Chapter Eleven

REVISITING AND SUMMARISING THE TENSIONS

INTRODUCTION

The previous chapters of this section have isolated and examined a set of tensions, and my learning about them, from within a one year self-study of my practice as a Biology teacher educator. Presenting the tensions in such a way may unwittingly foster a view of each as distinguishable and separate and, although necessary for the purposes of explanation for others, is certainly not how I experienced them in the real world of practice. In this final chapter of this section, I want to distil my learning from the tensions in a more holistic manner. In so doing, I hope to illustrate how my professional knowledge developed as a consequence of the recognition of, and interaction with, these tensions in my teaching about teaching. I therefore revisit and reconsider the notion of tensions in light of their interconnectedness and explore some of the implications inherent in the development of different forms of knowledge. I begin by briefly reviewing the notion of 'tension' and its relevance to the nature of this self-study.

REVISITING THE NOTION OF TENSIONS

The notion of tensions is intended as a way of representing and better understanding the elements of ambivalence and contradiction so intrinsic to the complex nature of pedagogy. In teacher education in particular, tensions are helpful as they are borne of attempts to match goals for prospective teachers' learning with the needs and concerns that prospective teachers express for their own learning. Teacher educators are confronted by a role that: ". . . is experienced quite deeply and frequently as a series of dilemmas" (Stronach, Corbin, McNamara, Stark & Warne, 2002, p. 13). Conceptualising practice as a set of tensions supports the diverse, complex and uncertain nature of practice, as it takes into account the ways in which teacher educators (including me) talk about their practice and enables practice: "to be understood in its complexity, plurality and inconsistency" (ibid., p. 13).

BRINGING THE TENSIONS TOGETHER

While represented separately for the purpose of describing them in this book, each tension is interconnected in the real world of practice, and between the tensions themselves there are inevitable links. These tensions of practice are therefore intertwined in such a way that understanding which is operating at any particular time is difficult; since each tension impacts on (an)other(s). Different tensions become highlighted as different aspects of teaching about teaching assume more or less importance and as the pedagogical purposes shift within and across experiences and episodes. In essence, there is ebb and flow between the tensions such that they may all well exist at once, but rise to the surface in different ways at different times depending on the situation and the way that it may be "played out".

For example, *telling and growth* is concerned with balancing the delivery of information about teaching with providing conditions for growth. Such conditions for growth include a trusting environment in which prospective teachers are willing to take a risk. This then highlights the affective domain associated with telling and growth – that of *confidence and uncertainty* – whether prospective teachers (and teacher educators) have the confidence to push ahead (or not) with new ways of working. The development of confidence leads to one's ability to move away from safe, known ways of operating and challenging oneself to behave in new ways, hence the tension of *safety and challenge* is invoked. Throughout this process one must be sensitive to the individual needs and concerns of prospective teachers so that how one works as a teacher educator is responsive to situations as they arise (*planning and being responsive*), *valuing and reconstructing* the particular *experiences* of the individuals involved. Lying at the heart of all of this is the congruency between *action and intent*, what the teacher educator and prospective teachers want (or need) to happen and how they actually behave in order to achieve their goals (which may or may not be consistent with their beliefs about what they want to achieve).

The interconnections between tensions are illustrated through the following vignette. The vignette is designed to show how interconnections between tensions become apparent through the practice context, and how situations emerge in teaching in which the tensions may become clear and explicit, or be embedded in possibilities inherent in decisions about what to do (or not to do) in teaching itself. (Tensions appear in bold type within the text.)

Vignette: Interconnecting tensions in practice

"I don't like group work."

"Me either. I'd rather work alone."

"I don't mind it because everyone else does the work for you."

"Well, I like it. It gives me a chance to learn through discussion and sure beats listening to a lecture!"

These words just fell out of the student teachers' mouths as I organized them into groups.

