roles imposed by the school in which he works. The shifts that result are the focus of the next chapter which examines Joseph’s transition into his life as a teacher.
Chapter Seven:

The Multiplication of Self:
Joseph's Induction into Teaching

The defense and multiplication of self are essential to development. Like the world at large, a self remains blank, purposeless, chaotic and indifferent until we project meaning, hope and diversity onto it and reflect on the mirrored effects. (Diamond, 1999, pp. 86, 87)
Introduction

The emerging identity of teachers during the first year of practice and beyond is subject to many ruptures. It cannot help but be so. Early simplistic notions of teaching give way to more nuanced understandings of self as teacher. Constructivist notions of identity have shed light on how precarious our notions of a constant and unitary self can be. In this chapter I trace the multiplication of Joseph’s teacher self.

Like the Warhol-inspired image that introduces this chapter, Joseph takes on many roles which shape his understanding of self as teacher. Like the multiplication of a single cell into a complex organism, Joseph’s broadened understanding of self as teacher can also be characterised as process of growth or accommodation. His immersion in the relational life of classroom and the culture of the school forced him to adapt to new roles and circumstances as they arose. Joseph’s biography along with course work and the social life of school and classroom provide the context for his stories of beginning teaching.

The way Joseph will come to know teaching can be described as a kind of knowing “that emphasizes activity, construction, interaction, and on-going adjustment of the organism to the environment” (Johnson, 1989, p. 363). Dewey (1938b) too, uses the word organism and growth to describe his notion of inquiry. The “organism,” for Dewey, moved through the world in an active self-guided fashion. Teachers are not just passive recipients of new stimuli. Rather they are self directed persons who act upon their new environment thereby changing it. These two terms “organism” and
"environment" used in a Deweyian sense highlight Joseph's teacher selves as he tries to make sense of his new teaching experiences.

The Multiplication of Self

At twenty-four years of age. Joseph began his formal teaching career immediately after graduating from a large metropolitan faculty of education. Originally recruited to teach in South America with a group of fellow graduates, he received a last minute job offer teaching science in a high school outside of the city. Throughout our work together, his enthusiasm for teaching and his love of science was readily apparent. Despite these favorable dispositions, Joseph's transition from student of teaching to teacher contains many of the same dilemmas as faced by other young teachers struggling to find their place in various school systems. I saw Joseph trying to come to terms with his workload, his extra curricular responsibilities, his role as a "rookie" in the department, as well as struggling with the relational aspects of teaching adolescents.

Joseph, like many new teachers, is overwhelmed by the demands made of him in the school context. He must play many parts in his day to day teaching life. In a final assignment before graduating from his preservice year, he wrote:

From September of last year my impressions of my job description have changed frequently. I described myself first as the instructor, then successively as a counselor, a mediator, the facilitator of knowledge, the parental figure, the role model, a task master, a leader and the eye of the storm. I agree with all of these terms yet none of them adequately or wholly describes who I am as a professional. The professional I am is also a performer, a researcher, a learner and a life long friend.

(Course Assignment, April 23, 1996, p. 22)
These roles multiply exponentially as he works his way through his first year teaching.

I quote from our e-mail correspondence exchanged part way through the second term of that first year.

Gianna:
What do you perceive as your role this semester? Describe what you feel has changed from six months ago? three months ago? Maybe you can elaborate a bit....

Joseph:
I'll try. I've been struggling with the duality or plurality of my role in this semester. First semester I had highly motivated, keen and interested students, even in the environmental class. This semester the students seem to be putting in their time. Their goal is to get a credit and no more. (E-mail March 27, 1997, p. 164)

Gianna:
...can you elaborate on what these roles are? I offer some of mine: Gianna as classroom teacher, Gianna as staff member, Gianna as arbitrator, Gianna as nurse, Gianna as attendance counsellor, Gianna as 'special' educator. There are about a hundred more. It's a schizophrenic existence -- I don't like some of these roles. More on that when I see you.

Joseph:
All these things and more such as coach, family counsellor, safety inspector, red pen marker, baby-sitter...career counsellor, diplomat, curriculum mover, architect of new labs, timetable person, textbook evaluator, time juggler (everyone is this).

(E-mail correspondence, April 4, 1997, p 175)

Not all these roles sit well with Joseph. Some are a better fit than others. They correspond more closely with who he is while others are taken on as mandatory part of the work required of teachers in a school system bureaucracy. Britzman (1991) makes an important distinction between role and identity:
...whereas role can be assigned, the taking up of an identity is a constant social negotiation that can never be permanently settled or fixed, occurring as it necessarily does within the irreconcilable contradictions of situational and historical restraints.

(Britzman, 1992, p. 42)

We must keep this distinction in mind as we follow Joseph through his induction year. Britzman (1991) also suggests that "the repressive model of teacher identity expects teachers to shed their subjectivity to assume an objective persona. Here the teacher’s identity and the teacher’s role are synonymous. The lived tension, however, is that they are not." (p. 25) Borrowing the idea of mask and persona, I explore the relationship between Joseph’s identity and his different roles. The "lived tension" as it manifests itself in Joseph’s first year of formal classroom teaching is the focus of this chapter

**Masks and Roles**

Our stories are the masks through which we can be seen, and with every telling we stop the flood and swirl of thought so someone can get a glimpse of us, and maybe catch us if they can.

(Grumet, 1991, p. 69)

Masks have a long and rich history in mythology and theater. Many cultures use masks in their initiation rites. The word “persona” was adopted by Jung (Storr, 1998) earlier this century to refer to aspects of the personality that we present to the world. The “persona” is the mask we show to the world. It allows us to fill the roles society requires of us but can also conceal parts of our true nature which Jung calls the “anima” or the “inward face” (p. 100). Campbell (1988) reminds us that the use of masks in initiation rites of early tribal societies were manifestations of a fundamental psychological
transformation marking the passage from childhood to adulthood. In the following account, Joseph puts on and takes off many masks. Some of these masks represent social roles which can be said to correspond more to his “true” self, while other masks are put on as disguises and for self preservation in the face of adversity. Joseph’s notion of “teacher” is broadened as he lives out the many roles required of him by students, staff and community alike.

The improvisational nature of classroom teaching will have Joseph diverging from the plot set out in his lesson plans. His core teacher selves will also become more complex and multifaceted as the year progresses.

The Shaman/Healer: Relational and Caring Knowledge

We first gained insight into this magical aspect of Joseph’s teacher self in his story of childhood play. Joseph recounts how, as a child, he went around touching people with a healing stick in the hopes of making them feel better. Although he may not have been explicitly aware of his capacity for empathy, he is reminded of this powerful gift when a teacher of a troubled youngster and the youngster himself wrote him a thank you note. This revealed how Joseph made a positive impact on the student’s life during his week at the outdoor science school. “I treasure the boy’s letter as a gift to me his teacher that maybe I made a difference in his life” (Class assignment, April 23, 1996, p. 25).

This note of thanks has highlighted an aspect of Joseph to himself which shifts his understanding of self as a helping teacher. Calvin (1991) suggests that the Shaman was likely “the first scientist.”
Among useful talents of the shaman were spatial reasoning skills plan-ahead skills, dominance seeking tactics, methods for intimidating enemies, weather forecasting, finding and using medicinal plants, orchestrating spectacular performances, fortune telling spellbinding storytelling -- and of course skills special to evoking the religious experience in listeners. (p. 57)

These previously integrated ways of knowing are now known as philosophy, religion, science and medicine. They were originally integrated within the person of the Shaman.

Joseph was born in Guyana, a country which shares the Amazon rain forest home of rich indigenous cultures and many of the world's medicinal agents. Campbell (1988) tells us that, unlike the role of priest who is ordained to carry out rituals, the shaman's powers come out of a profound personal experience — "his authority comes out of a psychological experience, not a social ordination." Like all who embark on the journey of becoming, Joseph will meet with trials and tribulations. Joseph's encounter with students will change the way he construes teaching. We have already witnessed Joseph's healer persona making a brief appearance during his preservice year. His response to his students continues in ways he had never anticipated.

Healing takes many different forms. Psychic forms of healing can manifest themselves as simple acts of acknowledgement and listening. Healing can also develop a more complex configuration embedded in long term relational knowing and response-ability. Teaching life is rife with these moments of healing and response-ability which are central to relational knowing. Hollingsworth (1994) reminds us that relational knowing becomes clarified in action. We see an example of this when Joseph found himself doing things he thought he'd never do. As the Healer/Shaman, he responds.
Well, in the school I guess there's a definite population for drug and alcohol abuse. And a couple of my students have confided in me one way or another about physical abuse at home. So it's there. I really had to push one of my grade nines to sort of open up. And it was hard for her and she didn't open up to me she ended up opening up to her core teacher...and I thought that was great. Finally, we got that out of the way. It felt really good. Okay, now we can do something. And then Children's Aid says, "Well, our plate's full. She's not a priority right now." You know? "Maybe in the future we'll do something."

The long-term effect of that, I guess, has been well that student she still misbehaves but not in my class. She's never misbehaved in my class aside from just passively being quiet or you know, out of character with what I expected.

In one way I thought it might be the sex. I am one of her only male teachers this semester. And the class is very structured. And I'm treating her with some respect. You know, I've tried to listen "I care about you, I care about what is happening at home. Let me try and help" and I think she has taken it to heart.

Yeah and I would do something for her. I gave her my phone number in case anything happened because I didn't think the school was doing enough. In other classrooms I think she runs into the female and my suspicion is that at home, it's the female that's doing the abuse. And so she is a little bit more belligerent and very anxious when told to do something. She's running into that. And then again, I think it's just an authority figure she's reacting to. (Interview January 25, 1997, p. 131)

The Healer/Shaman finds expression of his role in empathy and connectedness to his student at a spirit level. His teacher self becomes inseparable from his personal self.

Joseph goes from his initial understanding of teacher as someone at the front of the classroom, to a closer identification of personal self and teacher self, even seeing himself as someone who identifies with teaching a twenty-four hours a day.

Joseph:
...definitely there has been some sort of change in my perception of being the teacher at the front of the room....I find myself being a teacher almost 24 hours a day in some cases.
Gianna:
...like giving some kid your phone number....

Joseph:
That's one thing I thought I'd never do. I didn't think -- when somebody mentioned that at a conference, I laughed -- I thought I'd never do that -- but it just seemed to be the right thing.

(Interview January 25, 1997, p. 148)

Noddings, (1986) suggests that teaching requires our commitment or fidelity to persons. Fidelity is described as a way of relation which is manifested in our care for the individuals we teach. "Guided by an ethic of care, we cannot decide a priori, on the basis of principles alone, what to do or how to respond to the needs of others. We must enter dialogue to find out" (Noddings, 1992, p. 160). People develop an orientation of caring through "direct contact with those who need to be cared for" (p. 164). Joseph's role as teacher is amplified as he responds to the needs of his students. Caring responses will vary from teacher to teacher since "caring is a way of being in relation, it is not a set of specific behaviors" (Noddings, 1992, p. 17). Joseph has chosen to extend himself by providing his student with his phone number should she need help. He could not have anticipated this response during his earlier teacher preparation year. Joseph draws on his subjective knowledge of students and situations and responds with a healer's compassion.

The Tutor/Coach

Joseph also drew on his past experience as a coach to help him understand his teaching. There is a strong sense that Joseph understands part of his role as coach as one of guidance. He shows things in a different way which may cause students to exceed even
the expectations of the teacher. He doesn’t necessarily see coach as competitive, although winning or losing are a part of team sport. He appears more concerned that team members achieving “personal bests” and takes pride in seeing growth in their skill and accomplishment.

We had our first track meet today and it was great. My pole vaulters each received personal bests....actually one young woman who really shouldn’t have performed that well exceeded my and her own expectations. She was so pleased that it was contagious for the entire team. She went on to do well in her other events and then after school scored the winning goal in a soccer game. I guess it was her day....remember we talked about how coaching seems to influence teaching....I think today was one those days. I really enjoyed getting back into the meet scenario though it was by accident. I was the extra coach as all others had official duties to attend to I was responsible for team morale. I like that role! (E-mail, May 5, 1997, p. 185)

Joseph takes vicarious pride in his students’ accomplishments and is making connections between coaching and teaching. “So there’s parallels to learning, there’s tons” (E-mail, May 5, 1997, p. 235). He reveals his notions of learning as he tries to explain to his team the value of playing as opposed to winning.

Learning takes place over time. Lots of mistakes are made along the way. It’s hard work. Often times frustrating...you might not end up with what you thought was your goal. But you might end up with something more valuable....Using the soccer analogy, we never won a game. We came close our first time but we never won a game. But they came away with something. They knew they could work as a team. They’d stick up for each other. They came away with the feeling that their school was better just by the way that some of the guys would behave on the field. One guy was saying on the bus, “You know their coach was really nice and everything but his players didn’t show any respect for him.”

(Interview December 14, 1997, p. 233)
Teaching and coaching have been found to be compatible activities in many ways (Joyce & Showers, 1982). Coaches and teachers facilitate skill growth and rely on good relations in order to encourage learning. Motivation and morale are central to both teaching and coaching (Stellwagen, 1997; Dorsel, 1989). The Tutor/Coach enables students to learn and aim for their personal best.

Another aspect of Joseph's Tutor/Coach teacher-self is represented by “the whistle.” He has described how the whistle allowed him to take control of two gym classes in the absence of other teachers. In another story, Joseph expounds on the importance of his autonomy as Tutor/Coach.

I was mentioning that I was the only coach of the boy's soccer team this year -- which is strange in and of itself because, when I actually walked on the field, some of the kids knew me already and they asked, there's a head coach for the senior team and they said, “Isn't he going to coach us too?” And I said, “Why would he coach you?” And they said, “Well last year he coached both, although there was a Junior coach, you know he coached both anyway.” I said, “Well Mr. Jones is over there, if he has any input I'm sure he'll make it known. But no, “I'm running this team.” And that seemed to set the tone for the first little bit and it really impresses me how they grew from the beginning of the season to the end of the season, how they changed. But the hypothetical situation was what would ever happen if a principal or a parent came down and you know made a complaint about something on a team. And my simple statement was “Well, as soon as principal does that, I'm the coach of that team and if he wants me to do anything specifically on that team he's welcome to take it over.” I will quit as coach. Because it's my time and I'm volunteering it. And the reason I came to that conclusion was I've seen it done for some of our school teams where student athletes really gifted athletes but not gifted people as far as behavior inside and outside the classroom goes --the coach has said “You know listen this kid is a problem and shouldn't be on our team for these reasons.” And they've suspended them for one or two games. And then the principal has come down and said, “You've got to let them back on.” “But they're a disruptive influence!” “We gotta win.” And for me it's not an option.
Okay, you want the kid on the team, you coach it, I’m done. (Interview December 14, 1997, p. 223)

Joseph’s emphasis on the importance of the autonomy of the coach has its parallels in teaching. The only difference is that, in the classroom, teachers have very little if any choice as to who is sitting in front of them. They cannot choose their team. Withdrawing services because of political maneuvering of administrators is not an option. The constant undermining of Tutor/Coach authority is at the core of scenarios like the one that Joseph describes. Coaches can decide to opt out of coaching but teachers have few options short of finding other more conducive places in which to teach. Administrators have other loyalties. Even though some school principals and vice principals may not be overly interested in appearances, they are evaluated on their ability to keep the peace and on their ability to encourage good school community relations even if it means overriding teachers’ individual decision making.

The Scientist/Performer

Another of Joseph’s masks is accompanied by a costume. With fabric paint and imagination, Joseph has transformed a white lab coat into a multicolored vestment reminiscent of his biblical counterpart. Ridiculed by his brothers for being a “dreamer,” the biblical Joseph is sent out into the desert and left in his colorful coat and then for dead by his brothers. His prophetic dreams had alluded to his future fate. The prophetic teacher understands his connection to the future and seeks with his students to help shape it for the better.
Like the Biblical Joseph, Joseph’s lab coat distinguishes him from his colleagues and becomes a tangible reminder and outward expression of his Scientist/Performer teacher-self. Joseph’s multicolored lab coat can be interpreted as one manifestation of the Jungian struggle between the development of one’s true personality through the realization of his vocation versus the need to conform to group norms. This is a real struggle for new teachers and continues to be a struggle for experienced ones.

The images of teaching reflect the tension or struggle between individual desires to rebel and collective pressures to conform. This is played out in many ways through the language of clothes that both links and interrogates pedagogical conservatism, gender, identity, reform, fantasy, and resistance.

Clothing is connotative and associates with a variety of thoughts and feelings. Dress can serve to channel strong emotions and move us to act (Schwartz, 1979). Clothing can be a proclamation of resistance, a mode of innovation or becoming, a reconciliation, a desire to belong, or a surrender. (Weber & Mitchell, 1995, pp. 61, 62)

Joseph had drawn the diagram of the heart on the upper left side of his lab coat. On the back he has traced a spinal column. A double helix and various other symbols that attest to his love of science adorn the pockets and sleeves of his coat. “Dress is a means of self display but also relates to concealment/revelation in respect of personal biographies; it connects convention to basic aspects of identity” (Giddens, 1991, p. 63).

Let me tell you that the last two weeks were probably my best weeks yet. I guess it all goes in cycles but let me explain. Since the school is tight for budget and our department is too, I’ve had the pleasure of trying to come up with solutions to a few problems. My department head I’ve found out is much like myself in wanting to perform really outrageous demonstrations and has the reputation of blowing up a lab....I can’t meet that expectation but my students are starting to expect something off the wall in every class.

(E-mail October 14, 1996, p. 88)
Joseph loves science and he wants his students to love it too. This is evident in the imaginative lessons that he tries to prepare for his students, even though he admits he has set a precedent for students' expectations when they come to his class.

Joseph continues to pour his heart and soul into preparing engaging experiences for his students. His love of the outdoors continues to inform his decisions around how concepts will be presented to students. Miles from the Amazon jungle, he uses the wooded areas around the school as his classroom.

During the last few weeks I've had them build a survival game for the school (food webs) and they actually went out and played it.... I had to be out in a forest at 7:30 to set the course up though too early.

Also I've had to build a blow gun type of apparatus for my physics students to demonstrate a free fall concept. It took hours to calibrate it and target well enough...either way though the long hours seem to pay off in the classroom. While constructing this apparatus I had to do some glass blowing....the chemistry teacher asked if I'd do it in his class and he had a mini lesson for his students. A few even thanked me for coming in to show them the demo and ask more questions. It's been really great. (E-mail October 14, 1996)

Joseph's scientist persona likes to perform. We recall how he chose “Bill Nye, the Science Guy” as a role model of sorts. Joseph has been in a few “stage/d productions” both inside and outside of the classroom.

Yesterday we had a Grade 8 orientation from our feeder schools and we had to put on the science presentation, my classroom and the one beside us. So two out of the four teachers were doing that. And it was Bill Nye. We did a total show talked for twenty, twenty-five minutes...lots of explosions, color changes, wows! (Interview January 25, 1997, p. 147)

Who better than Joseph to play the “mad scientist” at the school assembly?

We all had a really good time. The nines put a lot of effort and creativity into their part of the production, so much so that all I had to do was
stand in the center of the stage, mix a few colorful chemicals and make
smoke appear from almost anywhere (Dry ice) ...and the song we did
was the “Monster Mash” and it was great. I think I’ve bonded with them
in a new way that should help in the coming semester. (E-mail
September 29, 1996, p. 83)

Joseph has few inhibitions when it comes to relating to his students outside of the
classroom. He enjoys their company and he comes to know his students in a new way.
He doesn’t hesitate to involve himself with many extra curricular activities which serve to
expand students’ horizons both socially and academically. Healer, coach, and scientist
come together when he accompanies his students on excursions.

Great days last week. I took one class to York for a look at the
comet...excellent though it was a late night. Wonderland was on Friday
and the kids had a blast. Nice to have successful and safe trip without
incident. My Earth Day festivities went off without too much of a hitch.
Lots of praise from students and staff alike. Some classes have even
started talking more about what they can do to contribute to the well-
being of the planet...yahoo! (E-mail May 12, 1997, p. 186)

The rural landscape continues to provide the setting for his curricular initiatives. Even he
is unaware until further reflection, about exactly what his students are learning. Joseph
recounts a short neighborhood excursion — an extension of a lesson on contour
mapping.