I had set up a 'jig-saw' activity using the topic of disease transmission as a way of raising issues about starting a new unit of work. The activity involved several different 'stations' each with a separate task, and all related to different aspects of the transmission of pathogens.

[The structure of the jig-saw method is that each member of the 'home' group accepts responsibility for a particular task (the number of students in a group being equal to the number of tasks). Each of the people from the different home groups who have the same task get together to form an 'expert' group and together they work out their response to that task. When they have completed their response to their task, all of the members of the expert groups rejoin their home groups and teach their peers what they have learnt. Therefore, each group member becomes an expert in one aspect of the topic that they teach to their home group. Together, the home group develops an understanding of the total topic as they build their knowledge through the combined experience of being both teachers and learners **(telling and growth)**.]

As the jig-saw came to a close, I began to focus students' attention on the teaching and learning they had experienced.

"So what features of the activity helped, or didn't help, you to learn?" I asked. That opened up a torrent of responses. It was obvious that students had enjoyed the activity and readily distinguished between their approaches to learning in the expert group and their home group.

"I didn't do much in the expert group because I thought I'd just get the answers and go back to my home group. But when I went back I couldn't really explain what I was supposed to know about so I felt bad that I had not taken it seriously!" Kellie blurted. "Thanks for that. Anyone else?" I inquired **(safety and challenge)**.

"After working out the ideas in the expert group, it was interesting to be asked questions about my ideas back in the home group. I think explaining something to someone helps you understand it better," Joanne remarked.

"Yep, me too," added Nick. "In fact questioning in the group was different from the type of questions you get in a class. Like I told the group I didn't understand some of this stuff. I'd never say that out loud in front of a whole class though! . . . Huh, I've just said it. How 'bout that!" **(confidence and uncertainty)**.

The discussion continued for some time and the ideas raised highlighted a range of features of learning that, based on their experience of doing the jig-saw, more than covered the things I would have wanted to raise **(telling and growth; planning and being responsive)**.

However, in this case, the ideas carried personal meaning for the students because they were involved in the learning **(valuing and reconstructing experience)**.

Then I asked about the way I had taught the jig-saw.

"You didn't teach. All you did was tell us what to do and then you walked around and watched us do all the work," Lauren asserted.

"And you certainly didn't interfere with us. You didn't tell us what was right or wrong, you left us to work it out in both our groups," said Sue **(action and intent; confidence and uncertainty)**.

"No, I think you're missing the point," Lisa interrupted. "The teaching was in preparing the different tasks. If you think about each thing, there was the chunk of information that one group worked on, like a comprehension task. Then there was the graph thing where you had to work out about the time it took for an infection to take hold. Then there was that big picture thing, not sure how you'd describe that, I really liked the way we had to try and work out what the lines of defense were just from the pictures."

"Yeah, I didn't know that mucus had so many functions!" said Jeff **(action and intent)**.

With that, a deeper dissection of the 'teaching' ensued and the students started asking me why I did things the way I did. "Why didn't you come around and check on whether we were doing things properly?" "How come there wasn't a teacher summary at the end?" "What if we didn't get the right information?" were some of the questions that were thrown at me as the students began to carefully examine the way the teaching had been organized and conducted **(safety and challenge)**.

As the session finished and students were leaving, I felt as though they had become aware of both their learning about learning and their learning about teaching. It was a nice feeling to have a session work the way it was planned **(action and intent)**.

This vignette illustrates one approach that I take to learning about teaching. It places at its centre the chance for participants to experience their learning through *doing* a task so that they might better understand the nature of the task and hopefully, consider how their students might experience it (i.e., creating conditions for growth rather than simply telling prospective teachers about the jig-saw teaching procedure and the Biology content).

As a consequence of prospective teachers having this experience as learners they are better able to comment on what it is like to do this kind of group work from their different perspectives and that different individuals differ in their responses to the task. As their teacher educator, I choose to step out and take the risk of teaching and debriefing in this manner because I believe that such an experience provides a basis for the development of meaningful learning about teaching. I also trust that I can work in this way. I encourage my students to step out and take a risk in talking together about my teaching and their learning, and in this way I hope that they will come to acknowledge and build on the experiences they have as learners.

Bringing the tensions together in this way also illustrates the rich variety of implicit, interconnected aspects of practice (e.g., philosophies, attitudes, skills, concerns, teaching procedures and so on) that support and interlink the tensions. In teaching about teaching it is not always possible or practical to construct sessions with such explicit links to tensions because, in reality, the tensions are derived *of* practice, not necessarily pre-structured *for* practice. Thus the process of developing

my pedagogy of teacher education lies more in articulating my learning through analysis of practice for knowledge production, rather than as theory that directs practice. In this case, practice informs theory.

While each of the abovementioned aspects of practice is important in teaching about teaching and has become articulable in defining my pedagogy of teacher education, the development of particular teacher educator attitudes in creating specific kinds of learning experiences with prospective teachers has also become apparent to me as a consequence of my learning through this self-study. This then illustrates how a self-study of this kind continually highlights new areas for research as my teaching and research interact in a dynamic and holistic fashion.

Teacher Educator Attitudes

As a result of analysing my teaching about teaching through the frame of tensions, I have come to recognize that across the tensions, particular teacher educator attitudes are highlighted and recur. These attitudes include a commitment to:

- caring (such as that described by Mayeroff (1971), "To care for another person, in the most significant sense, is to help him [sic] grow and actualize himself") (p. 1);
- paying attention to the *individual* needs of others – which is different from the needs of a particular group. It means, "responding sensitively to the specific needs, hurts and potentials of specific students" (Mayes, 2001, p. 489);
- genuineness and honesty;
- taking risks and exposing one's own vulnerability. One risk is in risking relationships with students. (When one defines oneself as a teacher through relationships then this risk can be very demanding e.g., see Schulte, 2001); and,
- trusting in oneself and one's students.

I briefly explain the influence of each of these attitudes in my practice, as follows.

Caring

When a caring relationship is established opportunities for personal and professional growth are enhanced. Caring means being attentive and receptive to others' needs and concerns and refraining from immediately imposing one's own agenda on the situation (Noddings, 2001). In my interactions with students in the Biology methods class, I found it difficult to establish caring relations when I did not look beyond my own agenda to try to understand more about the expectations and motivations of individual students. For example, I struggled to enter into a caring relationship with Bill because of my feelings of disapproval related to his approach to teaching, which in turn may have reduced his opportunities for growth. In contrast, my relationship with Lisa was attentive and receptive to what she was experiencing, and Lisa recognised this, which supported her growth.

Noddings (2001) proposed a view of caring that is not as a person who possesses certain virtues, but one who "more or less regularly" establishes caring relations. This view acknowledges that relations of care may fail in one situation and succeed in another. Caring happens over time, for more than one person simultaneously, and caring can conflict with other demands and expectations.

Paying attention to the individual needs of others

Being sensitive to the range of needs (and concerns) of others means listening to prospective teachers, accepting their resistance to certain things and coming to know more about how it feels to be that person (Rogers, 1969). An important prerequisite to connecting with and responding to the needs of others is a sense of self-understanding. When I was busily preoccupied with my own personal agenda (for instance, when I was caught up in feelings of confusion and unsure about how best to proceed in a particular situation) it was difficult for me to see beyond myself to attend to what different students were thinking or feeling. Even when I believed that I was genuinely paying attention to the individual nature of their concerns, I often viewed the individuals in my classes as, "younger versions of [my]self" (Trumbull, 2004, p. 1221) and consequently treated them as I would have wanted (or expected) to be treated or, projected my self-concerns onto the students so that I may have misinterpreted how particular individuals were thinking or feeling.