That’s why I love the outdoor classroom. I took my kids on a hike the
other day a walk down the street to the park where I actually set up the
course. First of all we have a kid who suffers from spinal bifida so he’s
in a wheelchair. And the kids take ownership of him you know to push
and lift -- it’s incredible. We get here and it’s pretty far and the kids are
out of breath “Okay, now go down the hill and back up” And it’s a
pretty steep hill and I said, “[start]doing the maps, contour lines, that’s
fifty feet.” Well, it’s fifty feet down and fifty feet up. “This is your
experience to feel what it’s like...” They do it and come back up and it’s
great. This is such a different experience for them than in a classroom
and it’s all relevant to what we are studying (Interview December 14, 1997, p. 253).

As Weber and Mitchell (1995) remind us, “when we think of teacher or remember a specific teacher we have known, it is often the way they dress that stands out” (p. 58).

Joseph, with the help of his lab coat, has participated in creating memorable experiences in science. He has done this through his obvious enthusiasm for the subject and through coming to know his students outside of the classroom. Through the use of the “outdoor classroom,” he has also given them an opportunity to know each other in new ways.

**Competing Identities and the Loss of “I”**

Bruner (1990), borrowing from Bakhtin (1981), sees the self as “dialogue dependent” (p. 100). No longer conceived as a unitary and unchanging entity, the self can be construed narratively (Polkinghorne, 1988; Schafer, 1981).

> We achieve our personal identities and self-concept through the use of narrative configuration and make our existence into a whole by understanding it as an expression of a single unfolding and developing story. (Polkinghorne, 1988, p. 150)

The self is a construction that is context dependent. Joseph’s experience of self in context reveals these “situational selves” (Nias, Southworth, & Yeomans, 1989). As Britzman (1991) emphasizes the development of the teacher’s identity always involves “competing chronologies of becoming” (p. 55). She identifies teachers’ own classroom lives, their experiences in university and classroom lives, their student teaching and their experiences as a newly arrived teacher as chronologies that represent “different and competing relations to power knowledge dependency, negotiation and with others
frames of reference that effectuate discursive practices in teaching” (p. 56).

Joseph’s notions of teaching and learning will be challenged as he works his way through his first year of practice. His own schooling, his course work in teacher preparation, and finally the complexities of his relationships with students and colleagues will prompt him to rethink and reinvent himself as teacher. These epiphanies can be characterized as a growing awareness or as a series of realizations that are the result of his lived experience. This gradual or evolutionary metamorphosis is the focus of the next section.

Symbiosis: The Self in Classroom, School, and Community

*Symbiosis: An interaction between individuals of different species.*
(Adapted from Isaacs, Daintith, & Martin, 1996)

Definitely I’m trying out my identity but who knows where I’ll settle. In many respects I’m feeding off of the students. If they are highly in gear for themselves and want to learn I feed off of that in a positive way. If they are just putting in their time then I’m feeding off of that in a negative way. I try and counter that with my participation in other areas and with neat outings. The only thing is these classes are not taking advantage of their opportunities and I’m beginning to see a great influence from the home and the community. (E-mail correspondence, April 3, 1997, p. 174)

We have seen Joseph’s caring and compassionate teacher-self. He has extended himself to students because in his words “I want to see them succeed. I want them to know I am not going to give up on them” (Interview, June 9, 1996). These strongly held beliefs about reaching out to students and helping them achieve success are often “prematurely thwarted” (Fullan, 1993) as young teachers enter the schools systems of the
province. There are many reasons that teachers lose heart. Joseph identifies the accountability structure that requires teachers to devote a disproportionate amount of their time to paperwork as part of the problem.

Teacher I am...organized, organized, overwhelmed still.... Overwhelmed by the amount of paperwork and the paper shuffling that has to go on...some of which I just don’t bother to do because I think it’s irrelevant [laughing] but somebody needs it done. (Interview, January 25, 1997, p. 107)

Joseph values relational knowing and feels it important to know his students as people. He deliberately seeks out opportunities to where both teacher and students can come together in less structured settings.

We have three of our dances per year and usually the student council requests that if you’re going to volunteer, volunteer for one. But this year I said, you know why not, I had a good time with it last year. And I went to two. “Why are you volunteering?” someone asked. “Why are you volunteering?” And I’m going “Well, I teach the grade 9’s. I teach two sections this year and” I said, “for me it’s damage control because of I see them at the dance and I’m interacting with them outside of the classroom. They are seeing another side of me.” (Interview December 14, 1997, p. 220).

Joseph the Tutor/Coach makes himself available to his students throughout the school day should they need to see him.

Well, I am available to my students at anytime before school, at lunch and after school. After school they don’t make too much use of. Most of our students are bussed in, so they don’t have a chance to stick around. But extra curricular wise they know I’m there.... I made appointments for a few to come in and see me. The Grade 9’s are initially...I guess they’re hesitant at approaching a teacher. But about a month into it, they’d start showing up one or two at a time. Going into exam week I had close to 10 to 15 of my students in the grade 9 show up consistently
over a week. And my department head sort of joked that I could actually teach each one of our extra units when they came in (Interview, January 25, 1997, pp.113, 114).

His tutor/coach teacher-self continues to motivate students to participate in extra curricular activities but not at the expense of good grades. He gets to know the students through his coaching duties as well as through chaperoning them on excursions.

Early last week a senior student who I just started coaching asked me if I could help supervise a trip of students to T.O. I said, “sure.” The group turned out to be a lot of my grade nines from first semester and it was exciting to see them come to the big city. I invited my friends to the game they had a good chuckle at the “Sir” and “Mr. Lam” (I loved it). On the way home I went back up with my buddies and I heard the kids chanted “we have to go back for Mr. Lam!” They’re terrific. I even had an on-call for their class this week and it was such a pleasant and exciting time in that class. They started to tell me their stories and wanted me to tell some of mine. It was like old times. I wonder if it’ll continue next year as I’m told they change over the summer as much as I don’t want them to. Gee, do I sound like a parent?

(E-mail correspondence March 27, 1997, p. 165)

The value he places on his relationship with students leaves him wondering about what he sees as poor communication between some of his students and their parents. He is shocked by the indifferncce some parents show toward their children’s education.

Some of the kids are starting to settle in and they are showing their true colors (sort of). A lot has to do with their home life and after talking to a few parents I’m not totally impressed by the amount of communication between parents and their kids or even the amount of dedication the household has toward school I guess I thought that surviving up here is much more of a concern though I can’t help but feel that if these kids give up now, they’d be doomed to continue on in life never achieving what I think they can. (E-mail October 14, 1996, p. 88)
I haven't had too many instances where I've been really upset at something. [I was] disappointed at parent turnout and at some of the students' parents that I wanted to see. [They] didn't show up or, you know, couldn't care. That's the opinion I got when I called home anyway, for some of them (Interview, January 25, 1997, p. 122).

Joseph is saddened by what he sees as untapped or lost potential in his students. He projects into the future and wants them to be all they can be. He realizes that this ideal is not always within his control although he may be able influence some students during the time they are at school.

I met parents the last two weeks. Only with the nines did I meet parents whose kids are struggling or I could suggest some strategies for. The others didn't come in and get this -- one parent whom I've written a few times about their kid came in but didn't come to see me. In my class he has the highest mark of 28. I almost keeled over when he asked me how he could raise it to pass. Gee, maybe coming to class would help, maybe doing homework would help, maybe listening to the review would help. No, I didn't say that...all I said was instead of trying to pass, let's work on getting you into class on time consistently and getting yourself organized. This kid played on a school team. Luckily his coach and I talk often (Thursday night TV night) and we were able to get him off the team until he showed some promise (5% to 28%) enough to allow him to practice but as soon as that started the mark has stayed even or dipped slightly. (E-mail November 10, 1996, p. 95)

Joseph spends much time with his students. We begin to see the frustration he experiences as he is forced to deal with the inappropriate behavior of a disengaged student whose parents have moved without him to a small northern community. They have left their son to live with neighbors for the rest of the school year. Joseph describes a "small victory" (Freedman, 1990).
One student...he was going to fail. And I told him numerous times “If you don’t pull up your socks, you’re going to fail. This is your mark now and if this trend continues, you won’t even get your credit and if you don’t get my credit, you don’t get any credits for Grade 9.” He’s from North Bay, and his parents moved back to North Bay before the semester ended so if there was any call home it wouldn’t be to anyone really.

[Who was he staying with?]

A friend’s parents...and one time in the lab he decided to do something very unsafe and so I sent him down [to the office]. And the VP went “Ohhh!” I went down and it was kind of interesting because the VP, he was busy that day. We just had a drug arrest in the school, so he was dealing with that. And the student comes down. So at lunchtime I went down because I know you’re not supposed to leave a student just sitting there. And I went in and he was sitting down and I started talking to him and the VP came down and said, “Listen Dan, Mr. Lam has never sent a student down before. You’re the first. And it must be something very serious.” He goes “You’re lucky today that really, I can’t, I’m a little preoccupied, I really can’t deal with it. And he turns to me and he goes “Mr. Lam, you can use my office and you can take care of this matter any way you see fit. But if you don’t get an apology or something, please let Dan sit here until it’s resolved. But if it can’t be resolved...we’ll back you up fully on your answer or whatever you come up with.” (Interview January 25, 1997, p. 118, 119)

Much could be said about the relationships between teachers and administrators.

In this case, Joseph’s decision to use administrative clout to deal with the student’s behaviour received support from his VP. In fact, Joseph’s vice-principal is conspicuously supportive. But in the end, it is Joseph, following his biblical counterpart, who must attempt a reconciliation between himself and the student.

So I took him in the office....“What behavior constituted this, what are you going to do about it, what can I do to help you accomplish whatever?” And from that point on, he seemed to improve a little, not too much. Behavior wise certainly he was a little more courteous in class but nothing major. About two weeks before semester ends, I ask him to
see me at lunch and he didn’t. So I went down to the office and you know, “I asked this student to come see me at lunch.” Fine. Office calls on the P.A. for a certain student to go down, so they had to spend the entire period in the office. The next day, it was decided that he give up every single lunch period until the exams and at that time he’d come and see me. And I made that available as an option. And he came every single day with or without his lunch and he’d see me. And if he didn’t have his lunch, I’d give him a break maybe ten minutes before the end. I said “Listen you really worked hard, go and get yourself some lunch and we’ll see you in class.” And it seemed to really pay off. In class he started answering more, he started getting more and more confident, and others around him even the bright students they started looking over and going “Oh, what’s going on?” And it got around that he was coming to see me at lunch. And more and more students, that’s when more and more students kept coming to see me, ten or fifteen every lunch period.

(IInterview, January 25, 1997, p. 119)

Joseph was not willing to give up on this particular student. There are many reasons students disengage from academic learning. Joseph may have sensed that this student needed to see himself as capable of better work. In a strategic intervention, Joseph insists that he attend lunch hour tutoring sessions to help him prepare for the exam.

But on his final exam he needed a very high mark to pass, he needed something like an 85 or an 80 to pass. But what he achieved was he got a 78 I think which I’d never expect from him. And so you know the decision come down whether or not to pass, and so I gave him the credit. And I thought that well, if he’d have done that throughout the year, he would have earned it all by himself without any help from the teacher. And I might affect his entire life by my holding the balance.

I think that I knew deep down that this kid was probably really really committed inside. He just needed to show it. And in the last few weeks he did. He’d always, this kid had always been sent down to the office by other teachers and never in my class. And finally he was.

(IInterview January 25, 1997, p. 120)

As teachers, we need to be aware of the vulnerability of many of our students. Their unruly behavior is often a smoke screen for deeply felt experiences of abandonment,
neglect or any number of other factors that may cause one to disengage from formal learning. Sometimes the conscientious teacher can make a difference in a student’s self-confidence as Joseph did with Dan.

**Tolerance, Democracy and Freedom of Speech: Joseph as Intellectual**

In some sense what we really teach is who we are (Salmon, 1988). Joseph offers an alternative to the parochial and sometimes “prejudiced” belief systems of both school and community. The school is situated in the only riding in the last federal election that voted for an ultra right wing candidate. Although not far from a major North American metropolis, it has managed like many other insular communities to perpetuate ethnic and sexual stereotypes which reinforce common prejudices. Joseph finds himself taking one of many interesting detours from the “official curriculum” to teach his students something more important perhaps than what had been intended in his lesson plan. Little does he realize the long term repercussions of his words and actions on his reputation within the school environment.

Well, one time in my class we were talking about food and food scarcity in the world, and energy consumption and one of the kids made a joke about being homosexual. And the rest of the class laughed and I didn’t laugh. I thought it was out of place. We weren’t talking about anything dealing with that area and I brought it up and said, “Well, listen it’s not funny.” Some people are and some people aren’t. And it’s a very small community and it’s very, very homophobic. I could hear some of them going why is he getting so upset? And it was just the intolerance of that idea. And so I started. In a way I blew up — in a different way. I said “Well, listen I’m not talking to you because you have brown hair. I am not talking to you. Well, I’m sorry that opinion is irrelevant [because] you have blue eyes.” And I just started going on and I said “Well?” And we got into a big discussion over homosexuality. And
having counseled a few at a previous job that I had it was just something I had to draw upon.

And then I brought it up with the department guys. And a couple of them, they're from the small community too. And they said “Oh yeah absolutely. In our class we don't allow it.” It was like well, come on, there's no basis for it if you’re arguing genetic basis, then fine. Show me the proof. Have your ideas. Don't just tell me a personal opinion or something your parents felt, or something you feel. What is the foundation of your opinion? Where did you get your evidence? You know, I'm trying to be the science person here. Give me an argument. And it just doesn’t happen. (Interview, January 25, 1997, p. 116)

The “science person” is also the “organic” (Gramsci, 1971) or “transformative” intellectual (Giroux, 1988). The “organic intellectual” challenges the status quo. Joseph does this through dialogue which can be construed as “a process of learning and knowing” which seeks the “dismantling of oppressive structures and mechanisms prevalent in both education and society” (Freire & Macedo, 1996, p. 203). Dialogue constitutes the key tool for the intellectual. Joseph’s lesson is one of tolerance for the range of human expressions of self. He invites both students and staff to face their own prejudices. This discussion with students and the aftermath with the science department had school-wide repercussions. Joseph now had a “reputation” as one who demanded a critical and informed view from others but one who also defended their right to speak.

I know two of the gentlemen I mainly had the argument with in class, they still come to see me very frequently. So it might just have been an exchange of ideas and “You’re trying to show me something -- I don’t agree with you but at least you’re letting me speak. Maybe other teachers wouldn't let me speak that way in class.” I know I did have an affect on some of the other teachers because about three months later, some of them came to me and they go “Oh yeah, don’t go to Mr. Lam’s class and talk about homosexuality, he’ll gun you down, he’ll talk about all sorts of... he’ll ask you for ideas and proof. And I said, “Well is there anything wrong with that?” They said, “No.” So I go, “Oh my goodness
these kids are talking about this stuff and they know there has to be a line.” The line was intolerance whether it was homosexuality...you can’t be intolerant in Mr. Lam’s class. You have to at least share other things and be open-minded I guess. (Interview January 25, 1997, p. 116)

This lesson in tolerance was followed by a lesson in democracy and critical thinking as Joseph “diverges” from the formal curriculum once again.

Our students tried to stage a walk-out in support of the teachers. Which was nice. The thought anyway. But then I looked at the news and I saw [what] the ones at XYZ Board were doing and my brother said he was going to be a part of it. And I said, “Okay, well, if you’re going to be part of it, be prepared for the consequences, whether it’s suspension or whatever it is. And I said “All right. As long as you’re educating and you know what you’re doing then I’ll support you.” And I told my students too. They had this walk-out and they were walking out of school. First of all they pressured the grade nines into going. They told them it was a school-wide thing and really only like 20 or 30 students were walking out chanting “Down with Bill C68” which is the gun control law. They walked not to the M.P.’s office but to another high school and disrupted classes there. So the next day I had an on-call...and I walk in and most of those students I had taught in my science last year. The principal said, “Go in and be with your students. Talk to them, address them to what the issues are. Don’t tell them specifically your opinion or all that other stuff, but just talk to them.” So I looked at the assignment “Okay, I’m going to forget this for now...let’s talk in a circle.” And we had a great discussion about responsibility in a democratic society and all this sort of stuff. And I was looking at them and I go, “If any of you want me to respect you this is what has to happen. You can’t walk out and be uninformed about something. What happened at the school yesterday was a joke and I can’t support it. Whatever happens I hope he [principal] comes down hard on you.” And some of them [had] eyes wide open...and lots of questions came forth. Even my senior classes -- that was my lesson plan for every class throughout the day.”

(Interview, December 14, 1997, p.221)

Giroux and McLaren (1986) remind us that teachers need not try to be neutral but should become purveyors of democratic principles grounded in “moral and ethical
discourse.” With prompting from his principal, Joseph is given permission to talk explicitly about the importance of informed protest in a democracy. This is his “lesson plan” for the day. Joseph's critical edge carries over into collegial relations and more widely into the political arena. He describes the pettiness that he witnesses during his committee work.

There’s a lot of committees and they do a lot of good work but in the committees themselves it seems like things go on and on forever. We have a school uniform committee and they’re just putting in, we’re about to get set for a vote on whether or not to have a uniform. So they’ve worked for a year and half put in a lot of hard work, I’m sure. And then at the last staff meeting, there’s teachers putting up their hands with objections and things. And they go like, “Excuse me you had your chance to be on this committee, you had a chance to have your say. Now’s not the time to start…” you know And it wasn’t as if he were attacking the idea. In some cases it was almost like attacking the person. And I thought that was really bad.

I mean if you’re going to attack an idea fine. It comes back to the intolerance thing. If you’re going to attack an idea, go ahead attack the idea what are its merits, what are its good points what don’t you agree with is it the phrasing you’re concerned about?

But then don’t say…I’m not going to agree with anything. And I’m going to say bad things about it. You know almost implying that “In my classroom, I’m going to be telling my students that this isn’t worth it.” And I’m going to at least I’m thinking to myself if the students have a question fine let them ask me and I’ll try and get the answer for them. And I will have my opinion on whether or not they should wear a uniform. And I might mention the good aspects and the bad aspects just of the idea though But I’m not going to go about trying to...undermine the authority of the committee that’s been working on this for so long and to which I haven’t contributed. I just didn’t think it was right.

(Interview, January 25, 1997, p. 132, 133)

The democratic process works if you are engaged, informed and willing to participate throughout. Those who engage in the criticism and sabotage of other teachers’ efforts to bring about change need to understand that their actions are undermining.
Joseph’s growing understanding of schools and systems also nurtures a sense of skepticism. He began his teaching career at a time when teachers were openly at war with the provincial government, fighting for control over working conditions and to retain professional autonomy.

I’ve read over some of the ministry proposals and discussion ideas. Talk about a load of crap in some of this stuff. First there’s the Minister’s “rigorous” standards...what a load of malarkey! I figure there had to be some new ideas about curriculum or strict standards to be introduced. All I found were new names for present concepts and lack of ability to challenge students. Furthermore I’m getting this feeling that the public is beginning to believe some of this stuff. I’m going to propose to our principal the idea that our members on the Parent Council be made to come into our school and observe the workings of teachers for an entire day giving them a better understanding of what we go thorough, offer at least a first hand impression of school life! What do you think? (E-mail, November 30, 1996, p. 102)

Joseph’s “crap detector” (Postman & Weingartner, 1969) is on. He continues to witness to his science department colleagues’ continuing resistance to ill-conceived government initiatives that are of no use to them as teachers, and of even less use to students in their care. This stance resonates with his critical thinking teacher-self.

They [teachers] will take whatever they [government] say or they might be listening but they won’t do it anyway. You know? It’s just something else coming down the pipe. And I’ve seen my mentors when stuff comes down, I’ve seen them openly question too. So I have no fear of going “well, what’s the point of that? And it’s something I try to instill in my students as well. (Interview, December 14, 1997, p. 221)

Kozol (1991) suggests “disobedience” training for both teachers and students as a means of resisting a “preplanned nationally standardized monologue [that] disguises itself as the
dialogue of authentic education” (p. 55). Reminiscent of Thoreau’s (1960) notion of civil disobedience, Joseph values the right to resist engaging in practices that go against what he feels is best for both his students and his colleagues. He embodies this critical attitude and tries to instill it in his students.

The Intensification of Teachers’ Work: The Erosion of Response-ability

Although Joseph has experienced some pleasurable teaching moments, he is finding it difficult to control all the demands that impact teaching and learning. The staggering amount of paperwork, the undisciplined nature of some students, the range of learning abilities, the erratic opinions of some colleagues and the extra curricular responsibilities will all have an affect on the caring, empathetic and enthusiastic teacher self. These new roles will begin to take their toll on Joseph’s energy. This in turn will influence how and what his students learn (Bullough, Knowles and Crow, 1991).