When the learner is not like the teacher, this misplaced empathy may be unproductive in terms of prospective teachers' pedagogical growth. I experienced difficulties connecting with, and acting in a responsive manner to, some of my prospective Biology teachers, thus not necessarily supporting their learning. Putting aside my own thoughts, feelings and assumptions to view a situation from another's perspective is a challenging task and one that relies on first recognising and accepting aspects of oneself. I struggled constantly with this aspect.

Genuineness and honesty

Korthagen noted that, "The most important thing is . . . not to hide behind a professional façade but to come across as a real person, with feelings and thoughts of . . . [one's] own" (Korthagen, 2001, p. 120). Congruence and honesty characterise genuineness, so that to be perceived as genuine, one needs to act in a manner consistent with one's thoughts and feelings (congruence) and be able to express these thoughts and feelings to others (honesty) (ibid, 2001). Allender (2001) highlighted the important difference between the teacher educator enacting the responsibilities of his/her role and the teacher educator making real, connected contact with others.

Revealing myself as a 'real person' created dilemmas for me about what thoughts and feelings I might share with prospective teachers that would be useful for them

and, that would support their growth yet not undermine their confidence in me; or in themselves. For example, at times I found it difficult to understand and/or accept ideas expressed by the prospective teachers in the Biology methods class, yet I hesitated to reveal my lack of understanding, to publicly persist in resolving my confusion, or to disagree with a viewpoint. Instead I pretended to understand or agree when I did not; a behavioural response that surfaced under pressure when I felt uncomfortable because I did not want to compromise my supposed expert status as a Biology teacher educator. And, linked to this I also did not want to embarrass individuals nor jeopardise my relationship with them.

Recognising such moments as a teacher educator involves developing one's self-awareness. This includes sensitivity to the interpersonal demands of various situations and a concentration on personal decision-making about that which might be helpful to highlight for students (or not) in a given situation, how to highlight a particular issue/concern/practice/thinking in a given situation, and how students might interpret the teacher educator's responses.

Taking risks, exposing one's vulnerability

Risk taking is essential to genuineness. Stepping outside the boundaries of expected teacher educator behaviours incurs risk yet at the same time offers new opportunities for learning. As indicated in the previous point, my readiness to take risks was moderated by the ways in which I thought prospective Biology teachers might perceive me – although my usual tendency was to plunge 'head first' into a potentially risky situation then realise part way through the risk-potential associated with my actions.

This raises the issue of risk taking as a pedagogically purposeful activity. If prospective teachers are to recognise the meaning and value of their teacher educators taking risks and exposing their vulnerability (so that prospective teachers might consider doing this themselves) then, it is important that they recognise (although not necessarily agree with) the purpose for so doing.

Trusting in oneself and one's students

A person's willingness to take risks in his/her learning grows out of a trusting relationship between members of the learning community. At the same time, there is a need to learn to recognise limits to risk-taking imposed by the context or one's own personality. Loughran (1996) identified from the study of his own teaching practice, the importance of establishing mutual trust between himself and prospective teachers in his classes, in order that they would view his teaching approach as 'purposeful' rather than 'peculiar'. Loughran found that establishing and maintaining trust in his teaching approach was made more difficult when prospective teachers had strongly held beliefs that they could be told how to teach (Loughran, 1996, p. 434).

Trust is linked to acceptance of oneself and others and is demonstrated by paying careful attention to what others have to say, practising 'wait time' and 'withholding

judgment'. When I worried about controlling a teaching/learning situation, for instance, in taking over post lesson discussions or steering the learning within a session towards a goal that I thought was worthwhile, rather than waiting and accepting the students' efforts and differing agenda, my capacity for trust was diminished. However, my trust was in evidence when I stood back and supported Lisa's efforts to learn about teaching, herself. Trusting in the capacities of one's students as adult learners who are, ". . . fully capable of making reasonable judgements about . . . [their] own learning and the direction of that learning" (Bullough, 1997, p. 21) allows new ways of seeing to emerge for both prospective teacher and teacher educator alike.