Homeostasis: Coping With the Teaching Workload

*Homeostasis: trying to maintain a stable internal state in a variable external environment.* (Adapted from Isaacs, Daintith, & Martin, 1996)

Joseph takes on many duties during his first year. Some he has volunteered for while others have been imposed on the “rookies” by the veteran staff as part of their initiation. Three members of the staff are new to the school and to the profession. They are referred to as the “green contracts” and made to set up and dismantle the meeting and assembly rooms as part of their “initiation rite.”
I think it’s a tradition where if you just, if you’re the new teacher on board, initially you’re responsible for the take down of the assemblies for the staff meeting. Well, they all have their green contract and under that green contract they are responsible for everything. All the staff just had a really big laugh out of it. And we’re just sitting there....

(Interview, January 25, 1997, p. 131)

Intended in good fun, this experience points to a more serious issue -- the pervasive belief that teachers new to the profession should, by virtue of their new accreditation, be expected to perform as well as veteran teachers. Rather than see the neophytes as needing support, staff members sometimes buy into the myth of “rugged individualism” (D. Hargreaves, 1982) or trial by ordeal. In doing so they become complicit in the undermining of new teachers’ professional growth. Lanier and Little (1986) describe the transition from student teacher to teacher as “abrupt” with new teachers assuming full responsibilities on the first day in the classroom. This transition is exacerbated by fellow colleagues who make unsuspecting teachers “pay their dues.” Joseph describes the welcome awaiting a new female member of the Science department as the planning begins for the next school year.

We have an addition to our science staff...actually a transfer from another school. They really gave her the poorer of all course assignments. It'll be interesting to say the least.

(E-mail correspondence July 3, 1997, p. 191)

Taking a look at the new science teacher’s schedule (yes I’m a veteran in the school...) she got really screwed.

(E-mail correspondence July 27, 1997, p. 194)

Given the lack of encouragement for experienced teachers to embrace mentoring as a natural part of their teaching role needs further examination, Joseph finds some support
in his own department but continues to test his mettle as he is submitted to the initiation
rites imposed by this particular staff culture.

"For most teachers learning by experience has been fundamentally a matter of
learning alone, an exercise in unguided and unexamined trial and error" (Lanier & Little
1986, p. 561). Self preservation rather than a helping ethic seems the rule as the rare
collaborative efforts are frequently eroded by conditions of work and lack of empathy
for the plight of beginning teachers.

The Cycles and Rhythms of School and Classroom

Joseph enjoys interacting with students through extra curricular activities and he
takes on may during his first year at the school.

I thought to myself, you know, I wouldn’t take on too much my first
year. But more and more, I want to get more and more involved in
certain things. And it’s coming up, things are starting to come together,
conflicts are arising. I do our development league for girls’ volleyball
and that’s sort of conflicting a little with any after school peer mediation
which we’re trying to start up. I’m one of the heads of that. Earth Day,
Earth month, I’m planing that. And that’s in conjunction with a track
and field. I purposely didn’t volunteer for one of the head roles in track
and field, but as it turns out, I’m going to be taking on one of those
roles, not officially but as the person the alternate that’s going to be sort
of in charge for a bit. And this is in addition to the prep, it’s two new
courses I haven’t taught before... (Interview January 25, 1997, pp. 108,
109)

Joseph appears as yet unfamiliar with the rhythms and cycles (Connelly & Clandinin,
1990) of the school year. These cycles order the “socio-temporal reality” of teachers and
“determine a characteristic sequence of events, at a certain point in time and at a certain
rate of occurrence” (p. 45). Joseph takes on projects which come together at the same
time of the year causing him overload. Joseph is also coping with new courses which need to be prepared, not to mention his daily teaching which is exhausting on its own. Joseph is also unfamiliar with school directives around issues such as discipline and homework transgressions. He addresses this issue during his evaluation by one of the school’s vice principals.

It was all very positive, very supportive. The only idea came from me. I said, “You know, as a first year [teacher] I’m unsure when to send kids down.” That’s what bugged me. I’m not sure when to send kids down because so far, the only time I’ve sent somebody down was for safety and that was something blatant. And I go, “I don’t feel comfortable sending a kid down if they don’t do their homework. I mean, if they don’t do their homework, the consequence is getting a zero or failing my course. They’ve earned that, that’s their right. I mean, but if they don’t do their homework three times, am I supposed to send them down? Am I missing something? (Interview January 25, 1997, p. 146)

The “intensification” of teachers’ work (Apple & Jungck, 1992; A. Hargreaves, 1994) is a troubling concern for many in the profession. “Scarce preparation time...is said to be a chronic and persistent feature of intensification of teachers’ work” (A. Hargreaves, 1994, p. 119). Ironically, this intensification is perpetuated by hardworking teachers who, despite government attacks, still take on many additional responsibilities as part of their professional self (Densmore, 1987). We find evidence of this throughout Joseph’s induction year.

I just got back from a peer mediation conference and am going to a volleyball clinic for coaches tomorrow at York. Then on Thursday this week I’m driving with another teacher and 7 students to Kitchener for another mediation conference. Ouch! Lots of stuff. This wasn’t in my contract. (E mail November 30, 1996, p. 102)
Nose to the grindstone, Joseph works on to provide varied experiences for his students.

In and out of the classroom, Joseph joins the ranks of teachers whose commitment to students extends beyond the school day.

Range of Tolerance

_range of tolerance: the range of conditions within which the organism can maintain its necessary internal state._

(Adapted from Isaacs, Daintith, & Martin, 1996)

Joseph experiences dissonance between what and how he wants to teach, and the response he sometimes receives from disengaged students. These experiences are jarring to Joseph’s teacher-self.

_as far students go, I guess I’m running into two streams of thought. I have my 11 general basic class where some students genuinely want to understand while the others could care less....I’ve had to lower my expectations slightly to accommodate the entire class and it still feels disheartening knowing that some in the class may be held back from great discoveries at the expense of those who could care less._

(E-mail September 29, 1996, p. 83)

He senses a shift in his thinking and does not like what he is becoming. The way of being of the Shaman/Healer, the Tutor/Coach and the Scientist/Performer selves is being undermined by the bleak conditions around him and especially by the responses he gets from students who may have given up on learning. It is easier to conform than to resist, to acquiesce than reinvent the school contexts in which we work.
Conform, Resist or Regulate?

*Conformer: an organism whose internal state is the same as the environment.*

*Regulator: an organism that needs to expend energy to maintain a constant internal state (that does homeostasis). (Adapted from Isaacs, Daintith, & Martin, 1996)*

All I know is that I am trying to refocus now. I’m putting in my effort to those kids that will at least attempt to learn something...even if it’s not content. I have no sympathy for students who disrupt the learning environment for others and have been taking steps to ensure that they spend little time in my class. The administration has been really good helping me out here. They’ve backed me up and made some good suggestions and alternatives for me. I still wonder though where the line should be drawn. I mean yes we are a Catholic school but how many time does a kid have to screw around with the system before you say good-bye? I see it in my “older” grade tens who for the most part are sticking around because they have no where else to go.

(E-mail April 14, 1997, p. 179)

Joseph is busy surviving his first teaching year. He begins to see the students as a problem. He finds himself becoming more “insensitive” and sees a shift from the way he was the previous semester.

Hey, you could probably add this to my record or my list of things I realized just a few days ago that the year is almost over....we have a lot to cover but I’m not feeling the pressure I think I should be. I believe a substantial reason for this insensitivity is what I perceive as my role this semester. With the group of students I have this term I don’t see myself as the content teacher I felt I was in the previous semester. I feel myself focusing more on making the kids’ days enjoyable or tolerable while showcasing some content...but this semester I truly feel that the extra curricular area is my focus. I’m concentrating a lot on the programs I’m starting or participating in. Is this strange, Gianna? I know I shouldn’t forget why I’m here but these other activities certainly are part of the reason...the students. (E-mail March 5, 1997, p. 161)
We sense guilt as he is forced to balance the accumulating rocks of curriculum, paperwork, disengaged students, while continuing to participate in the full life of the school. "At the center of the feeling of guilt is self disappointment – a sense of having done badly fallen short of having betrayed a personal ideal standard or commitment" (Davies 1989 quoted in Hargreaves, 1994, p. 143). Joseph felt he should put in this kind of time and equated this with commitment and dedication as had been demonstrated by some of his colleagues.

The dedication, I think it was within me, and after seeing some of what I would consider my two main mentors or three main mentors at the school, what they put in, I think it’s something I should do. Yeah that early preparation time was when I was setting up a survival game in a forest. And the class actually, we got there late and we had to leave early so we could get back to the school on time. I ended up getting back late anyway for my next class. But I think the kids really appreciated it. They knew that I had to get up there at 7:30 TO set up the course. And it was about putting things on trees, tying things up and hiding things in the forest, so they had to go find it. So then after school, it was raining, it was pouring rain and I had to go take all that stuff down. But it was fun. And I hope they enjoyed it throughout the day and I think they got a lot out of it. (Interview, January 25, 1997, p. 113)

Joseph will learn to balance school and personal time as the year goes on. Joseph will learn to negotiate his way through “professional knowledge landscape” (Clandinin & Connelly, 1995) as he becomes more familiar with the students and with the rhythms and cycles of this particular school and its community.

Right now I’ve tightened up on rules and procedures and have been sending kids to the office for serious infractions that I may have attempted to deal with in the past. I figure this time around that I tried to be nice until you took advantage. Now I play fair I know this sounds a little bit different than last time ...a lot actually but its working. I have
more motivated students trying to get work in on time and the quiet ones are stepping up. I promised myself last semester that I wouldn’t let some behaviors go as I did then and well now I’m following through on that promise.

Also, this time I only have two preps. Therefore I sort of feel that when I plan I have extra time for my other teaching role. I’m doing the following: Earth day organization, peer mediation, track (every night so far) a dance supervision, basketball games (great story here) camping trip, Wonderland trip, York trip, grade nine stuff for next year, two committees and I can’t remember what else. Remember that warning about not taking on too much on…. Yeah so with all these things on the go I felt that the teaching was just something else I did whereas in the first semester it was what I did. (E-mail March 27, 1997, pp. 164, 165)

The teacher I am ...is more stern and firm than I might have been before. Maybe that comes with the experience of second year Maybe a little bit of confidence in the classroom too, and how things operate in the school, and I have a good read on some of the kids now (Interview December 14, 1997, p. 218).

Gianna: [How does it manifest itself?]

Classes, the types of questions that I will answer, types of kids that I will let go certain behaviors...the types of behaviors I’ll tolerate. And I’ll let them know ahead of time...the ground rules ...When they’re in the classroom before they start on an assignment or activity they definitely know where my limits are. And the sooner they know it the better. I think it will only benefit them so it doesn’t catch them as a surprise later. But now after a year, it’s these kids have to make a decision. I’ll hound them still but in a different way. Not as much compassion, I think, as I would have liked.

[I’m] a little more reserved...I’m asking more from my students academically as well and their behavior and their conduct. I think that really needs a little work, a lot of work.

(Interview December 14, 1997, p. 219)
The intensification of teachers' work erodes their ability to respond or "response-ability". As above, Surrey (1991) has used the term response-ability to refer to one's capacity to be empathic and responsive to others.

Further, this ability leads to the capacity to "hold" the psychological reality of the other as part of an ongoing, continuous awareness beyond the momentary experience and to "take the other into account" in all one's activities. Response/ability, then, is not limited to the momentary process of interaction but implies an ongoing capacity "to act in relationship", to consider one's actions in the light of other people's needs, feelings and perceptions. (p. 167)

Apple and Jungck (1992) found that a particular effect of intensification was the time and opportunity for teachers to show care and connectedness toward their students. As Moustakas (1966) reminds us that "life comes from life and the teacher is the living agent in the school" (p. 7). For many teachers the erosion of response-ability is also the erosion of teacher-self and this has grave consequences for the quality of life in schools. Our teacher selves begin sparring with each other.

**Biodiversity or Survival of the Fittest?: Joseph and Special Education**

Teachers' identities are also shaped by responses from students. They provide a reference group for the formation of the reconstruction of a teacher identity (Nias, Southworth, Yeomans, 1989). Teacher and students interact with, and react to, each other in the classroom.

Definitely I'm trying out my identity but who knows where I'll settle. In many respects I'm feeding off of the students. If they are highly in gear for themselves and want to learn I feed off of that in a positive way. If they are just putting in their time then I'm feeding off of that in a negative way. (E-mail, April 3, 1997, p. 174)
The first days of school may proceed smoothly as teachers and students size each other up "but the 'honeymoon period' quickly ends and a sense of panic develops as beginning teachers realize how ill prepared they are for their teaching responsibilities." (Feiman-Nemser, 1990, p. 158).

The elevens in my general/basic enviro class are all over the map. A few would benefit from peer helpers but none are available. A few would benefit from resource room help but never take the opportunity to work there even when asked; a few would benefit from not being in the class. This...is disappointing. They are bright and capable but extremely lazy and expect a passing grade without doing any effort. There’s not much more I can do for them if they don’t do their part. In a few cases I want to push ahead because I know that’s where we should be, yet just to leave these kids behind would seriously undermine their esteem. It’s a tough call but I find myself becoming more insensitive to them which is a little frustrating. Also I find that the resource room staff (a few) would like to see these kids passed just because they are in the class. In a way I think they feel this class is just to get a science credit and that feeling must be rubbing off on the kids. I’ve had numerous conversations where they tell me to spend more time with a kid because they are identified and need special attention and program modification...half the class is identified and out of the remaining ones half should be.

(E-mail Oct 14, 1996, p. 88)

Although we can be sure that there is a strong connection, it is difficult to tease out the relationship between behaviour and learning difficulty. Each of Joseph’s students comes to school with different learning experiences in tow. Many students with learning difficulty have experienced a lifetime of frustration in school and are not easily won over by teachers. Students who have been identified as needing the support of special education settings often have serious problems with written language and memory. They need individualized attention as well as specific teaching approaches that can facilitate
their academic learning. Joseph is disappointed with students' levels of ability. He feels someone may have missed teaching skills and content to them along the way.

But some students that sort of got to me. I was disappointed that a lot of the Grade 11's couldn't I mean a lot the ones that are identified had problems reading and writing. I learned that someone had missed them along the way. The same thing with the math. My grade 12 physics students had trouble with math, simple math grade 4 or 5.

Yeah I think it's general that that was happening. And there were definite problems there. And in a way I'm glad it wasn't just my classroom or my teaching because you know I would have been worried, you know it's like they don't understand the Math. But I've talked to some of the other teachers and they struggle. You have to re-teach things. And I find that so much time is spent going over stuff that should be automatic. And I mean maybe it's because I've been that type of student that didn't have problems. But still, you know concepts of if you move something from one side to the other side and it's addition here, it should be subtraction on that side and dividing. And you're just punching in the calculator. And I had to spend a class telling them how to type things in on their calculator. And I thought that was a little odd. I never done that before.

Well, one thing I said, well you know somebody missed them along the way. Reading and writing, well someone just decided to pass them. Sort of like my grade 9 stories, someone decide to pass them. But I mean, at grade 11 you know the emphasis, the reading and writing the skill, more than the science yes the science might be interesting to this student and might be worthwhile but someone should be there spending time teaching this student to read and write.

(Interview, January 25, 1997, p. 123)

Joseph was caught between either having to teach these students a predetermined amount of content in a predetermined time or modifying materials and approaches to facilitate their learning. He felt the degree to which he would have to modify his teaching for some students compromised the integrity of his science program.
Program modification to them [special education department] means almost giving them the answers to questions and not challenging them. I can’t see that as an option right now. If a student gets a low grade...they have earned that low grade in my opinion. I spend huge amounts of time on a one to one basis counseling and clarifying but it’s not enough for some. Ahhhhh! (E-mail Oct 14, 1996, p. 89).

He encountered students who for a number of reasons including their special identification had disengaged from academic learning and now showed up at school only because they had to. Some did not even attend classes. Yet Joseph was asked to reward a student’s non-effort by a special education teacher who was working his way on to an administrative position.

One of my grade 9’s the Special resource had to keep coming up to see me about this kid, saying you know, their parents are really supportive and they want to know what to do. And I kept, I sort of like how many more times can I tell you, this kid plays hockey until the wee hours of the morning. I ask him how much time he studies, he says ten minutes. Before the test in the morning. And then you’re telling me that I am making the thing too hard of him. I thought for me as a teacher, in the Grade 9, I had to modify one for the gifted, for everyone else and then for my slower kids. And the slower kids generally I had to do three times the modifications anyway. We had three different types of exams. And just to do that and be aware. And then know that this kid is doing something else and what his priority is and things like that.

(Interview, January 25, 1997, p. 125)

Although learning disabilities should be strategically and thoughtfully addressed, the issues surrounding students who are having trouble learning are as varied as the students themselves. No one learning profile fits all. Although this student may have genuine trouble learning, is his inability to perform academically exacerbated by his sports interests? Or does the experience with his team and the self esteem that comes from
“being good at something” excuse his non effort in academics? To what extent should the teacher compromise the integrity of the academic course work?

Looking at his OSR every grade he’s been in since who knows Grade 7 he’s had a problem completing assignments. He always waits till the end of the year to do anything. And then why eventually happens is he puts in a lot of effort sounding familiar sort of like the earlier kid ..puts in a lot of effort at the end and the teacher ends up passing him. Okay fine. So that Special Ed. teacher comes to me and goes “Okay if he even comes to your class in the next two weeks can he get a 50%? This is a kid who for the better part of he year had a 5% Five % pulled it up to a 28% after I eliminated his sports so he had some improvement. All he needed to do was hand in all his assignments in good manner which he said he was going to do and he’d get time to use the computer and do all sorts of stuff but he just wasn’t handing it in. And then you know the impression I got was you want him just to show up to my class and me give him a 50% And this is one of those instances that upset me a little because I know his teacher wants to become a vice principal.

And so he mentioned this in passing as we were passing the mailboxes in the teacher work area ...I just looked straight at him and I said “No,” He hasn’t done the work in my class. Fifteen days he’s missed twenty five. He hasn’t put in the work, he hasn’t come to see me at lunch he hasn’t done this What more can I do?”

(Interview January 25, 1997, p. 138)

Faced with handing the student a passing grade, Joseph chooses not to compromise. For him the student’s school history and consistent minimal effort in his science course reflect apathy and indifference. Frustration mounted as Joseph saw what he felt were students taking advantage of the system. Although he does not yet have a developed understanding of the nature of learning disabilities, he works diligently with students to help them be successful. He began to see how the structures of special education tried to fit the program to meet the students’ needs. The problem was that the word “modification” had no stable meaning for him. In modifying his program for students in
his class Joseph felt he was diluting the program and deepening students' learned helplessness. He was also overwhelmed by the paperwork.

Oh my goodness. The educational student plans for some of these students, I just can’t...to think that, in my class potentially, this is just one class, half of them are identified for some reason or another. The gifted ones, fine, they have to be more stimulated and then you can give them all the extension parts of the curriculum that’s fine. But a lot of my gifted students didn’t ask for any modifications. They say, “Mr. Lam, we’re finding it a challenge enough. Don’t modify the program.” Fine, you know, great. But some of the other ones... giving teacher notes, okay, so I like that cause it forces me to make notes. Usually, I don’t, I’ll just type it up on the computer. Okay this is what I have to cover and I’ll write it on the board. But now that I actually have to sit done and write up the notes and stuff, it’s a good exercise. But when to give out those notes. If you give them at the beginning of the class, the student dozes away and doesn’t pay attention anyway. If you hand it out at the end, you lose them in the beginning. And in some cases you’re giving notes to students who aren’t going to read them and they’re not going to care about them. And for these students it was really tough, because I looked at them I go, “It’s an open book test. I’m giving you notes in order with date stamps on them, color coordinated and you’re not even going to put them in your [binder]? You’re just going to throw them out?” And that upset me...and it was a lot of extra work, I thought, to do that.