As a teacher educator, I needed to trust that my students viewed my approach to teaching about teaching as one that could provide a stimulus for their exploration of the teaching/learning relationship. Teacher educator trust is important so that prospective teachers can, and will, be receptive to opportunities for learning about teaching.

Compassionate Teaching

These attitudes, when considered together, contribute to what I am calling compassionate teaching. Teaching compassionately means recognizing and letting go of one's own needs and entering into a relationship with others (Jersild, 1955). For me, as a teacher educator, this means learning to suspend my own needs and concerns and entering into the meaning of a situation as another is experiencing it. This is a difficult concept to explain, and an equally difficult concept to 'live' as I grow in my practice. Developing these particular attitudes helps engender a sense of teaching about teaching that goes beyond the simple delivery of ideas, information and theories about teaching and helps to create a bridge into the world of learning through experience; so crucial to helping learners of teaching develop their knowledge of practice in meaningful ways.

Compassion is intimately tied to an understanding and acceptance of oneself and others. Self-study (Hamilton, 1998) is an important means of developing the self-understanding and self-acceptance that I believe is crucial to informing the development of compassionate teaching. Learning about teaching about teaching through self-study has highlighted for me the need to distinguish between aspects of teaching that are problematic in my practice as well as that which is problematic for prospective Biology teachers; an important and defining difference which is regularly played out in the tensions of teaching about teaching. Teaching compassionately therefore requires humility. That is, the ability to wait, to listen, and to withhold judgment about oneself and others (Jersild, 1955).

> The humble person can tolerate himself [sic] not only as one whose knowledge is imperfect but also as one who is imperfect. Here humility interweaves with compassion and provides a person with the beginning of wisdom. It is only when he

> can tolerate himself as an imperfect creature, without feeling apologetic about it, that he can have the freedom to listen and learn. (p. 99)

Jersild proposed that humility can be achieved when a person learns not to put unrealistic expectations on him/herself, which in turn: "frees a person to know that so much in life is uncertain, untested, untried and unknown" (ibid, p. 98).

Through this self-study research, I have come to recognise that fears and doubts about my competence as a teacher educator have hampered my capacity to act with compassion and humility. The considerable demands I placed on myself to be able to immediately understand and competently respond to new teaching and learning situations led to feelings of guilt and doubt when I was unable to satisfy my self-imposed expectations. The development of professional self-understanding through analysis of my experience has led to the conceptualisation of knowledge of practice as tensions. Changing the frame of reference, or "reframing" (Schön, 1987) practice in this manner is personally and professionally empowering since it guides new understandings of practice and opens up new possibilities to think and act differently within practice. Self-study of teacher education practices formalises the reframing process (Hamilton, 1998).

EPISTEME, PHRONESIS AND THE 'TENSIONS OF PRACTICE'

Korthagen & Kessels, (1999) proposed that knowledge of practice developed and understood from and through experience "is more perceptual than conceptual" in its nature (p. 7) and encompasses attitudes, feelings, values, thoughts, needs, conceptions, etc. This type of knowledge is called phronesis, or "theory with a small t" (ibid, p. 7). Knowledge as phronesis contrasts with traditional conceptions of knowledge as episteme, ("theory with a big T"), expert knowledge on a particular problem connected to a scientific understanding of that problem. Episteme is propositional (i.e., consists of a set of assertions) that apply generally to many different situations and is frequently formulated in abstract terms. Phronesis, on the other hand, is situation-specific, focuses on strengthening one's awareness of the characteristics of that situation and finding a helpful course of action through it. Hence, conceptualizing the complexities associated with the development of my teacher educator pedagogy through the notion of tensions could be considered an example of phronesis.

Conceptualising tensions and using them as a sign-post for learning to understand and articulate approaches to teaching and learning about teaching helps to highlight the relationship between episteme and phronesis. For example, consider the tension which I experienced in two ways, that of *telling and growth:* between informing and creating opportunities to reflect and self-direct; and, between acknowledging student teachers' needs and concerns and challenging them to grow beyond their immediate preoccupations.