(Interview, January 25, 1997, p. 122)

Joseph comes face to face with disaffected adolescents whose school learning profiles include time spent in special education programs that may or may not have benefited them. At this point in his first year teaching he sees the student as the problem and outwardly this might be the case. Behaviour, disengagement, and how the school system deals with these students hides the more fundamental question of how and why did these students gave up on school learning in the first place. Often adolescents with learning difficulty are confronted daily with work that they cannot do.
Learning disabilities have been referred to as invisible because they are not apparent to the naked eye. There is no wheelchair or hearing aid to signal difficulty with navigating one's way through the school world of learning. In part because of the inconspicuous nature of these kinds of learning difficulty, those who have significant problems with the printed word or with the processing of oral language or memory just come to believe they are "stupid". When forced to do tasks that call for skills which they do not have, esteem is lost and acting out behaviors result. The system and society could help by honoring the range of human strengths and weaknesses which we all possess to varying degrees. Some of Joseph's students appear to have given up on school and on themselves as learners.

Don't worry about the curriculum. It went out the window the first week of class. As for this group. They are a bunch of youth thrown together for the sole purpose of passing a science course. That's right! Our school has this course for those kids which don't seem to be able to pass any other science course. If they can't make it anywhere they are sent to this class. It's sad really. There are some in the class that want to learn about their environment and stuff around them. They want to argue, go outside and, get dirty, and have fun helping others. Then there's the group that just wants a place to socialize...to vegetate, to unwind and just do whatever they should. Lately everyone has been in the former category. The work they have been assigned is practical and I haven't been teaching per se. They've quickly realized that if the work isn't done I'm not going to keep after them 25 classes and they are still coming and asking for homework. It's really kind of funny. The reason I'd be hesitant in taking the group out is that the social skills of these kids need a lot of attention. Some appear fearless and have little regard for the safety or feelings of those around them. I read on one of my placements that these kids are prone to crime or at least dropping to. I'd be worried about the safety of the group and besides, the age range is from 15 to 20 and most of the time a vast majority of these kids act lower than 14 (E-mail November 22, 1996, p. 99).
At the end of our correspondence and conversations together Joseph identifies the special education teacher on his staff and the resource room as the thing that made him the most angry throughout his induction year.

More than anything, the most irritating thing for me is the resource room and the Special Ed. teachers. It’s the most irritating thing for me. We were at a staff meeting and talking about destreaming for some reason because destreaming is coming back. So we’re in there and the teacher’s saying “Okay when you’re writing your final exams you have to write three exams, one for advanced one for the general one for the basics.” So then a teacher outs up her hand “Excuse me I teach advanced, generals stuff and the Minister says its two separate contents altogether but the way I’m teaching it’s merged, more of the advanced stuff, but it’s merged. Are you telling me I have to do three sets of exams? A teacher puts up their hand, “I teach the grade nine content and it’s all the same. Are you telling me I have to write an advanced, a general and a basic?” And he said ‘Well I can’t tell you how to teach your course -- politically correct statements “We can’t tell you how to teach your course but you know there are some [students] that are more advanced more general and more basic. And after this year there aren’t going to be streams anyway. It’s up to your discretion as to how you want to test them. So that teacher brings up a point. So I know this is going to happen in my class. These three kids get a 74, one gets a 74 advanced, one gets a 74 general and one gets a 74 basic. But it’s grade 9 destreamed - it’s just 74. When parents come in they’ll say “Why does my kid get a 74 and then these kids....”

(Interview, December 14, 1997, p. 242)

Most North American schools are mainly bureaucratic structures that are microcosms of a larger society that has a tendency to quantify everything. Learning is reduced to an average score and many are excluded from full participation in society based on these “measured lies” of standardized test scores and the bell curve (Kincheloe et al., 1996).
Principle of Allocation: Caring for the Teacher Self

*Principle of allocation: the idea that an organism has a limited amount of resources (especially energy) to draw from and must make tradeoffs in allocating them to its different life functions*  
(Adapted from Isaacs, Daintith, & Martin, 1996)

Joseph began to realize the importance of personal boundaries. Like many in the helping professions, the nurturing and caring of others has no bounds. There is always work to be done. But who nurtures the nurturer? Joseph begins to realize it is important for him to maintain outside interests and in doing so renew the energy he will need for the demands of teaching life.

In our last talk I think I mentioned how much I enjoy my nines...well they continue to keep me enthusiastic about every day they are really into performing and enjoy the latitude they get to express themselves....I may be spoiling them though because I feel they have an endless supply of energy and for me to keep them in the manner they have been accustomed is energy draining. (E-mail October 14, 1996, p. 88)

I can only expend so much energy , there’s twenty-five other kids in that class and I would love to spend as much time as could with him but I can’t...and so I don’t bother maybe checking up as much as I could have or things like that. (Interview January 25, 1997, p. 137)

I guess I could try and make every lesson amazing but you know that takes just so much energy. I realize that I really need some time for myself. It’s about your priorities. I’m taking some time for myself. If I stay now, if I stay at he school at least until 5:00, I won’t take my bag home. Leave it at school. I’m not taking home as much with me which is nice. (Interview December 14, 1997, pp. 227, 228)

We sense that self doubt abounds even though others see Joseph as a committed teacher. Hansen (1995) suggests that for the teacher who some to teaching as a vocation, doubt and commitment go hand in hand.
I think I really belong here those people around me keep telling me that I do...you’d think it would be settled in my mind but there are those days when I honestly think I could have done it better. The notion that I have to be perfect every class still hasn’t left me even though I know I’m not perfect. In a way I hope it never does leave me I know from listening to some conversations that he kids know it’s my first year teaching and for the time being seems to be a plus because I think they appreciate the effort I’m going through. Early in the year some of those ones in the eleven enviro even said they couldn’t believe it was my first year because to them I could handle the difficult situations in class. They really liked and enjoyed all the activities. Let’s see if they say that in a few weeks/months. (E-mail October 14, 1996, p. 89)

Joseph expected a lot from himself as do most conscientious teachers. “The persona of perfectionism” can lead to “competence anxiety” (D. Hargreaves, 1982, p. 149). This dynamic is exacerbated when teaching performance becomes detached from personal feeling (A. Hargreaves, 1994). Fragmentation of teacher self has grave repercussions for school culture. In collaborative cultures teachers reveal much of their private selves. Teachers become friends as well as colleagues -- but most teachers do not work in collaborative cultures and doubts cannot be aired nor problems shared -- the cover story becomes one of the perfect teacher. To confess or confide personal difficulties is to betray signs of incompetence, inadequacy or unsuitability.

Joseph has spoken to colleagues about leaving teaching altogether. Apparently he is not the only one considering other career options. He talks about other committed teachers who are contemplating leaving the profession.

These are people I know. One is my mentor I talked about last year. Most see it as an attack upon their dream to help people others and want to make the best out of a situation they see as getting worse. Most are young enough and can see themselves exploring other options they had when they went into teaching. Others find that since they started
teaching they have had to fight both the public and now a popular government both of which appear to be condoning the dismantling of public education.

I'm finding it draining as of late to justify my career choice. This deliberate confrontation with our government indicated to me what it might be like in the coming years to fight for resources in an environment which will be exceedingly non supportive. I'm really doing a self assessment and I guess like every day of my teaching career preparing for unforeseen possibilities.

(E-mail November 9, 1997, p. 211)

Certainly most of my friends think that I will stay in teaching. They say if there was ever a career teacher out of the group it's probably me. Now I look and go “Well this year what are my options, just in case? What can I do?” I am actually thinking of applying [to medical school] just to see...If I get in it's an option that'll I'll exercise. I don't know if I'll have the money but it's something I'll consider seriously.

(Interview December 14, 1997, p. 255)

Joseph's experience of induction mirrors that of many new teachers. Self-doubt begins to manifest itself as Joseph experiences tension between aspects of self. Despite this self doubt we witness a growing confidence in his abilities to deal with student discipline and to resist the bureaucratic demands of the special education department, school administrators and poorly conceived ministry directives. Joseph embodies a proactive stance toward curriculum by contributing lessons and articles to both colleagues and science publications. His tacit understanding of the importance of relationship and response-ability are manifested in his interaction with students in both formal and informal settings.
The "Alchemy of the Classroom"

Connell (1987) describes the complex interplay of intellectual, emotional, intuitive, and social processes between students and teachers as "the alchemy of the classroom":

For all the research and talk about schools, getting people to learn remains something of a mystery. It is certainly an extraordinary complex business, an interplay of intellectual emotional and a social processes so intricate that it virtually defies analysis. A great deal of what teachers actually do in their time in the classroom floor is based in intuitive knowledge and instant reactions, not on formal plans. And when you get it right, when it does work really well, it is a most exhilarating experience. People who have not taught can have little idea of what it is like to have taught well, to be buoyed up and swept along by the responses of students who are really learning. One reaches for metaphors: Chemical reactions, currents, setting alight, taking fire. But however difficult to describe, let alone explain, the experience is a real one, and it is something that most teachers, in whatever part of he education system, have at least some of the time. (pp. 126, 127)

Alchemy was both an empirical art which sought to transmute base metals into gold or other precious metals, and the theoretical science that explained and guided this effort. Alchemists were on a quest for the Philosophers' Stone which was thought to cause the transformation of these metals into pure gold (Von Franz, 1998). He later linked the processes, symbols and texts of alchemy with a psychological transformation coming into selfhood. Teachers new to the profession, undergo a series of critical transformations as they come into initial contact with students in their classrooms, the politics of school culture and relationships with other educators. The emerging teacher selves are subjected to the influence of these encounters. No one factor determines beginning teachers' success during their induction into the profession. Rather, teaching is a "complex and personal phenomenon...informed by personal and professional
background, experience, perceptions, attitudes, beliefs and goals” (Cole, 1990). Teacher identity, for neophytes, can be described as a tension between the expected desire and the experienced (Provenzano, McCloskey, Kottkamp, & Cohn, 1989; Weber & Mitchell, 1995). This tension is evident throughout both Joseph’s early teaching experiences. His core personae of Shaman/Healer, Tutor/Coach and Scientist/Performer appear in context as Joseph responds to both relational and bureaucratic demands made on his teacher self. Like the Warhol inspired image that introduces this chapter, these core personae then spilt off to become what Nias et al. (1989) have termed “situational selves”. Joseph’s core relational, responsive and resistant teacher selves personified in the Healer/Shaman, Tutor/Coach and Scientist/Performer are being severely tested as he faces the trials and contradictions of the first year of practice.
Chapter Eight:

Reinventing the Self: William’s Preservice Teacher Education

Stone works with you. It reveals itself. But you must strike it right. Stone does not resent the chisel. It is not being violated. Its nature is to change. Each stone has its own character. It must be understood. Handle it carefully, or it will shatter. Never let stone destroy itself. Stone gives itself to skill and to love. (Stone, 1961, p. 48)
Introduction: “Thou Art a Priest Forever”

At thirty six years of age, William graduated from the same faculty of education as Joseph and myself. A brief meeting with the chief cleric of his diocese a year or so earlier had marked his exit from the priesthood. William had been exiled from the security that this diocese provided for the obedient members of the community. William’s energies, previously give over to the parish ministry, were redirected into acquiring his certificate to teach high school. In the following chapter William’s stories about childhood and schooling provide the backdrop for his stories of self as a beginning teacher.

Genesis: Becoming a Teacher

In rereading William’s recollections of his early life experience, I gained insight into how family, school and church may have shaped his ideas about his teaching and learning. Doing well in school was linked to wanting to please both secular and sacred powers. As William explains below:

It [learning] was also tied very much with the church. The idea that the church and the school in those days, were very close together. My mother, because my father was not a Catholic, my mother was able somehow to connect the two maybe not in a good way if you look at it now, that you know, “Well if you do well at school, you know you are pleasing God too.” So you know you always wanted to please God. Please God and Mummy.... Fortunately we did well. I’d hesitate to think of what might have happened if we hadn’t done well. (Interview June 5, 1996, p. 19)

Through his early familial experiences William came to appreciate reading. He described his composure during that traditionally anxious time of the school year when children bring home their report card.
Neither of my parents finished high school. My mother I believe left in Grade 11, during the war. And my father I think my father may have gone to grade 12 but I'm not sure. But both of my parents had a very high regard for education. My parents, my mother especially, was a voracious reader. My father has become a voracious reader but he wasn't when I was a child. He hardly read at all. He didn't have time. Neither did my mother but somehow my mother made the time. So I think I saw through them that reading was an enjoyable experience. I think the other reason that we came to love school was that when we would come home with a report card, it didn't, I don't think it would have mattered... Whatever came across the table was good for them as long as they knew that we had worked. And they knew we had worked. You know? And so I never brought a report home that I was petrified of what was going to happen, so I never, I also never developed any kind of fear or trepidation of going into the school. I was supported at home, I was supported in the classroom, this was fine. (Interview, June 5, 1996, p. 18)

Like most prospective teachers, William's own teachers gave him his first introduction to classroom teaching (Lortie, 1975).

But I remember in grade one, one of the teachers asking me if I would go down and help her teach the kindergarten kids the beginnings of reading. And I remember at the time thinking that was really neat. And went down for several weeks with her, about once, there were a few of us that would go down about once a week. And we'd read, essentially read to the little ones... And walking away from that experience thinking "Yeah, I'd like to do this. This would be okay." (Interview, June 5, 1996, p. 7)

William attended a prestigious religious boys school where his enthusiasm for what he then knew teaching to be was dramatized with the spectacle of the liturgy and other religious duties.

I was sent to the...school which is a very intense Catholic experience. All that energy, the teaching energy, I guess, got re-directed into the Church because we spent so much time at our religious duties whether it was singing, mostly singing and choir, of course but also serving masses and just the whole religious thing took over. And I guess what I did was I translated that whole desire -- when I look at it now in all honesty, I think it was not just a desire to be able to teach. I think when I look at it now, and I hate to admit this, but I also think it was a desire to control, I think that was in there. And that's part of it, that I will talk about later, that the teacher you fear to be, that desire to be able to have some sort of authority over people I think was there very
young. And it translated itself, as I say, through interest in the Church....
(Interview June 5, 1996, p. 8).

William's desire to have control over others is also acknowledged as a force in early in his life. As Adler (1929) argued, birth order may be one of the major childhood experiences that influences how an individual creates a way of life. The youngest of three children and the only boy in his family, William admits that, as a child, he felt disempowered and recognized a need to assert himself.

I think a lot of it came from the fact that I was the youngest child in my family, I was also the only boy in my family. So there was an opportunity to exercise some kind of power which...I didn't feel that I had. So it was great to be able to have all these little kids that, you know, all of a sudden I was slightly more important than they were, at least in my own eyes. So as I say, but I think that all sort of translated into more the religious aspect. In school too, you have to go through auditions to get into the school. And when I hit Grade 5, Grade 6, I'd been in the school since Grade 3, I again one of the teachers asked a few of us to help with the auditions. And that, I remember at the time, it reminded me of that whole experience with the Kindergarten kids again, because here were kids that were coming in who were younger than I was, that I was able to have some sort of authority over -- at least in my own really warped eyes.

As I say, it's not something I'm proud of now but...I'm not even sure at the time I realized that's what it was but when I look back on it now, I can see that there was always some kind of fulfillment involved with having people that did not know as much as I did.... And as I say, it's not something I like to admit but it played a part. (Interview, June 5, 1996, pp. 8, 9)

Exodus: William Leaves the Priesthood

Like other teachers new to the profession, power, control and discipline will be reoccurring themes for William throughout this induction year. His departure from the priesthood denied him the power to carry out his priestly duties which included saying mass and administering the sacraments. His own experiences as a priest and
confrontations with the power and control of the Church hierarchy prompted him to rethink his understanding of authority and its role in preaching and teaching.

So when I decided that I could not stay in the priesthood, it seemed natural to me. Well, that's where you go because you can still do the same work. For me it's a religious term I suppose, but it's a vocabulary I'm comfortable with, so it's a ministry, it's a form of ministry, teaching. And in the history of my own tradition, certainly teaching has always been considered a ministry, and St. Paul refers to it. So I guess even though I went on a different path, the desire to teach never went away. And what I feel good about is that as the years went on, and as I learned to work with people, there was no longer the desire to dominate or have as much power (Interview, June 5, 1996, p. 3/4).

In recounting his decision finally to leave the security of the seminary, we see that William's understanding of the role of authority and control has shifted.

The leaving behind of a lifestyle that I knew, that I was very comfortable with after eleven years, that was very traumatic. But no, for me, perhaps one of the great threads of continuity, well maintaining my faith, which was the most important thing. And this other part of, well I can continue to have an influence in people's lives. And I think that's a better way of looking at it now. I don't consider teaching so much having authority over others as it is having an influence. And that influence can be for good or ill. And I am much more comfortable with that now. (Interview June 5, 1996, p. 11)

The "Call to Teach"

Hansen (1995) suggests that “an individual who is strongly inclined toward teaching seems to be a person who is not debating whether to teach but rather is contemplating how or under what circumstances to do so” (p. 9). This is apparent as William recalls his childhood deliberations about his vocation in the world.

I remember as a kid the two choices were: “Will I be a priest or will I be a teacher? Will I be a priest or will I be a teacher?”
And then when I went into the seminary, the choice was “Do I go into the teaching group, or do I go to parish ministry?”

I think when I seriously considered becoming a teacher was more toward my time in university and at that point, it was a real dilemma for me, should I be a teacher or should I go into the priesthood. And right up until my third year... it was still a dilemma. And I can remember phoning...to the Faculty of Ed. and getting information and then going back to one of the priests and saying “I was thinking of doing this.” And he said, “Well you can do that if you want, but you know you’re going to be a priest anyway.” And so I put it all behind me and for better or for worse, I put that out of my mind. I just figured “Well that’s not going to happen. I’m going to the seminary. My life is also sort of nicely plotted. I’m never going to have to worry about anything again.” And I let the teaching go. In one sense I let the teaching go. But in the priesthood, I mean every time you got up into the pulpit, you were teaching. If you were doing your job right, you were teaching. Because you had to figure out a way to be able to communicate whatever the message was that you wanted to get across in a creative way, in a way that was not going to put people either to sleep or disinterested. And that was a real challenge and that was probably part of the priesthood I liked more than anything else. That it was always, “How do I figure out a way to put, you know old wine into new wineskins,” I guess. And I liked that, I enjoyed that. (Interview June 5, 1996, pp. 8, 9)

Vocation is derived from the Latin root vocare meaning “to call” (Hansen, 1995).

Disposition implies a natural tendency or inclination toward something. A vocational disposition was often associated with selfless devotion and the religious life. A more secular use of the phrase suggests that a vocational disposition has “social rather than purely psychological origins” (Hansen, 1995, p. 5).

There has to be purpose...It’s not purpose, that’s the idea, that’s not the word, it’s how one finds meaning or creates meaning. And I think, for many of us the meaning comes through interaction with human beings. For some people it isn’t, But I think for teachers, for most teachers, I think it is (Interview, November 3, 1997, p. 171).

Vocation is strongly tied into a sense of personal agency which suggests purpose and direction in one’s life. Vocation implies a sense of being able to contribute something of the self to the world and in doing so create meaning and purpose in communion with
others. During his practica, William meets teachers who also see teaching as a vocation. He tries to define for himself the difference between having a career and having a vocation.

There's a difference between having a career and having a vocation. I mean the man up here at the Collegiate I think had a vocation — has a vocation. He's always willing to explore the possibilities within the career because that's how vocation is expressed. But if you only come at it as a career, it's not the same as a calling. A career is something I'm not sure even how to articulate it but I do know it's a different thing from a vocation. A vocation is a constantly evolving calling. A career can become stagnant. You can still draw your salary and you can still go in to work and you can still do your job but I'm not sure at that point it's a calling anymore. Or maybe you've stopped hearing what it is you're being called to (Interview, June 5, 1996, p. 32).

Although, career and vocation are not necessarily mutually exclusive, vocation, unlike career, is closely tied to one's sense of identity and personal fulfillment (Hansen, 1995). This “call to teach,” however initially inchoate, is shown evolving in William's recollections of his parents and teachers.

I can honestly say that I don't remember having a teacher in all the years through to Grade 13 that I despised. As I knew so many people who did. Like there was always something about them that was redeeming and for the most part, they were pretty good people. Probably the one that most affected my life would have been my high school history teacher that I had for, I guess I had her for two years. History was interesting but it wasn't a passion. She got so excited herself about her subject that she was able to get our class excited and she was an incredible woman. She was a chatter box beyond belief and could drive you crazy, easily. But there was that passion, that love of the subject that, it almost a frenetic pace that she took things with, at I should say, that she made me love history. If you can get really excited about this, then maybe there are other things in life too, about learning, that you can get excited about. And I don't remember an awful lot about that course per se but certainly remember her. (Interview June 5, 1996, p. 12)

Unlike a religious vocation where the role transcends the incumbent, the core of a secular vocation is the “centrality of the person who occupies the role” (Hansen, 1995, p. 11).
William recalls the person rather than the details of the subject matter itself. Given this understanding, substitute teaching becomes an oxymoron. Teachers are not interchangeable (Hansen, 1995) and the person of the teacher is key to students' growth.