This tension hinges on an acceptance that *telling* is most commonly an attempt to transfer propositional knowledge (that which might apply generally to many different situations, i.e., episteme) from the teacher to the student and, that although such transfer may occur, it does not carry sufficient understanding to the receiver of the information to necessarily be personally meaningful. This tension produced a dilemma for me as teacher educator. It may have been clear to me what prospective Biology teachers needed to know, but this was very different from me knowing how to act in a given situation. Hence I struggled between informing (delivering the propositional knowledge) and creating opportunities for them to reflect and self-direct (making experiences about the issues personally meaningful).

This tension was exacerbated for me by moderating between acknowledging prospective teachers' needs and concerns and challenging them to grow. Interestingly, just as the prospective teachers in my Biology methods class may not have been helped by the delivery of episteme but rather needed to develop their understanding through phronesis, so too I faced the same difficulty in my learning of teaching about teaching – which further highlights the problematic nature of teaching about teaching (i.e., in many situations, developing one's understanding through phronesis rather than through epistemic categorization is necessary). And, as I experienced it, simply knowing about something conceptually, was not the same as doing it, practically. Working from real situations and examining *how* I taught as opposed to *what* I taught, and encouraging prospective Biology teachers to do the same, led to the development of perceptual knowledge for all participants.

Considering this tension in this way highlights an important issue pertaining to experience. The development of knowledge as phronesis is rooted in experience, since it is through systematic reflection on real situations with all their accompanying thoughts, feelings, needs, concepts, etc. that enables an individual to begin to build greater self-awareness and articulate new frames for practice; it was certainly the case for me. For both the prospective teacher and teacher educator alike, this presents a complex and difficult task since inexperience in the role of teacher makes it difficult to know how to act yet it is only through personally involving oneself in teaching/learning situations, that the development of informed action is possible. (This is representative of the Meno Paradox. The classic formulation of the paradox is a dilemma: how can you search for knowledge of something, if you do not know what it is? If you know what it is, then you have already got knowledge of it and cannot search for it. If you do not know what it is, you cannot search for it, because you do not know what you are searching for.) For externally oriented learners, such as myself, (and a number of the students) whose 'default' learning style is to seek guidelines and structure in the form of epistemic knowledge, learning by acting, and developing knowledge of practice as phronesis is potentially confronting and risky, and exacerbates feelings of vulnerability in the learner.

The knowledge developed through this study also shows characteristics of episteme. I now turn to an examination of the relationship between knowledge conceptualised through this self-study as phronesis and, as episteme.

The Phronesis/Episteme Relationship and Knowledge Developed through this Study

In the process of examining what guided my behaviour as a teacher educator and the dilemmas I faced in teaching about teaching, I became more consciously aware of the specific features of particular teaching/learning situations, i.e., I developed my phronesis with respect to these aspects of my teacher education practice. As I articulated and organised these experiences, I named them as 'tensions'. As a consequence of labelling the series of tensions, I was able to explore them in more detail from within my practice and to link them with formal theories (episteme) with which I was already familiar (for example, wait time, or conceptual change). This meant that my knowledge was further developed both perceptually and conceptually as theory and practice informed each other.

My understanding of practice as tensions, initially tied to specific experiences, gradually became detached from those experiences, and abstracted as knowledge in the form of episteme, as I was able to apply it more generally in other (similar) situations. Korthagen (2001) proposes that knowledge at this level is self-evident to the practitioner and can be used in less conscious, more intuitive ways, which means that the individual is freed to concentrate on other things. In this research, conceptualising knowledge as tensions freed me to explore new aspects of the tensions; one outcome of this was my recognition of the role of teacher educator attitudes operating within and across tensions; as described above.

Korthagen (2001) draws on notions from gestalt psychology in order to elaborate a theoretical basis for explaining this process of knowledge development, moving from unconscious behavioural patterns (gestalts), to developing conscious awareness of one's gestalts (developing interiority; level reduction), to knowledge that becomes abstracted from these specific experiences and more available for use in other related situations (schematisation and theory formation), leading to a form of knowledge that requires less conscious attention, leaving the individual able to focus her/his attention on new things, including new aspects of familiar practice (level reduction; new gestalt). Fig. 11.1 (below) summarises the development of learning through experience.

The model shown in Fig. 11.1 suggests that phronesis becomes more elaborated as an individual systematically reflects on the features of a situation. As a consequence, knowledge in the form of phronesis becomes more available both to the practitioner him/herself for further refinement and, when abstracted (as episteme), to others. Korthagen and Kessels (1996) propose that with respect to this knowledge relationship: (i) phronesis is to be considered of higher quality if it is fed by

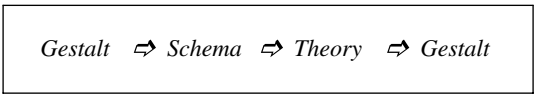

Figure 11.1. Process of Knowledge Development through Experience

episteme; and, (ii) episteme that is not connected to existing phronesis will not effect much change in the practitioner.

It is important to note that conceptualising knowledge as episteme or phronesis is not intended to present a knowledge hierarchy. Episteme is not a higher form of knowledge than phronesis. What is important is how they differ in origin and purpose, and when and how each can be used to better understand the process of knowledge development in teaching/learning situations.

Self Study and Phronesis

This extensive example of self-study research illustrates broadly: (i) the development of personal perceptions while trying to (act to) improve one's own teacher education practices; and, (ii) the results of personal efforts to take research based findings and enact them in personal practice.

The first point relates to the development of phronesis and the second is about episteme informing phronesis (*T. Russell, personal communication, 3/12/2002*). In pursuing (i) and (ii) practice is improved through reframing; that is drawing insights from, reconceptualizing and enacting one's ideas about what it means to be a teacher educator. As a consequence actions and intent become more closely aligned. A further point relates to the communication of this knowledge beyond the individual, that is, (iii) the development of personal perceptions (phronesis) extending and informing research based findings (episteme). This highlights the complementary nature of episteme and phronesis, and the importance of both in knowledge production and dissemination about teacher education practices. In self-study research this point is vital.

The efforts of those engaged in self-study research must inform both the individual and the community of teacher educators. That is, "the commitment to provide insights for others of how the understandings of the authors become part of their actual day-to-day practice" (Hamilton & Pinnegar, 1998b, p. 242). Making knowledge available to others as phronesis is an important task in establishing and building a professional knowledge base of a pedagogy of teacher education. Both episteme and phronesis are forms of knowledge that need to be developed and made available both within the practice of individual teacher educators and their students and across the community of teacher educators.

Traditional approaches to knowledge production mean that we (i.e., those working within the academy) already know how to capture and share episteme. The challenge that confronts teacher educators is in finding ways of capturing, portraying and sharing phronesis. A significant challenge for teacher educators engaged in self-study research lies in finding ways of communicating these insights and understanding in ways that are meaningful and useful to other teacher educators.

Knowledge of practice as phronesis offers one way of communicating the holistic nature of experience. This self-study is an attempt to address this challenge

through representing knowledge of practice in the form of phronesis through the vignettes of practice portrayed in this section, and that might be accessible for use and exchange within the community of teacher educators.

SUMMARY

To summarise, this chapter has reviewed and made explicit interconnections between the set of tensions of teaching about teaching that I identified from within my teacher education practices. The chapter also illustrates the holistic nature of the tensions and the ways in which knowledge of practice as tensions, emerging from my analysis of practice, illustrates knowledge both in the form of episteme and phronesis.

In self-study, it is important to articulate the knowledge developed through studying practice and, how knowledge developed through researching practice impacts practice. In the next section, I describe the ways in which this self-study has impacted my everyday teacher education practices and how my work as a teacher educator continues to be shaped by my self-study research.