William attributes having learned self discipline to one of his teachers.

*I think back to the ones I had in the early days.... She started teaching there in 1936 and she's still there.*

*Again I don't remember an awful lot of what she taught me but I do remember that she taught me discipline -- self discipline which I still hold to be probably one of the greatest gifts that any teacher ever gave. Because as a result of that throughout the rest of my life and it started young, I had an idea that you don't have to do things in a haphazard way, you can do things in order, you can look through things. And probably appealed to what was natural in me...but it made a big difference in terms of as I went through school (Interview June 5, 1996, p. 15).*

William's understanding of discipline and its role in teaching and learning will resurface in his encounters with students.

The Sowing of Seeds

Much of the pedagogy that new teachers acquire finds its origins in their own schooling (Knowles & Holt-Reynolds, 1991; Lortie, 1975). Some of what is learned in our own school experience serves us well in practice. Other learning must be accessed, examined, rethought and discarded. William credits a math teacher for modeling patience.

*I can also remember my math teachers. Well, I had one math teacher all the way through high school. And I was not good at math. I mean there is very little about math that I remember besides how to add, subtract, divide and multiply, but don't ever ask me for coefficient or anything else.*

*He had infinite patience, Mr. Finchly, incredibly infinite patience. And that has made a big difference in terms of when I go into a classroom and*
I've been teaching music or particularly music theory, which to me is, "What do you mean you don't understand music theory?" I've reminded myself of it when I've gotten into those situations where a kid just cannot see the forest for the trees. And neither did you and somebody had infinite patience and you managed your way through all the way to Grade 13.

(June 5, 1996, p. 13).

New teachers come to teaching having already served an "apprenticeship of observation" (Lortie, 1975) throughout their own schooling. As Tardif (1985) shows, a year of preservice teacher education has little impact on a teaching career and may actually be a "growth-inhibiting experience". Personal histories have "predictive value" and emerge as powerful forces that shape teachers' pedagogical decisions (Knowles & Holt-Reynolds, 1991). William cites a sense of humor, passion and love of the subject, infinite patience, and self discipline as a legacy from his own teachers. When asked what character traits he brings to teaching, he replies,

"I think a sense of humor. I don't know how I've been able to, or where it came from but I always had a reasonable sense of humor and could find the humor in the strangest of circumstances....I think on a more practical level, or is it practical? A love of learning, a passion for learning, especially for the subjects that I enjoy -- theology, religion, music, history, English. So the classical arts -- Latin. I think also I am a patient person and somehow I can see the good in almost anyone.... and I approach most people, so that obviously includes the kids, as unfinished products that I don't expect them to be completed models. Because I certainly do not see myself that way. There is always the hope that there's going to be further growth."

(Interview June 5, 1996, pp. 16, 17)

William sees himself as a life long learner while teaching and learning are regarded as dynamic processes in which the teacher as well as students engage. In authentic learning, both teacher and learner create meaning in their encounters with each other (Moustakas, 1973). Authentic teaching and learning come from the depths of the self. As Moustakas (1968) suggests,
To stay alive as an individual it is essential to keep in touch with oneself and to be aware of inner feelings, ideas, and shifts in perception. It is necessary to recognize, sense, and know one’s response to life and, in spite of the forces that would diminish and reduce one’s sense of self, to stand uniquely present, not becoming detached, shrewd, calculating, narrowly objective, but remaining open, continuing to feel, explore, and discover one’s self as a spontaneous, receptive being. (p. 27)

**William Confronts the High Priest**

William is forced to reinvent himself when his own learning as a priest was ended by the senior cleric. Like Moses he sought release. Unlike Pharaoh, this freedom was willingly granted, even imposed, by the chief cleric.

William is exposed to formal teaching during his years in the seminary. This experience shapes his early understanding of what teaching is and especially what it is not. A bright and capable theology student, William is asked by a well-placed senior cleric to teach at the seminary while continuing his own studies. As he came to know his students, William began to feel uncomfortable with how he was being asked to teach.

He realizes that teaching as indoctrination would be harmful to young seminarians.

...when the senior cleric asked me to go away to study and to come back to teach at my seminary, I was a little intimidated at first. I was very flattered, I was very intimidated. And as the time got closer for me to go away and I began the studies and got myself into the process, I got very enthused about it. And I suppose when I think of it, I never really thought of it this way, that was the trigger for having left the ministry because I realized that I was being asked to teach in a way that was going to be damaging to a group of young
men....I was being asked to provide an ideology for them where I felt it would be far more liberating for them to come up and work and struggle through their own ideas. Not to say that it ought not to be your job to teach what the church teaches. Yes, but always within the context of allowing people to debate, discuss, and possibly come up with better ideas. Which is not impossible. But of course, always teach what the church teaches because you have to have something to work with. Just like any other subject I suppose....So that's where it's gotten me to this year.... As I say it was very natural decision on leaving the active ministry to go to this, it was very natural decision. (Interview, June 5, 1996, p. 10)

William sees his decision to seek accreditation at the faculty of education as an opportunity to free himself of the restrictions imposed on him in the seminary. He is aware that he would have been complicit in perpetuating the church's "pedagogy" if he chooses to obey. He is asked to teach young seminarians without the critical dialogue.


I was continually surprised by some of the priests I encountered in my elementary and high school years because many seemed so rigid, angry, and ashamed --- broken in devastating sense. Something of their humanity had been maimed or destroyed. I saw this not critically, but as an abuse and as a warning for myself. How did this destruction happen? How did one avoid the pitfalls? How could one love and serve a church structure that reduced so many of its priests to service in fear, to a kind of macabre cloning, to life under the heavy yoke of the lockstep? These men spoke of those in positions of power with a humiliated kind of subservient fear. The men who became priests for the title, the prestige, and the power obtained exactly that and nothing more. The real power, which is spiritual, was missing. It was as though these people had a kind of life, but little spiritual life. The ones who retained some semblance of humanity and spirit paid dearly by being broken, either through their own weaknesses or through some institutional humiliation or something worst of all, through the mauling of the "people of God." (p. 137)

Even though "thou art a priest forever” William decided that it was time to look for other settings in which he could live out his calling.
When I left the ministry and I was almost finished, I had about a year's work left on the Ph.D. and I didn't know how I was going to get into my university work. And so I took some courses at the faculty of information science just to get my computer skills and that up. And the idea of actually going into information work and spending the rest of my life at the computer was... abhorrent... abhorrent.... There was nothing else that I considered seriously [outside of teaching & the priesthood]. (Interview June 5, 1996, p. 14)

In a ten minute meeting with the senior cleric at the diocese, William outlines his discomfort with the way he is being asked to teach and openly admits grappling with his own homosexuality. He urges the cleric to acknowledge that many young men in the seminary are struggling with many issues including their sexual identities. William wished to use the wisdom gained to help others.

*With reference to my own “suffering” growing up, I do not want to appear melodramatic. In my case, it wasn’t so hard since I went to the choir school where homosexuality was not uncommon in a British boys’ school kind of way. The real awakening and trouble emerged in seminary and especially after priesthood. Nonetheless, had I been exposed in a more positive way to gay men and women throughout adolescence, I think I would be a much different person today -- I’m not sure for better or for worse -- but certainly different. (Correspondence, June 13, 1997, p. 135)*

For William, the freedom to discuss homosexuality in an open and honest way confirms that he views teaching not as indoctrination but as a critical dialogue.

This orientation does not sit well with the authorities in the diocese. William’s meeting with the church authorities resulted in his leaving the priesthood of his own volition. The senior cleric’s final shot at William that day was: “If I had known what you were, I wouldn’t have educated you”. William was a thing, no longer a person.

Daly (1973/1985) suggests that “negative judgments upon homosexuality stem from a patriarchal social system which has a vested interest in the nuclear family as the
only 'legitimate' life-style. In a post patriarchal culture, the labels 'homosexual' and 'heterosexual' if retained at all, will be value free" (p. 36). But we are not yet there.

Despite historical evidence of homosexuality within the Church hierarchy, the Church continues to see this sexual orientation as deviant and morally corrupt. Writing about his own studies in theology, Father Aelred (1989) provides the following summary:

Indeed as I now know from extensive study, the church has always had some undoubtedly gay priests since the time of Christ himself. We truly were and still are, everywhere. This discovery gives me immense confidence and reassurance. Prominent clerics who had a homosexual dimension in their lives include popes (John XXII, Julius II, Leo X, Cardinals, John Henry Newman), bishops (Saint Louis d'Anjou of Toulouse), abbots (Saint Aelred of Rievaulx), Priest-poets (Gerard Manley Hopkins), and many more whose sexual orientation has long been suppressed by our ecclesiastical historians (p. 171).

Wanting to finish his studies and needing closure, William finished his Ph.D. and graduated Summa Cum Laude. William reveals:

*His [the cleric's] one note of compassion was to ask if I would have sufficient material resources to support myself in my altered state (pun intended). Since I did not want any of the Church's financial support, I never learned whether or not he was making an offer. (Letter, June 13, 1997, pp. 134, 135)*

Being a teacher is not the same as teaching in a school. In the same way being a doctor is not synonymous with working in a hospital (Hansen, 1995) and being a priest is not to be equated with working within the Church hierarchy. Having divested himself of priestly duties, William decided to apply to the faculty of education. "When you can say 'No' to the institution you can begin to say a clearer and more effective 'Yes' to real
movement in the world, your movement..." (Daly, 1968, p. 39). William struggled to maintain his integrity:

...what is probably most important to me is that you don't lose sight of your principles. My decision to leave the active ministry was very much involved with the notion that we were not being faithful to the fundamental raison d'être for the Church. It is one of the reasons, as I say, I have difficulty with the Catholic school system... If we confuse the gospel values with human agendas or agendas I should say, then we're going to find ourselves in a position where we are constantly compromising principles. And so therefore, I can't, I couldn't do that. I have no desire to be the conscience of anybody else, but I do want to be able to maintain my own conscience. (Interview June 5, 1996, p. 35)

Fear of Blindness

William already has some notion of what teaching is for him. These understandings have been formed over time through his own schooling experiences and through working with others during is time in the priesthood. His understandings continue to shift as he is exposed to varied school and classroom settings throughout his practica.

The practice teaching sessions also sensitize William to the workings of school bureaucracies. He comes to learn firsthand the many forms of office work that distract teachers from the real work of teaching. The accountability structures of school bureaucracies figure prominently as one of the themes early on in our correspondence.

I'd never been in a school environment, a bureaucracy that was so overwhelming, really overwhelming. The attendance alone took, I'd say the first ten minutes every class...you just wrote it off because first you would take the attendance and then you would have the attendance for the day before to decide whether or not you would admit the ten kids that are in your class who were not there yesterday but didn't have admit slips and then you'd have to send them down to the office to get admit slips[laughing] And then they'd
come back and they'd interrupt the class to give you the admit slips. And I just couldn't get over it. And there were just a barrage of interruptions always going on by the P.A. system. It just drove me nuts.... I had never seen a bureaucracy like it. And then at Ellison Park Secondary it was sort of a happy medium.... The attendance was done but that was about it. You know, nobody ever interrupted. I felt very comfortable with their bureaucracy. It was nice to know it was there, it was nice to know that there was a substructure. But no more than that.... It wasn't intrusive. (Interview, June 5 1996, p. 24)

Teachers' experience with the bureaucratic structures of schooling has been the subject of much educational research. McTaggart (1988) suggests that it is this bureaucratic rationality that is in large part responsible for the isolation of teachers and the erosion of what could potentially be a growing learning community.

Bureaucratic structures undermine relational knowing (Hollingsworth et al., 1993) by privileging objective knowledge and in doing so, devalue what and how teachers know. But William has a strong sense of who he is as a teacher although his understanding will continue to grow and evolve as time goes on. As he says:

...I am the kind of teacher that believes that a kid, a human being, is more than the sum total of what they know or what they do. You know, it's far more important that all of those things come together, that they're integrated not added. And my job is to try and help them, it's not my job to integrate it for them anymore than it is anybody else's job to integrate it for me. I got to do it myself. But my job as a teacher is to somehow to be able to facilitate that. (Interview, June 5, 1996, p. 30)

William sees himself as an enabler and not a gatekeeper. He does not subscribe to the transmission model of teaching but rather sees his work as facilitating the growth of others as full human beings. He tries to create a learning space free that is free of inhibition.

I believe that kids are in process that they're not finished. And that means it's important that they trust me, that I can help them with that. There can't be
any sense of duplicity on my part or just looking on them as part of the job. I hope that never happens. That's part of the teacher I fear to be. Also the teacher I am is one that tries to create a safe place for kids. ...Safe in that I don't want them to feel intimidated or fearful when they come into my classroom. (Interview, June 5, 1996, p. 31)

Teachers' self awareness and openness to the rich and varied life of the classroom is closed off by the bureaucratic demands of the system. When patience, time, and energy are rerouted into insignificant and menial tasks, teachers can become blind to the real work of teaching. Even more disconcerting is that we may not be self aware enough to counteract our eventual blindness

I don't want to be the kind of teacher who stops learning. I don't want to be the kind of teacher who has lost interest in his own discipline or disciplines. I fear being a judgmental teacher. I also fear being the kind of teacher that will slot a kid and keep them in that slot and not permit them.... And that implies a certain blindness -- I fear becoming blind, that a kid may actually be progressing and I have predetermined that they will not progress. That's probably the greatest fear because that's one that you don't -- it is blindness that you are not aware of. And unless someone points it out to you, it can have devastating effects not only for the kid but also for you in your own development. (Interview June 5, 1996, p. 33)

Working within the scientific and technocratic ethos that now shapes education, it is easy for us as teachers to lose sight of why we came to teaching in the first place. It is easy to fall prey to the notion of teaching as the simple transmission of content regulated by tests and marks, all the while ignoring the humanity of both colleagues and students who inhabit our daily professional lives. In contrast, "authentic teaching is watchfulness, a mindful watching, overflowing from the good in the situation that the good teacher sees. In this sense, good teachers are more than they do; they are the teaching" (Aoki, 1988, p. 26).
William describes teaching using the words of the artist, language that is much closer to how teachers understand what they do. He describes his work as releasing the person within all the while working on himself too. This image epitomizes how many teachers view their work:

*I remember when I was reading “The Agony and the Ecstasy” about a year and half ago. And I absolutely loved it. And I was going through the Faculty at that time. And there is a point at which Michelangelo has a block of marble in front to him and he just starts chipping. And his students are sort of amazed at this, like what is the plan? He said. “There is no plan,” he said. “The figure is inside the block, it’s just a matter of releasing it from the block”. And I remember at the time thinking that, for me, is what education is, not just strictly education — education, but it’s what human development is about. Whether it’s mine as a human being who happens to be a teacher, or the students who are in my care, that what I’m doing is I’m chipping away at myself and the thing that is inside, the figure that is there is emerging. And similarly with the students, I’m helping, I’m not doing the chipping, I’m giving them the tools to be able to chip away.* (Interview, November 3, 1997, p. 173)

Learning to teach is never complete just as Michelangelo often liked to leave sculptures deliberately incomplete with marks of the work in progress showing. Teaching is an art; the teacher is an artist (Rubin, 1985).

The Church powers assisted and witnessed the fall of one of their best and brightest. At the end of his preservice teacher education, William finds himself in the process of finding new spaces to play out his newly emerging understandings of teaching and learning. Faith intact, William begins his journey into the school systems of the province.
Greek legend has it that the Titan Cronus, fearing he would be overthrown by his offspring, would devour each of his children as they were born. Rhea, his wife, managed to conceal her youngest son Zeus from being devoured by his father by feeding her husband a stone instead. This caused Cronus to disgorge his children. Saved from his brothers' fate by his mother's trick, Zeus went on to take his rightful place as God of Gods. (Adapted from Hamilton, 1940)
Faith Seeks Understanding

Goya's bloody depiction of the myth of Cronus foreshadows William's first year of professional practice where self preservation became all important. William's transition from the priesthood through teacher training and on to high school teaching was not without difficulty. This parting of ways between William and the diocese was in no way neat, simple, or forgiving. When asked if he had a metaphor for teaching, William replied:

And the one that for me is the metaphor for both a learner and as a teacher is "faith seeks understanding." Somehow there's this idea that I as a created being of a divine maker, my whole purpose here on earth is to come to the understanding of what this is all about. I mean it's not a metaphor, it's more a slogan....it's like the old, the unexamined life is not worth living. Well that's what I do and that's what I try to be able to communicate to kids. And so that's why I think there has to be some kind of passion.... Do you feel passion for the world around you? If you do, can you communicate that? That's the drive...this idea that faith seeks understanding, always.

(Interview, June 5, 1996 p. 20)

As Fowler (1981) writes, "more verb than noun, faith is the dynamic system of images, values, and commitments that guide one's life. It is thus universal; everyone who chooses to go on living operates by some basic faith" (p. 1). In this chapter we see how the images, values and commitments embodied in William's faith allow him to live out his convictions as a teacher. This was despite the threat of sabotage from shadowy authorities and the inevitable conflicts and dilemmas that dot the teacher's professional landscape especially that terrain dominated by the Church. William's experience of teaching over the course of his induction year is explored in this chapter.
Revelations: Encounters With Students and Systems

Along with the many dilemmas that new teachers must face when making the transition to full-time life in schools, William's stories contain additional subplots that reveal the political maneuverings of both the diocese and the denominational school board in which he began his career as a new teacher.

Despite the attempt by some in the school board hierarchy to provide support for new teachers, induction programs tend to be one shot deals providing a cursory overview of policy and procedures. Left to make their own way into the school systems of the province, young teachers risk being swallowed up by the very context that could provide them with the sustenance required for nurturing learning communities.

Upon graduating from the faculty, William found temporary employment in an all girls' school with a religious school board southeast of a large North American city. Early experiences in the classroom informed William's new understandings about school life.

Teaching in an all girl school has been a real revelation. In general it has been an incredibly positive experience. There have been next to no discipline problems; the girls are polite for the most part (though some of my grade nines have an attitude as big as the great outdoors!). I have enjoyed almost 100% attendance thus far and every homework assignment has been turned in by every student. This is truly a rare experience, at least in comparison to other schools from what the other teachers tell me....

I have learned that I love this age group. They are inquiring, and for the most part they do want to learn. They want to be friends not adversaries, which characterized the relationship many of my older colleagues have with their students....They're a challenge at times. For the most part they want to belong and be respected for their ideas and talents and I take great pleasure in facilitating this possibility. (Correspondence Sept. 21, 1996, pp. 45, 46)
Midway through the year, news of his leaving the priesthood was disseminated through the network of school board personnel and members of the diocese. Restrictions were imposed on his teaching duties. As a priest "on leave," William is seen to have broken the code of the church. Despite this ambiguous status, he was given religion classes to teach. His exodus is even more bitter for the chief cleric given William's promise as a young, intelligent member of the diocesan community.

William describes the price of his liberation below. In an ironic twist, the relentless effort of church authorities in trying to silence William, left other teachers who were less committed to Church doctrine free to "teach religion" in the system.

*The code states that any priest who is on leave of absence may not teach religion, apparently. As I say, I have not read this code yet. And that's a code of the universal Church, it's not a code of the archdiocese. Now the silliness of all this is that there are people who are teaching religion... we've got this woman teaching religion in a school just north of me who has left Catholicism altogether, who has left Christianity altogether. And I was speaking to her at the P.D. day and she has joined a Wicca....I don't know I hesitate to say coven. I don't want to say coven...because it's probably inappropriate.... But she is teaching religion. It makes utter nonsense, it makes no sense that she cannot be touched and I'm fair game because of a canonical thing.... I would find it very difficult to find anyone who's probably better qualified to teach religion in this board than me. And plus enjoys it and can communicate it to a certain degree. So figure there are some battles that are worth fighting, this is not one of them. (Interview, December 23, 1996, p. 72)*

Anxious but not retreating, William continued to do the best he could under the circumstances. He resented the powers that were trying to limit the expression of who he is and how he chooses to practice his faith.

*...the thing that intimidates me is not knowing what the board or the archbishop is trying to cause problems. And that intimidates me. I don't like the idea of somebody being able to play games with my career....
...there was a mass that was held my choir was supposed to sing in it-just after the work-to-rule ended...but I wasn't going to do it because the*
archbishop would never allow me [to say mass]. So when we were debating whether or not the girls should go or not, I said, “I think the girls are prepared so if you don’t mind I just won’t go.” And [my principal] said, “Oh no, I’ve been told that you’re not to go to the mass.”

...Nobody will tell me whether or not I will go to the sacraments, that’s my business. (Interview, December 23, 1996, pp. 90, 91)

“The priests of the professions of the patriarchy ignore the subjectivity and freedom of others, sacrificing them to the thing (their god, their science, their sadism) persuading themselves that what they sacrifice is nothing” (Daly, 1968, p. xxvi). The church authorities continued to wage their battle in the hopes of silencing William. A school trustee, with a daughter in the school, discovered William’s sexual orientation and his recent decision to leave the priesthood. Not knowing William, coached perhaps by the diocese, and fueled by homophobic panic, he began a campaign to have William removed from the school. There was a strong suggestion that this inquisition may have been originated in the archdiocese itself. I capture some of the details of my conversation with William.

Some trustee of the Board did not consider [William’s] his leave of absence form the diocese the central problem in having him teach for the board but rather it was his admitted homosexuality that compelled them to redouble their efforts to oust him from his position. (Fieldtext, summary May 26, 1997)

To this summary William responds:

Your assessment of the trustee’s activities in my regard are accurate in the detail they were related to me. Of course, it is all hearsay, but, given the character of the person in question, my inclination is toward belief. The priest who revealed the trustee’s behavior to me also named one of the [senior] chancellors, but again I have no direct means -- and at this point, interest, in confirming this information. (Correspondence June 13, 1997, p. 134)
William’s teaching of religion classes was curtailed. The principal was forced to replace William’s religion classes with those in other subject areas. William decided to leave the school at the end of his long-term occasional contract and returned to the “supply pool” until June. That summer found him teaching in a summer school program with another board. In September of his second teaching year he was hired by a school in the east end of the city and is assigned to three different departments within the school. William is teaching some subjects outside of the subject areas for which he was prepared. He had been told to accept these assignment for the year in case a position in his areas of expertise opened up next year. They were anxious to keep him in the school.

William’s principal tells him that she is working in his best interests by “burying” him in three departments so that he cannot easily be let go.

_My principal says not to worry. She said, it's quite interesting... she said, there are two of us that are new that are teaching in three different departments and that’s very rare. You don’t usually teach in three different departments. And she said, “You may think that this is some sort of punishment. But,” she says, “it's not.” She says, “It’s what we call burying.” Because she said, “If we were to take a new [teacher] and it’s one we want to keep at the school, what we do...” and she’s telling the truth, I believe she is... Anyway she said, “We bury you because the idea is, if you were only teaching mathematics or only teaching music, if we take you out it’s not a big deal... If we pull you out of the school and you’re in three different departments, it’s much harder to replace you.” So she says we do it for the first few years, until we make sure that everything is settled._

(Interiew May 26, 1997, p. 141)

So William was hidden like an Elizabethan priest in hiding. Inside maneuvering allowed William to stay on at the school until they could find a position for him in his subject
areas. Despite people working on his behalf to secure him a teaching position, lack of job security remains an issue for William.

Job: Finding a Place to Teach

William felt supported in this placement but was still concerned about long term employment. William begins to learn about students and the system but, for obvious reasons, job security continues to occupy William’s thoughts:

*It sounds so pragmatic, but the teacher I want to be still, I think I said before, is just employed. Like you know, it goes back to... it’s hard to get yourself into the frame of mind of what my potential is when you are held back -- the reality is you don’t know if there is a potential. And that’s something I think a lot of new teachers struggle with constantly. And you almost don’t want to get your hopes up for what you can be because you don’t know if you’re ever going to be able to have that opportunity... In a sense I think the question is unfair in that it puts an added burden on someone who just wants to survive right now.* (Interview November 3, 1997, p. 153)

William is familiar with the various identities represented by church hierarchy and but is less familiar with those of the school system hierarchies. He becomes more familiar with these status markers as he is bounced around from placement to placement. His status goes from probationary teacher to supply teacher to long term occasional status.

*I have a long term occasional. I had hoped that, should I be so lucky as to get a job, I would no longer worry about the future. In fact the opposite has happened. I am so concerned about the lack of security for someone in my position -- the lack of employer/employee loyalty one feels from the board -- that I gear my work toward pleasing the powers that be. My hope is that, in their great mercy, they may find another position for me after this one is done in May... Too much mental energy is being spent in areas that are not central to being a good teacher. Of course I do my job, as best as I can because I care about the kids and because I believe in coming home at the end of the day knowing I have done my best. It would be nice to think that once with a board*
in my present capacity they will find a spot for me if I do well. I should be worrying about the students alone and their improvement rather than whether or not there will be paycheck after May (Correspondence, September 21, 1996, p. 46).

William’s official status in the system became a source of controversy during the political protest that took place in the Fall of his first year teaching.

I was in a peculiar position being an LTO [long term occasional] during the work to rule because my union had settled with Board about a week into the work to rule... I was the only one in the whole school who was in this position so I wasn’t really sure what to do. This is a union that perhaps you will be a full member of some day and you should support them. So I went out and walked with them and they gave me a sandwich board and my principal called me in this one day and said, “It’s been noted that you’re doing this. This is very good, very kind of you but you should not be doing it. You’re a member of another union. Your union has settled, this could be interpreted as a wild cat action. You have every right and responsibility to be in the school before the class day begins. You have photocopying to do, you could be doing extra help with students, all these things. You should not be there.” “O.K. fine.” So I spoke to the head of the union at the school and she was very supportive. For about three weeks, four weeks, I guess while they were marching out in front, I would arrive with Les. He would go out and I would go into the school and do whatever had to be done. So then we ended up with a substitute teacher who had to be brought in for some other teacher. And she took to going and walking in support of the staff. And she said, “How come you’re not out in front?” I said, “Well, because I’ve been told not to.” “Oh well, we were told by the union that we should be out supporting...” and I said “Well I am, I do support them but I also have to stay here for the whole year and I have to do what my administration said for good reason that I am under a contract. You are not under a contract. You were brought in as a supply for today. I have a contract that has to be honored.” (Interview, December 23, 1996, p. 79)

A long term occasional contract (LTO) is different from being on a probationary contract, which is different form being part of the supply pool, and significantly different from a permanent contract position. Implicit in each of these classifications is a role with specific rules which limit what teachers can do. These designations also shape how they
are perceived by their colleagues some of whom choose to join the gatekeepers in their surveillance of other-ness. William risks marginalization again.

A Teaching About Divorce: Credits or Convictions?

Early on in *My Pedagogic Creed*, Dewey (1897) states: “I believe that education, therefore is a process of living and not just a preparation for future living.” He reiterates that education is not *preparation* for life but is life itself. Teachers sometimes assume, perhaps naively, that parents, students, and other colleagues share our values about schooling and goals for education. In a denominational school, these values are made explicit in religion classes. The integration of traditional beliefs into the total learning experience is touted as the defining feature that distinguish a denominational setting from public schools. One would think there might be less discrepancy between the values espoused by teachers who teach in separate schools and parents who choose to send their children to these schools...

*A parent phoned me and talked about her daughter...It wasn’t a negative phone call but it had an edge to it. Her daughter is doing poorly in every subject. And in religion she’s got about a 68 which is below the class average. The class average is I think fairly high...73. The parent said to me... “Maybe the material was a little bit too difficult.” And I said, “Well apparently not for the majority of the class who are sitting with, I think, a quite good average, 73 or 74 percent.”

And the mother said to me, “Well, is she getting a credit for this?” And I said, “Oh yes, she is getting a credit.”

“Well because I checked and it didn’t look like she was getting a credit for grade 9 in Religion.”

And I said, “Well, it’s a different kind of credit, but yeah,” I said, “she will get recognition and she can’t go to Grade 10 without it.”
And she said, "Well it would just be a waste to sit through class and..." 
How did she put it? "...what would be the point of going through all this if you're not going to get a credit?"

And I said, "Well perhaps for her faith?"

The parents and the school system have done the wonderful job of divorcing what we do from real living....

Yes, they have to sit an exam in January, but to me the most important thing is that they understand it because this is the only time those kids are going to read the gospel. And she was very concerned that I made her daughter, all the class [read it] Why did they have to? It wasn't in the...it's not in the catechism they have to do this. Why did they have to read the gospel of St. Mark?

And I said, "Well you know, Mrs. Findlay, it's like being in an English class and never reading a novel. If you're in a religion class and you haven't read at least one of the very basic documents of Christian faith and it's only 18 pages long....You know?" If they're not getting a credit, why do it?  
(Interview, December 23, 1996, pp. 60, 61)

The timing and circumstances of this particular incident disturb William's understanding of his role as religious educator. William's faith is a driving force in his teaching. This parent does not regard knowledge of the gospel of St. Mark as important as ensuring her daughter get good grades. Whether or not her daughter's religious faith is strengthened is not a consideration for anyone but her teacher. Jersild (1955) suggests that "religion if it means anything at all, has a profound and intimate personal meaning. The religious person seeks through his religion to find what to him is of ultimate concern. Religion is at least for some, the utmost in the search for meaning." (p. 96). William must concede that, despite a professed common faith, in this instance exposure to one of the most basic of Christian text is not a value shared with everyone in that school community.
If we look closely at the wider world, it should not come as a shock that students, parents, and even some teachers give disproportionate importance to appearing to satisfy requirements by earning the “numbers.” Just get the grade.

One of the most startling things I have learned...[is that] students still want to make marks the currency of their lives. I suppose I was somewhat the same way at their age, but I am amazed that this remains the driving force behind their own interest so often. I have also learned that some lessons, no matter how interesting, no matter how hard you have worked at preparation will not work for every student. That may sound like a silly observation, since I had already had that one during the practica. I think, however, that I believed once in my own class, without a seasoned veteran observing me, I would work miracles under a free rein. Surprise! Kids are kids and just like me, some things will turn their cranks and some things won't. That is just life and I had better get over it. (Correspondence, September 21, 1996, p. 45, 46)

William’s experience in the classroom confirms the pervasiveness of marks as a prime motivation for doing assignments.

On the second last day of school, again in a religion class...I gave them a journal entry that they’d redo over the holidays. It was a statement from McLean's magazine that said: “The events surrounding the birth of Jesus are nothing more than fairy tales and any intelligent person ought not to believe it’s anything more than that.” And we’d just worked out in the catechism, we’d just gotten to the birth narratives before Christmas so that worked out well. And so we had about ten minutes left in the class, the second last class before Christmas. I said: “Listen, you can take the rest of the time if you want and go ahead and write your journal response to this statement.”

“And we going to get marks for this?”

And I said -- this is one of those times I feel my patience reaching an end -- and I said [to this girl]: “What difference does it really make?” And she said: “It’s just that we’ll do much better work on it if we know we’re getting marks for it.” “But,” I said, “you see that’s the point. You should be doing this because it’s for the good of your faith. That’s why we’re doing it.” She says, “Well, yes but we would do...”

“I don’t want to hear anymore about it. Just write. And I’m not telling you if you’re getting marks for it or not. You just decide. You write your response...
and if it’s a heartfelt response, that’ll come through whether you get marks for it or not."

So she came up and apologized to me later. But it amazes me when I pass out a homework -- a short homework assignment that’s going to be marked out of five and the marked homework isn’t even back on their desks and the calculators are out figuring out what percentage it is out of a hundred. I had never seen such vicious competition in my life...I went to an all boys school and I never saw competition like this....they are mark-crazy.

...I wish they wouldn’t put so much emphasis on the marks.

(Interview December 23, 1996, p. 62, 63)

No wonder that teaching and learning become disconnected from authenticity. They come to be ends in and of themselves. Rollo May (1979) in an provocative essay on personal identity frames the issue well:

Parents nag and cajole the standouts to get those necessary A’s and these days even extra curricular interests in junior high are selected with an eye to how they will look on application blanks....

The point I am making is not simply that such pressure causes anxiety -- everyone at all stages of life has to face pressure. I am pointing out rather that the students' values are inevitably shifted to external signs. He is validated by scores; he experiences himself of worth only in terms of a series of marks on a technical scale. This shift of validation to the outside shrinks his consciousness and undermines his experience of himself. And again it is not simply that the criteria are external (we must all lie, at whatever stage, by many external criteria) but rather the criteria are not chosen by the person himself but brought to bear upon him by others, in this case parents and school authorities...learning tends to get increasingly lost behind externalized acquisition of data. (p. 44, 45)

Forced by school systems to evaluate student learning, teachers who appreciate just how complex learning is are reluctant to assign crude marks. They know that real learning can be subverted. Students will learn to play the game rather than experience the joy of learning. Moustakas (1973) captures the dilemma for teachers:

Since the child as a whole is always unique and cannot actually be evaluated, the parts become the focus of attention.... Judging grading and
other forms of reward and punishment are effective deterrents to personal growth. Soon the child begins to look outside to find out whether his expressions and productions are good. He learns to judge himself and the value of what he does by other people's judgments and ratings. When the individual and the object become one, the evaluation process has been successful. It has forced him to give himself up. He becomes his products; his products determine his worth. (p. 12)

This distortion of self is disturbingly evident in school systems. When regularly harassed by parents, though, teachers must choose whether to defend their interpretations of student achievement or to allow parental pressure to override their professional judgments.

I think you try and balance keeping on with your own ideals. But at the same time I can see it happening to some of the teachers... I can see it happening to me getting pounded by parents like this one -- getting phone calls every other day from this parent, the parent saying: "I don't understand what's happening, I'm looking at my daughter's work and she's only getting... ." Some of the teachers have given in to the extent that they give her the 75 percent, leave me alone. And she's going to find out when she gets out of school. And I have sympathy for those teachers. And I would never say "You're wrong" because you're being -- that's harassment. You're penalizing your daughter by not letting that teacher do the job. So you want her to write you a 75 grade, she'll ride through on a 75 but eventually she's going to hit brick wall.... (Interview, December 23, 1996 p. 69, 70)

Lack of regard for teachers' work along with other pressures from parents intensifies the already frenetic pace of life of the teacher. The teacher is regarded as a functionary and any professional integrity is further undermined.

Among the teachers, I know there's a resentment...that they were treated very much like a another paid employee of somebody's company....

I really do get the impression that they think that...we're paid lackeys of some sort. Certainly for my parents -- I mean the teacher -- after the priest, was probably the next most important person that we knew.

(I Interview, December 23, 1996 p. 64)
When asked what he had learned from his colleagues, William recounts how his driving in with a fellow teacher made him think about setting personal boundaries between his "self" and the ever increasing demands made on teachers. William was learning about being a teacher through dialogue with his colleague.

"Well, one of the things I’ve learned is that he sweats too much about things that you shouldn’t sweat. He’s been teaching a lot longer than I have but he’s also developed Krone’s Disease and he thinks that part of it is he kept interiorizing so much of what was happening. And he felt very much that the parents had them wrapped around their finger and that’s very, very hard on him. He’s learning to deal with that. So I think one of the things I have learned from that is parents and students will only have control over you that you allow them to have. And so that means that when my day is over at school, I come home and I do my work here, I set my limits. By 6:30, by 7:00 o’clock in the evening, I’ve been working since 7:00 o’clock this morning. My day is done. And if there is anything else that has to be left, it will be done tomorrow. I have to have those X number of hours to recharge in however I see it to do it. It means that when a phone message comes from a parent on one of those little pink, you know message things, don’t get worked up, you can deal with this. . . . and if it’s ten minutes to three, I will phone you tomorrow....

(Interview, December 23, 1996, p. 77)

There is little concern about the well-being of those who nurture others. “In our culture ‘serving others’ is low-level stuff” (Miller, 1986, p. 61). Given the nature of teachers’ work, it is imperative that teachers be taught to take charge of their own well-being. We must give ourselves permission to re-energize in any way we choose. Care of self ultimately translates into compassion for others in our care (J.P. Miller, 1993).

A Personal Creed: Making Teachers’ Beliefs Explicit

Authenticity emerges from being true to oneself. Although difficult to describe, authenticity is fundamental to thoughtful, even morally responsible teaching.
The authentic teacher recognizes the uniqueness of the learner and confirms him as an individual self; makes the classroom a place for open, genuine human relations; presents material which is vital to his own growing self and in the process initiates new experience, awareness and sensitivity, for himself and for the child.

(Moustakas, 1966, p. 18)

William is working toward becoming his authentic teacher self as he learns to de-emphasize "received knowledge" (Belenky et al., 1986) and put more faith in what and how he knows.

I think the teacher I am is a fairly understanding creature.... I try to be and I think I am as natural a person as I can be with them. I don't affect being a teacher, I feel very much myself when I am in front of the classroom. and that's something that's been interesting...because for the first while, I'd say the first month and a half, two months, I was trying to -- I had all these wonderful things that teachers college had provided me, strategies and ideas for group work and all these things that weren't necessarily me. And so I would find myself in the classroom, or I would find myself sitting near the computer on the night before class doing a lesson plan and thinking "Well, I have to get some group work here, I have to get..." and I realized within about the first six weeks that it was very unnatural for me to be doing some of these things that I was doing. And as a result they weren't working in the classroom.

Unnatural in that they weren't part of my personality.... . And so I would get up and I would teach a religion class or I would get up and teach some music history or something like this, I would bend over backwards to try and think of some activity that was going to involve everybody. And it would flop, it would flop hopelessly because it just wasn't comfortable for me and I wasn't sure how to implement, and all this kind of thing. ...the sort of stuff I got at the Faculty was very much cart before the horse kind of thing. And I've shed that. (Interview, December 23, 1996, pp. 53, 54)

Quantitative educational research has usually discounted teachers' subjective knowledge as informal at best. Qualitative research approaches have begun to study and rescue teachers' subjective knowledge which had been disregarded over the years. This recognition of experiential knowledge as it is developed in the dialectic between theory and
practice (McKeon, 1952) may well determine teachers’ ability to guide their students through their own learning processes. Moustakas (1966) reminds us that “self-values are in jeopardy in any climate where freedom and choice are denied, in any situation where the individual rejects his own senses and substitutes for his own perceptions the standards and expectations of others” (p. 5). This happens quickly as new teachers make their way in the first few years of teaching.

Growing in confidence and understanding as a teacher, William comes to see teaching as life-long learning. He feels responsible for knowing his subject area and is conscious of the tendency to see teaching as just a job.

...I'm also one that believes that I owe it...it's my responsibility to know my subject... The teacher I am is certainly more committed than I was at this time last year. I am also not as afraid as I was. The teacher I am is more confident... I hope I will be the kind of teacher that will always expand my knowledge base and will always be interested in learning myself. I hope I will always take time for myself... I don't want to be run by the job. And I don't want it to become a job. They're such idealistic goals But...that's what I hope. (Interview, May 26, 1997, pp. 102-105)

Our beliefs influence how we make sense of the world and how we characterize certain experiences, especially of self. Nespor (1987) concluded that beliefs are far more influential than knowledge in determining how individuals organize and define tasks and problems and are stronger predictors of behavior (p. 321). Beliefs dispose one to act in a certain manner and teacher’s belief systems are a strong determinant of their actions.

Dewey’s (1897) own beliefs are powerful guides to action that together constitute his vision of education and of teaching. Beliefs are not “devices in any kind of deterministic sense, but a set of convictions and hopes that “undergird” teachers’ work
(Jackson, Boostrom, & Hansen, 1993). Because beliefs are not visible and often are not made explicit, they must be inferred by what people say and do. Smith, Klein, Dwyer, & Prunty (1985) were surprised at how pervasive religious beliefs were for the teachers in their study. The researchers conceptualized educational reform as if it were a form of secular religion couched in its own quasi-religious language.

William’s creed continues to speak to the strong relationship between teachers’ belief systems and their day to day actions as they live out their professional lives in schools. Although a strong driving force in teachers’ lives, belief systems remain inconspicuous even to the teacher. Like teacher knowledge, they are tacit and unarticulated. It is crucial for teacher development that they find the language in which to articulate their beliefs and make them explicit. Once we see what we believe (or mean) we can decide what we want to confirm and what we want to change.

Incarnation: The Word Made Flesh

In his attempt not to compromise his firmly held beliefs, William acknowledged the forces that mitigate against his being able to manifest these ideals in his practice.

*What’s made me the most angry is the duplicity of the religious system. It continues to make me very very angry. But that’s not specifically with regard to teaching. Well it is and it isn’t. If you talk about incarnating your ideals and principles, I think the religious system tends to atrophy that. Now I have not found that in the public system. And I haven’t been looking for it either... the language of the public system may not be as expressive as the religious but I find it in practice more. So if there’s anger I think that it’s in the way that the religious system has, for me at any rate, I felt co-opted by that experience. Or they didn’t co-opt it they aborted that experience. ...I don’t feel much anger over it any more because I landed on my feet. Had I not landed on my*
feet I might feel very very angry. But I don’t hold on to anger very long. Once it’s been dealt with, it’s dealt with. (Interview, November 3, 1997, p. 156)

William sees the duplicity of the religious system as not being true to the ideals as espoused in its own “vision” statements. As shown in Magritte’s opening visual, this deceit bears down upon teachers who like William have come to teaching as a vocation.

A Teaching about Hypocrisy: The Fragmentation of Self

William’s experience of the double bureaucracy of church and governance revealed the constant interplay of appearance and reality.

Well, the bureaucracy, the religious bureaucracy is doubly problematic because its carrying all the weight about the government plus all the weight of the Church. And it’s ending up...it respects appearances more than it respects content. And they know that their teachers are not going to mass on a regular basis, they know their students are not going to mass on a regular basis. And they keep on this charade that somehow we are that much purer than the public system. It’s such utter and complete nonsense. If anything we put the lie to the gospel more regularly than we bear witness to it -- which is so offensive... .

I hope to get out of the religious system as soon as I possibly can. It’s just that the job is there now (Interview, December 23, 1996, p. 71).

In Pirandello’s (1922/1952) play, Right You Are - If You Think So, he points out that there is no one reality. His characters pull off their masks only to reveal other masks. As Pirandello warns, not only are we not what people think we are, but neither are we the people that we think we are. Like Pirandello’s audience, William is witness to the play between illusion and reality. William describes the self-deception he witnessed during his time as chaplain for a secondary school.
Well, for example, we had a principal in one of our schools who was a married man having an affair with one of the teachers on staff. He ended up leaving his wife, moved in with the other teacher, remained as principal of the school. This was never addressed. What I am saying is that they would do something like this to this particular principal, they would allow this to continue to go on because I guess he fit in with the system and he had friends at the board. He was giving out Holy Communion at mass at the school masses.

I think that the religious school has got to become more realistic. The religious school system has got to be more realistic about the living situations of people. I mean this man, if he was so unhappy in his marriage should have been able to divorce... All I cared was that you know we’re causing a situation of pain. You know? His wife is in pain, he’s living with this teacher who is receiving all kinds of abuse in different forms.

At the same time there was a teacher, another teacher in my school, who was gay. He was gay and one of the vice principals in the school, they were both gay -- oh, that’s what it was! The vice principal knew, he figured he would not get promoted unless he was married or something, like it looked better if you were a family man. At any rate they were together. They both ended up getting married to other women.... They were quite open with me because they said “It’s the only way we can get promoted” And I was appalled! Because I couldn’t figure out why they were getting married in the church. It was only because they had to be married in a church. And one of them lived in the parish and had come to talk to me about wanting to get married. But he was very up front about it because I knew, we all knew, what was going on. So that’s why I say, the problem was that the gospel values were getting so confused with the bureaucracy, with the human agenda. The human agenda was that we have to have a squeaky clean looking environment. And so we will achieve this however that can be, whether that mean that we allow the principal to keep giving holy communion in spite of the fact that he has hurt his wife, we know he’s hurt his wife who was a teacher at another school You know? But he will keep his image. And we will also have these two guys getting married who shouldn’t be getting married and they’re getting married in the church. So that was very difficult.

(Interview, June 5, 1996, p. 36, 37)

Conscious self-deception becomes a way of surviving in a religious system that does not honor diversity. The blurring of the lines between the real and the illusory continues.
A Teaching about Discipline: Authority Versus Authoritarianism

...Somebody has to be in control and it might as well be me.
...It just means that there is merit in having good order. And the kids cannot provide that order. And they shouldn’t be expected to provide that order.

(Interview, December 23, 1996, p. 86)

Discipline and control are issues that consistently plague new and experienced teachers.

Their survival in systems as they are set up may depend in large part on their ability to take charge and to establish their authority early on. But discipline can be taught through mutual respect as it is earned through coming to know one another. This is not to say that relationship is easily established or that unruly students will learn to see the “merits of having good order.” William links discipline to freedom and worries about the general lack of discipline that he sees in some of his students and what it will mean for them in their lives after schooling.

I cannot get used to the undisciplined nature of a lot of kids. ...maybe it was the nature of the school that I was in where discipline was so rigid but I did learn something from that. And I’ve loosened up a fair bit since that too, but I wish the kids could see that learning to discipline yourself leads to a degree of freedom. And it doesn’t mean that you are without liberty, it just means that you learn to use life well. Because that’s what discipline is, discipline is learning to use life well....

No, I can’t force them to. And unfortunately that’s what happens in school, is that we do end up enforcing rules because we can’t cause them to be disciplined. Instead we provide rules within, and good rules aren’t bad. I mean good rules provide you with the opportunity, if you can do it, to become a disciplined person. But not all of them work that way.

(Interview, May 26, 1997, p. 106)

Discipline is often seen as being imposed from without by religious leaders, responsible adults, teachers and coaches. Strategies and conflict management skills are regularly taught to help new teachers adapt. They soon find out that these skills and strategies are
not as helpful as they thought. Often they are simply tools of restraint as teacher becomes warden.

**Chronicles: Stories About Teaching**

Dialogue is at the core of the reciprocal pupil teacher relationship and of this inquiry. As Noddings (1992) writes:

Dialogue is a common search for understanding, empathy or appreciation.... It connects us with each other and helps to maintain caring relations. It also provides us with the knowledge of each other that forms a foundation for response in caring.... We respond most effectively as carers when we understand what the other needs and the history of this need. (p. 23)

William wants to encourage critical dialogue which he distinguishes from just plain talk.

*What would I like to bring students to do though is that when they adopt an opinion, they’re are too many people floating around that have an opinion. Part of our job is to get kids to learn how to say “Okay this is what I believe. Why do you believe it? What are the underpinnings of what you believe?” Which is why it’s important to study literature and history and language and science. That’s why I don’t believe it’s just enough to give kids an experience.... I want the kids to be able to articulate what they believe and justify it. And I don’t know I mean, people say we haven’t done a very good job at it. I don’t know if that’s the case or not. It seems like I’ve run into some very articulate kids in class and I’ve run into some kids that are just opinionated.* (Interview, June 5, 1996, p. 31)

In an ironic twist, William, like the senior cleric, is caught between allowing students to express themselves and shutting down the conversation. He tries to teach tolerance but reaches his breaking point and ironically becomes the one to shut down the conversation. A class is watching the Christmas birth narrative:

*And there’s this one scene where Mary’s mother is sitting on a step watching all this going on and Joseph storms out of the house and Mary goes over to her
mother and says “I’m telling the truth, I’m telling the e truth”. And she sits down and basically collapses at her mother’s feet and just sort of lays her head in her mother’s lap. And her mother has this look on her face that is again disbelief. But what comes out of her mouth is “Don’t worry, I believe you.” It’s a very touching moment. I think he’s [Zefferei] gone well beyond the scriptures but I think he captures the essence of what they were trying to communicate. Well Tanya starts laughing- I don’t understand this but I’m not going to say anything.

Then about 20 minutes, 25 minutes later, the next scene that we have of significance is of the shepherds. And these shepherds are really dopey looking which is probably as accurate as you would get. And they come stumbling into this cave and they are just really dopey. And Tanya starts laughing uproariously at these people that can hardly speak. And I stop the film and “Tanya would you like to tell us all what you’re laughing at? She didn’t really have an answer. “Tanya I’m not going to put this film back on until you tell us what you’re laughing at. But she wouldn’t say. So I gave my mini sermon about the whole idea is that these people look rather peculiar, chances are they were peculiar and to laugh at them is basically not to understand what the message of the nativity was about, which we had been talking about for three days. And I’d been saying “It’s because they look peculiar, and I remind you that there are people in this school who look more curious than those three men up on the screen right now.” And I started ignoring her again. So the class finished and she picks up, she’s always one of the last to go, but she picks up her books and goes grandstanding, this great exit out the door. “Tanya? You want to stay please?” She turns around and slams her books down on the desk. And I said “Now Tanya I think we can do that again...so why don’t you pick your books up and go back down the aisle....And I said” I don’t know why you are seeking attention. I would really prefer that you attract attention because of your intelligence and not because of your stupidity. Let’s have no more of this. She didn’t even try to explain, nothing like that she was just...this militant look in her face like “How dare you speak to me this way?” And so I went through the whole thing about her behaviour showed a lack of Christian charity. And if there was any place where she ought to be ....blah blah blah. And I wished her a Merry Christmas and sent her on her way.

...I saw her on Friday and she was as sweet as anything again...Yeah, yeah they’re resilient (Interview, December 23, 1996, p. 83).

Variations of this scene are played out again and again in many classrooms.

Adolescents want freedom of expression yet they do not want teachers to relinquish total control over the classroom (Connell, 1987). Unlike the chief cleric, William cares about his students and tries to show them what is appropriate behaviour. He will continue to learn
what response works best with what students and through trial and error more easily avoid unnecessary confrontations as time goes on.

"Teaching is a consuming activity, but consuming in the sense of transforming, not merely wasting away. It is also renewing and life-forming under the appropriate circumstances" (Huebner, 1987, p. 18). In the following story, William transcends his own injury and musters enough compassion to take advantage of a final hallway encounter.

Any rate, I had these two kids that were convicted felons in the classroom, and one of them... Marcus was a tall, dark, dark, black boy. And he had a real chip on his shoulder from the time he walked in. Now Marcus is probably in a detention centre now because he was supposed to go in there because he's being sentenced in November for armed robbery. Grade 9. Marcus, the only thing that would motivate Marcus, well, a few things motivated Marcus. One of the things was that I keep him after school if he didn't co-operate. It makes you feel like a warden. But there are very few cudgels that you have. I hate to think of it as a cudgel. But with some of them, that's what it is. And so he, toward, it was about midway through, yeah it had to be about midway through and Marcus was just barely passing. I had taken a group of kids into the computer lab, they were putting together some projects for me and Marcus was in the main classroom with the T.A. They the Grade 9, because we had fairly large classrooms and because these kids were problematic... each of the Grade 9 teachers had a T.A. She was a good person and a good teacher, a university student from Western, but a little light on the discipline side. (Interview, November 3, 1997)

The role of gatekeeper and warden is a common one for teachers and summer school settings tend to accentuate this role. Students who attend have often had trouble learning and now they are faced with having to attend school during the months that should serve as summer vacation. These students are difficult to motivate and there is great potential for unruly behaviour given the circumstances.

On Fridays at 12:00 we would all go to the gym and most of them wanted to play basketball. Those who didn't want to play basketball could go for a walk with the T.A.. So Marcus loved basketball, it was the other motivating factor in Marcus' life. And so this day at 12:00 o'clock, I said we would go. Well the
T.A. had already gotten all the kids out in the hallway and they were banging into the lockers and fighting with one another and the whole thing. I come around the corner with my kids that I've had in the computer room...

"What's going on?"

"I thought we were going down at 12:00, I'd just get them lined up"

"That's not your job."

So I said, "All of you back to the classroom. Sit down."

So Marcus says, "Well I don't know how come we have to be punished for this. I didn't do nothing."

And I said, "Marcus, we're part of the group and if the group does not act in an appropriate manner, I'm not going to start singling out people, we all work as a community. See that's one of the things we try to do in school, is learn to live in a community and be responsible for one another as far as we possibly can."

"Well...I had nothing to do with this. This is dumb."

I said, "Well I can appreciate you thinking it's dumb Marcus but this is the way it is. Like basically saying Marcus you are not in charge... ."

"This is dumb, dumb."

"Marcus I don't want to hear any more about this." And I heard him turn to the kid beside him and he said "Faggot."

I said, "Marcus, what did you say?"

"What? I didn't say nothin'."

I said, "Marcus you did."

"No, I didn't."

"Marcus, you did. Don't make me say this in front of everyone else."

And I'm remembering a prof saying "Don't engage a kid in front of everyone else." But at that point I thought "No" because I'd hear that expression used with reference to one another. They're all saying it "He's so gay. He's such a faggot." I put up with it with regard to one another, you are not using it with respect to me. So I said to him:

"Marcus what did you say? Repeat it."

He said, "If you heard what I said, you say it."

And I said, "Marcus, get out of class. Go to the Vice principal's office. I'll be right down." So he goes out, he goes down to the vice-principal.

So I ask Allan, "Allan, what did Marcus say? And he said, "I don't know... you know, it's not a good thing, not a good thing."

I said, "Okay Allan, I'm asking you to tell me what he said. I need to know if what he said is what I thought he said."

"No Sir I don't want to say. It's a bad thing and I don't want to say it."

I said, "Okay Allan, if I say it, will you tell me if this is what Marcus said?"

And he said, "O.K."

"Did he say faggot?"

(Interview, November 3, 1997)
"Faggot" was originally a bundle of sticks used to burn homosexual men as a prelude before the female witches or heretics – the main show. William is disturbed by the disregard his students show for each other. He is doubly offended at the term they use to wound each other. As a gay member of his religious community, Brother Jonathan (1989) recounts his own reaction to these malicious terms “To be laughed at and called ‘queer’ and ‘faggot’ felt like a whip across my back as did the lash of the centurion” (p. 165).

How Marcus uses the term is a personal affront and a form of harassment in William’s eyes and the incident cannot be ignored.

So I went down and I explained the situation. This is what he said, and I have a witness that he has said this. This is a violation of the sexual harassment act. I said I will not allow him back in the classroom. And the V.P. has wanted this guy out and said, "We’ve got everything we need." He’s gone.” And the principal said “Well it looks that way, doesn’t it?” So anyway [he says] “Let me talk to him.”

So he talked to him. So I took the kids down, we played basketball the last hour. And on our way back, Mr. Marcus is sitting in the office, what’s going on here? I’m not finding out, he’s not in my class, or he’s gone. So... the principal, nice guy, he came back and he said, “Listen,” he said, “if Marcus doesn’t get Grade 9.” He said, “If he doesn’t at least have grade 9, he can never get high school equivalency. Well, I know Marcus is probably going to be in detention by the end of this year. Chances are he won’t finish school at least for now. And if we don’t give him Grade 9, he’ll never get it done.”

I said “Has he apologised?” I said “Well what do you suggest?”

He said “Up to you as far as I’m concerned, he’s committed an offence. As far as I’m concerned a major offence. Plus he’s made it appear to his classmates that you can do this and get away with it. I don’t have to tolerate that”

“Well how be this” he said, “instead of kicking him out of the programme, what if he finished the last two weeks in my office - well not in my office, that main office and he would be by himself?”

And I thought actually that’s not a bad idea because that’s more of a punishment. Otherwise he’s back out on the street, he’s back with his friends, not doing anything. This way he’s going to be bored stiff, he’s absolutely going to be bored stiff because there’s not going to be anybody to stay on top of him and yet they also won’t let him do other stuff. So I said “That’s good, that’s adequate punishment as far as I’m concerned.” I still had to mark his stuff, I just didn’t have to have him in the classroom. And I went back and I lectured the
class. I said “I’ve had it with this abuse of one another.” I said “You’ve got to stop this. This is intolerable. I don’t care what the name is you’re calling one another, you all show a distinct lack of respect and it’s got to stop.” I’m sure they’ve all forgotten it by now. But I feel better. But that was summer school. That was, in one month I think I encountered at least half the dysfunctionalities that we find in our school system...

(Interview, November 3, 1997, p. 167)

Students come from a variety of familial backgrounds where they have been exposed to a variety of different and not always growth promoting experiences. The general public is hardly aware of the social and emotional needs of many students of all ages in the school system. William is learning about this aspect of the relational life of the teacher. Despite the hurtful incident and how it played out, William is compelled to respond to Marcus on the final day of classes.

...on the last day, Marcus - I just happened to be in the hall at the same time that he was going out the building. And I thought, “Aw we can at least let him part as a human being.” So as he was walking out, I said “Marcus” and he turned around and his back went up against the wall, and I don’t know if he was afraid. I’m hardly a threatening person, but he just... he must have thought “I’m almost out, I’m almost out of here.” And I walked down to him and I said “Marcus, good luck.”

“Thank you, Sir.”

And that was it.

(Interview, November 3, 1997, p. 168)

Unlike his encounter with the hierarchy, this was a clash with someone that William felt responsible for. William sees himself as shepherd and in a self-defining gesture gives Marcus a final blessing. This was an encounter.

The encounter is a direct meeting between two persons who happen to come together. It may be an exchange of brief duration or last along time, a meeting with a friend or total stranger. In such a meeting there is human intimacy and depth. Although every confrontation is an encounter, not every encounter involves a dispute or controversy. Sometimes the encounter is a simple coming together of two faces or pairs of eyes, a
sudden sense of knowing and being with the other, a feeling of harmony. The encounter is an immediate imminent reality between two persons engaged in a living communion, where there is an absolute relatedness and sense of mutuality.

(Moustakas, 1966, pp. 22, 23)

William’s story is interwoven with many aspects of an encounter. A personal insult, a power struggle, a banishment, an administrative plea, and a final parting as human beings. These are the times when the authoritarian teacher-self overtakes the reasonable and relational teacher-self. William’s response to the incident in class is in part a reaction against his own objectification as well as an attempt to curb students’ use of hate words like “faggot” in the mistreatment of each other. We cannot know exactly how Marcus or William were affected by this exchange. We can speculate about how this experience is representative of some of the power struggles evident in classroom and school life.

Throughout, the teacher must have a keen awareness of his or her power to silence their charges.

The nature of the situation, with the enormous power imbalance between student and teacher, requires that if teachers are to avoid inflicting considerable harm, they must understand the inevitable asymmetry of power. An ensuing awareness of their capacity to damage other human beings must never be far from their consciousness. And they can never allow themselves the luxury of what has been called “compassion fatigue.” (Raywid, 1995, p. 85)

Marcus’ demeanour and final reaction to William’s calling his name suggests a very different set of experiences with teachers, schooling and other authority figures. William must walk that fine line between keeping order, punishing an inappropriate outburst, dealing with a personal affront, and then not abusing his power as teacher and close doors
of opportunity for Marcus. These issues are not clear cut and require that the teacher maintain a acute level of awareness of the larger issues at hand.

Without an official apology from Marcus, and on the prompting of school authorities, William gave the student his grade nine equivalency in English and a final impromptu benediction on his way out the door. “Good Luck Marcus.” “Thank you Sir.” And that was it.

Deliverance: The “Psychic Rewards” Of Teaching

Lortie (1975) coined the phrase “psychic rewards” to refer to the kinds of experiences that are the source of teachers’ job satisfaction. “Psychic rewards consist entirely of subjective valuations made in the course of work engagement; their subjectivity means they vary form person to person.” (p. 101). These psychic rewards were likely to be found in the inconspicuous and less visible aspects of teaching life.

A great example in Music was, I taught them a new way to be able to learn key signatures and be able to learn keys. And it was one of the most exciting times, that one class, I remember it so well teaching that. And these kids had struggled so much on how to determine a key signature which to me I couldn’t figure out what the problem was. So I went through it the way I had learned it which was completely different from the way the teacher taught them all these two years. The teacher had given them this table and had hem memorize the table and all this. And I said, “No, you don’t have to do this. You just go through and say you’ve got two sharps, Father Charles, then you go to the last sharp which is a C” They say “well what’s the note after C” “It’s D.” “Well that’s the name of the key. That’s all you have to do.” I saw a class of AHA’s “That’s all?” “Yeah, that’s it.”
"Really?"
"Yes."
"Well, how does it work for flats?"
"Well okay, say you've got three flats, B, E, and A."
"Yeah."
"Yeah well you go to the second last flat."
"Yeah."
"Well that's the name of the scale."
"That's it?"
"Yeah."
"We don't have any tables?"
"No, why would you need tables?, it's just the second last flat. Or you go up from the last sharp. It's very easy."
"Oh we never got taught that"
And from that I found that the trust evolved between me and the student because they thought he knows what he's doing....And it made me feel good because I walked out of the class thinking I had made a difference.

(Interview, December 23, 1996, p. 87)

Like most teachers, William's psychic rewards come when he has some evidence that he has made a difference in his students' learning: He cites these instances of success as "the only reason for the pain." William, like many of his conscientious colleagues, subject themselves to the daily abuses of school system bureaucracies in the hopes that they will see an occasional sign that their presence in students' lives is making a difference.

Lamentations: The Paucity of Professional Learning Spaces

Under different circumstances, schools could be lively learning communities. Too often they are places where creativity and authenticity is stifled and conformity enforced.

William recounts his experiences of collegiality during his teaching practica.

I was in two schools where the staff room was wonderful; I was in one school where the staff room was just a poisoned atmosphere. I would bet dollars to
donuts that those are the schools that a lot of teachers are leaving from. Because if there isn't...at least some camaraderie and some effort to welcome That's one of the worst things I've noticed is that there is tendency not to welcome-- that's really got to change. They've got to, you've got to be made to feel needed and welcome like anything. Especially if we are going to portray what we do as a profession as opposed to a job...a lot of people aren't feeling all that proud of their profession (Interview, June 5, 1996, pp. 40, 411).

When asked about collegial relations, William responded:

I think they're not really interested in being all that at relational really, when it comes down to it...which is funny because those of us who are relational end up being the ones that don't go to the staff room....they never ask questions about one another...they seem to show a distinct lack of interest in anybody. ...very much self absorbed and very critical of the administration. You just find it depressing going in there. Whereas if I was up in the English room, we'd laugh... (Interview, December 23, 1996, p. 97)

William points out the paradox in this school. Those that are interested in knowing and supporting each other do so outside of the staff room. Normally the staff room would be a refuge for overworked teachers but is often a breeding ground for cynicism and collective complaint. This could serve a purpose if teachers were able to move from this to collective action but often they never get past the “pity party”. Without minimizing the responsibility of the individual teacher to resist the poisonous or life extinguishing forces of working in a system, we must ask ourselves what are the underlying forces that produce such anger and hopelessness. William responds:

I don't want to be a pessimist and feel like the sky is falling in on the educational system and on the profession. So I guess I hope I'm a teacher who can retain hope, more than anything else. The teacher I fear to be, especially after your seeing them, I don't ever want to become an angry teacher. There's there was, I shouldn't say there were so many of them because there weren't. But there were enough that I was able to look at them and say, "God preserve me from ever being like them."
Most of these teachers don't want anything to do with new teachers to begin with. Which is probably just as well because you don't need to be poisoned by them... But they don't want to have anything to do with you. Their attitude seems to be, "We've seen them come, we've seen them go, we've survived." And maybe there are good reasons why they've come up with that kind of sense of self preservation.

I fear being a teacher who is a counter. Like what I mean this meeting tonight. There was this one woman who, you know, a teacher would stand up and say, "I'm sorry, I forgot to put in the Bulletin for this week, there will be a soccer game on Friday from One o'clock to whatever. The Junior team XYZ, they detail... A hand goes up, "Exactly what time is this game from? "The game is from this time to this time." "How many students are involved? Are they only boys? What periods will this involve?" For God's sake. Like for one thing, we're in the third last week of school, I know that we're supposed to be, you know, but for God's sake it's the third last week of school.... I mean give me a break. Loosen up a bit, don't worry about it. Okay, a couple of kids skip out of your class, you catch them the next day. So I don't want to turn into one of them... consumed by the minutiae. Yeah the detail. And there is some truth you know, the devil is in the detail. .... Don't be concerned with all of these, as you say minutiae that you miss the bigger picture. I looked at her and thought this is a teacher who doesn't enjoy her job anymore. She hates this.

The joy is utterly gone from her professional career. So I never want to be a counter. And I guess it's the corollary to what I hope to be, I fear ever being a teacher who despairs of his profession or his colleagues. I know it's very easy. I just showed that it's very easy.

(Interview, May 26, 1997, p. 102, 103)

There is a general malaise which threatens to permeate school contexts.

McTaggart (1988) challenges the idea that teachers have an inherent disposition toward privatism. She encourages researchers to examine more closely the conditions and causes that underlie it.

Use of the word privatism by Fullan and by Joyce captures even more strongly the sense of commitment -- an ethic -- as if teachers have a moral commitment to keeping ideas about teaching to themselves.... An apparent commitment to privatism is relatively easy to demonstrate... but at the same time suggest[s] that more appropriate interpretation lies in examining the conditions which make it difficult for teachers to make substantive knowledge claims about their work.

(McTaggart, 1988, p. 347)
Teachers' privatism is merely one of many symptoms of working and surviving in overly bureaucratic school systems.

Prophets: Linking Teacher Vision with Reality

Some provocative links have been made between teaching and prophecy. Like Moses, the teacher-prophet, Dewey (1897) declares:

I believe that every teacher, should realize the dignity of his calling that he is a social servant set apart for the maintenance of proper social order and the securing of proper social growth.
I believe that in this way the teacher always is the prophet of the true God and the usherer in of the true kingdom of God. (p. 17)

What Dewey meant by this declaration is open to speculation, but it would be consistent with his philosophy to link one's beliefs to future action. A more recent insight into this notion is provided by Purpel (1989) who describes the role of the "educator as prophet".

The educator as prophet does more than re-mind, re-answer, and re-invigorate -- the prophet educator conducts re-search and joins students in continually developing skills and knowledge that enhance the possibility of justice, community, and joy. His concern is with the search for meaning through the process of criticism, imagination and creativity. Such as role (as Socrates found out) is in fact seriously threatening to those fearful of displacing the status quo. Most importantly the educator as prophet seeks to orient the educational process toward a vision of ultimate meaning. (p. 105)

Teachers play a crucial role in shaping the future. Teachers' daily rapport with students allows them to shape the world that we will inhabit.
Prophesy as the process of reminding, criticizing, and warning was considered to be a necessary role in that [biblical] society; and while the prophets were not always given official status, they were accepted and valued as legitimate, if sometimes difficult or troublesome, members of the quasi-formal leadership. They were often consulted by priests and kings and sometimes, nevertheless, imprisoned for their views and their agitations. However, there seems to be strong evidence that the prophetic function was considered necessary even though the acceptance of individual prophets varies enormously.

(Purpel, 1989, p. 108)

William has seen his share as he made his transition form the pulpit to the school systems of the province.

A Covenant: Promises to Self and Others

A "covenant is the deep agreement within the self" (Daly, 1973/1985, p. 159). It connotes a vow or promise. William's story is rich and unfolds against a political-religious backdrop of intrigue. The issues around teaching, some foregrounded and others backgrounded, reflect reoccurring themes of students relations, self fragmentation, bureaucratic and societal pressures in teachers' lives.

In order to encourage "prophecy" educators themselves need to be "prophets" and speak in the prophetic voice that celebrates joy, love, justice, and abundance and cries out in anguish in the presence of oppression and misery. Educators share this prophetic responsibility with others in the culture but they have special and critical role in applying the prophetic perspective to professional issues, concerns and standards. The educator as prophet needs to be particularly concerned about the degree to which the culture and the profession are keeping their sacred commitments.....If educators are to be prophets it is obviously critical that they be aware of a vision that informs and guides their practice. (Purpel, 1989, pp. 110, 111)
William’s covenant with himself and students about what matters in the life of teaching and learning are manifestations of his “prophetic responsibility.” His sacred commitments to self, students and to the greater life of the school are informed by the deeply held values articulated throughout our work together.

William’s story is shaped by his faith nurtured in childhood and manifesting itself in his ministry where he first experienced teaching in a formal sense. When no longer able to accept teaching as indoctrination, he shed his collar and reinvented himself bringing all he has learned about teaching to the faculty of education.

Graduation provided him other teaching opportunities where he discovered that he enjoyed working with adolescents. Throughout his becoming a teacher, William was forced to use his teaching energy to resist the tampering of church authorities as they tried even to restrict his teaching. Students and colleagues in a variety of school placements became opportunities for William to learn about teaching and teaching contexts. School system bureaucracy highlighted the more menial aspects of teaching—taking attendance, assigning marks and writing reports. His time with students on the other hand highlighted issues of power and control and voice. Throughout, William was rethinking and re-searching his notion of what it means to teach.

Transfiguration: “The Disquiet of Development”

In this chapter I have traced William’s induction into secular teaching life. Sustained by his faith and seeking to understand how he will live out his vocation,
William draws on his learning from family, childhood, the Church, our joint inquiry and more recent collegial experiences to help him in his role as teacher. These understandings shift and evolve over time as he comes to know his students and colleagues in practice. I sense that, despite the inevitable conflicts that arise in teaching life, William has a secure sense of who he is as a beginning teacher. His strong belief system, coupled with his sense of vocation, suggest he has the tools to confine the life extinguishing pressures of the bureaucratic systems to do the real work of teaching.
Chapter Ten:

"Voice of Fire:" Inquiry and Teacher Development
Introduction

In this final chapter I reflect on the process of this arts-based inquiry and how it has shaped my growing understanding of becoming and being a teacher. But speaking about the journey of the self in a reflexive inquiry is not easy. The experience of this re-search began with my taking a two year leave from my daily practice as classroom teacher. Dewey (1938b) reminds us that inquiry begins in earnest when there is an urgency to resolve the underlying tensions in our lived experience. Initially, I experienced this tension as a pebble in my shoe but I was not yet able to articulate the rock-like features that brought me to this inquiry.

How to retrace the intellectual and emotional journey of this formal inquiry in a few paragraphs? In retrospect this inquiry, although it began by “researching others,” it quickly became researching with others. I glimpsed among other things, my core teacher-self. My participation in formal self study course work, study group meetings with fellow students and participation in the SSHRC research project all became catalysts for self reflection. The lines between thesis work and my teaching life began to blur.

My Pebble Consciousness

In an act of desperate self-consciousness, Virginia Woolf “picked up a large stone from the bank and put it in her pocket, let go of her walking stick and walked into the Ousa river near her home (Lee, 1997, p. 760). Rather than bodily death, the pebble in my shoe portended my spiritual death as a teacher-- that slow petrification of self which gradually can began to siphon away the energy and attention required for teachers to
facilitate a dynamic learning space for both themselves and pupils. As Huebner (1993/1999) reminds us, “the pain of teachers unable to respond to the call of some students, is often too much, and they seek relief by hardening their hearts” (p. 412). But petrification can also provide a necessary defense from the demands and expectations of powerful others. These are portrayed in chapter one as the boulder. Caravaggio’s 16th century portrait of a tormented Medusa is painted on a shield and used in battle against the enemy.

Through my arts-based inquiry, I have been able to reconnect with my emotional, intellectual, and even prophetic teacher voice previously suppressed in the top-down workings of hierarchies and virtually absent in traditional educational research.

As my “formal” thesis work got under way and regular correspondence began with my two co-participants, I began to see how quickly the issues I had identified as debilitating in my daily life as a classroom teacher became manifest even in their own first years of professional practice. Through the processes of this formal inquiry I came to understand the nature of the boulder that hovers over young and experienced teachers and that continues to overshadow teachers’ self directed personal and professional development. I recovered lost correspondence, photographs, old school report cards and evaluation forms from my teacher training year as well as artefacts and images that I had amassed over the years but had forgotten. Collectively, these arts-based fragments helped me make strong and explicit connections between my personal and professional self -- entities that are often separated but that need to be reconciled.
At one level this work provides glimpses into the transition from student of teaching to teacher. On a more fundamental level it helped search for my core teacher self which had been buried under the boulder of powerful others and an overly critical self – the pebble in the shoe. Throughout the process of this inquiry I began to acquire a different kind of language that better names what continues to be important in my teaching life and what no longer holds weight for me. I have come to see how poisonous hierarchies contribute to the erosion of teachers’ relational knowing and response-ability. With the help and “Diamond clarity” of my supervisor, I reconstrued my perceived “recalcitrance” as “resistance” which I in turn reconstructed as “not an ‘act’ but a movement, a continual displacement of others’ efforts” to name my realities. This is resistance initially born out of survival, “an attempt to stay real and claim the realities of our lives as women, as teachers and as women who choose to be teachers” (Munro cited in Pinar et al. 1995, p. 390). This resistance led to notions of the teacher as prophet and apologist.

**Countering Poisonous Pedagogy**

McDonald (1980) found that “almost all teachers experience the transition period into teaching as the most difficult aspect of their life and career.” Although there are teachers who “move into teaching smoothly and efficiently,” the majority cite this transition period as “one of great difficulty and even trauma” (p. 42). As Carter (1990) concludes her review of teachers’ learning to teach, I sought to add to the discussion about “what it means to learn to teach, rather than simply to what is learned in which settings” (p. 307).
To this end I began to encourage my own relational, response-able, resistant and prophetic voices and those of two new teachers.

The relational teacher-self builds community with students, aspects of teacher self, colleagues and the school context. Dialogue not dogma grows teachers’ relational knowing. The response-able teacher voice is able to respond with compassion to students who are struggling with many issues besides completing the school work many teachers assign. As teachers, we knowingly and unknowingly shape who these students become. Who has more power than “a teacher whispering in a child’s ear?” As teachers, we must be careful what we whisper. The resistant voice refuses to sacrifice children or colleagues for promotional, political or other self serving reasons. It refuses to be silenced by anti-intellectual and “expert” voices of those who reduce the act of teaching to observable microcriteria and do not see teaching in all its greater complexity. The resistant teacher-voice seeks to disrupt previously held conformist notions of becoming and being a teacher. The prophetic teacher voice warns of the dangers to come if students’ and teachers’ subjective knowledge continue to be marginalized and undermined. Given these new understandings, I revisit one of the questions that guided my inquiry: what kind of knowledge is needed so that young teachers venturing out into the school systems of this province, for example, so that they can thrive rather than just survive?

The Philosopher’s Stone: The Value of Self Knowledge for Teachers
In the forty years he devoted to the study of alchemical symbolism, Jung (1968) came to believe that the quest for the philosopher's stone by medieval alchemists was really a process through which they projected their own psychological experiences of personal growth onto the combination of unusual elements (Von Franz, 1998). Jung found the acts of mixing, heating, invoking, observing, cooling were also symbols of an inner process whose ultimate goal was the philosopher's stone. This was not really a stone but self knowledge (Fincher, 1991, p. 85).

So too with arts-based inquiry. My thesis inquiry turned aside the boulder and dissolved the pebble. Through journal writing, stories, reading, formal course work, formal and informal dialogue with those around me, I began to reconnect with the personal experiences that were needed to inform my teacher self but that were buried under the rocks strewn throughout the professional knowledge landscape. I returned to my "experience [as] the bedrock upon which meaning is constructed." (Diamond & Mullen, 1999).

Self knowledge for teachers can serve as a defence against those with hierarchical power who can easily distort what it means to be a teacher. Teachers who become more aware of the operations of power and control are more able to attenuate its debilitating effects on what they consider important values in teaching. I have reclaimed and protected the subjective, intuitive and emotional ways of knowing that have always informed my best teacher self. I have come to a better understanding of how the self-imposed and contextual limitations that stifle teachers' response-ability, spontaneity, and self expression can lead to the petrification of the teacher-self. Greene (1978), borrowing from Dewey,
suggests that this kind of [self] knowledge can transform teachers’ “mere preferences into conscious and intelligent choices” (p. 77). With this new found awareness we three researchers are better able to navigate around the menacing boulders that hover above us.

Jung also reminds us that “of all the ingredients in the alchemists brew leading to self knowledge and personal transformation, meaning is perhaps the most important. “It’s the basic stock for all the myths that pervade our life.” (cited in Ludwig, 1997, p. 129). The search for meaning in teaching life is a life long search which Joseph and William have only begun and which I continue to ponder each morning as I set my cup of coffee on my desk and begin to imagine the day unfolding. This search for meaning has been formalized in my mid-career and mid-life inquiry. Jersild (1955) summarizes what this quest entails:

The search for meaning is not a search for an abstract body of knowledge, or even for a concrete body of knowledge. It is a distinctly personal search. The one that makes it raises intimate, personal questions: What really counts, for me? What values am I seeking? What, in my work as a teacher, is of real concern to me? ...as I try to help young people to discover meaning, have I perhaps evaded the question of what life might mean to me? How can I, in my study and my teaching and in the count-less topics that engage my thought, find a home within myself? (pp. 3-5)

Voice(s) of Fire: Speaking in Other Tongues

I close this account by appropriating Barnett Newman’s (1967) controversial work, “Voice of Fire” as both a visual representation of arts-based form and as a metaphor for new voices of passion and compassion in teaching and educational research. Newman was part of the New York school of Abstract Expressionism which also included Rothko
and Pollock. He was a color field painter as well as a teacher and writer. In his enormous canvasses he often used one or more vertical lines to break his huge plane of color characteristic of his paintings. Newman called the vertical line in his paintings a “zip” (Richardson, 1979). Newman’s “disruptions” have been interpreted in many ways. For some, the repetition of zips on a Newman field combine to create a sense of movement and rhythm to the artist’s composition. Newman has described his ruptures in musical terms describing them as aural zips and likened them to a loud noise breaking the sound barrier (Richardson, 1979). The zip has also been interpreted as an anthropomorphic space and a surrogate for the human figure (Richardson, 1979) like a teacher confronting a hierarchy. In the context of this work, I interpret Newman’s zip as my own protesting voice.

*Voice of Fire* caused much controversy when it was purchased by the National Gallery in Ottawa. Much of the public outcry centered around the amount of money spent on a work that many felt just anybody could paint. Much like the artistry of teaching, this seemingly simple work is unusually complex and seeks to challenge previously held canons of representational art. Informed by an articulated vision and infused with a dynamic and strategic contrast of color and space, Newman celebrated the spontaneous expression of the individual through the act of painting. As Purpel (1989) reminds us:

The educator as prophet does more than re-mind, re-answer, and re-invigorate – the prophet-educator conducts re-search and joins students in continually developing skills and knowledge that enhance the possibility for justice, community, and joy. Its concern is with the search for meaning through the process of criticism, imagination and creativity. Such a role (as Socrates found out) is it in fact seriously threatening to those fearful of displacing the status quo. (p. 105)
Connected like the panels of a religious triptych (Diamond, 1999), our three teacher
tories are shown as zips in the imposed fabric of teaching.

When the day of the Pentecost came, all the believers were gathered
together in one place. Suddenly there was a noise from the sky which
sounded like a strong wind blowing, and it filled the whole house where
they were sitting. Then they saw what looked like tongues of fire which
spread out and touched each person there. They were all filled with the
Holy Spirit and began to talk in other languages as the spirit enabled them
to speak. (Acts 2: 1-4)
I have learned that I am a teacher and will utilise whatever means are available to me and my students to help them learn. I am committed to their development and my own. I know that I prefer to conduct lessons not from the front of a classroom but from within a group, and more often than not, from the ideas and questions my students generate. I love to perform neat and interesting demonstrations or activities and if at all possible have students participate in those activities. I know that I can make a difference in the lives of others. I always thought of teaching as...being at the front of the classroom, writing notes on the board, expanding on those notes, and giving a test. Now I see it as learning...the line has become totally blurred. I examine every experience I have right now. And I never used to do that before.... What am I learning in the situation? How can I use this to teach?

Joseph

On Becoming and Being a Teacher

Although not claiming to be altar pieces, we reconnect with our authentic and prophetic voices through arts-based inquiry seeking out more strategic and enabling ways to co-create learning communities where teaching and learning can be spoken of in the language of relationship, responsibility and resistance.

Gianna

I’m not sure that there is ever a point at which you’re a teacher. I think you’re always a teacher and I think you’re always becoming. But to say that there is a point at which you shift from being a student of teaching to being a teacher, I think it is almost - it becomes pseudo-mystical. It doesn’t happen.

You went into teachers’ college presumably because you are a teacher. All that teachers’ college did was help you to see how you are a teacher. I don’t think it made me a teacher. The process of becoming a teacher is always on-going. And in this sense I do think it is mystical as much as it is connected to anything that is related to human experience. We are always becoming, there is never a point at which we say we have arrived. There is no Omega point for human beings. You’re always just developing more potential.

I don’t think there ever comes a time to say “Okay, now you are a teacher.”

William
References


Appendix A - List of Illustrations

Pg. 1  Magritte, Zeno's Arrow.

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Pg. 115 Picasso, Don Quixote.

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Pg. 145 Morriseau, Early Shaman.

Pg. 167 Di Rezze & Rossini, Bill Nye The Science Guy.

Pg. 215 Michelangelo, St. Matthew.

Pg. 232 Goya, Saturn Devouring His Children.

Pg. 267 Newman, Voice of Fire.