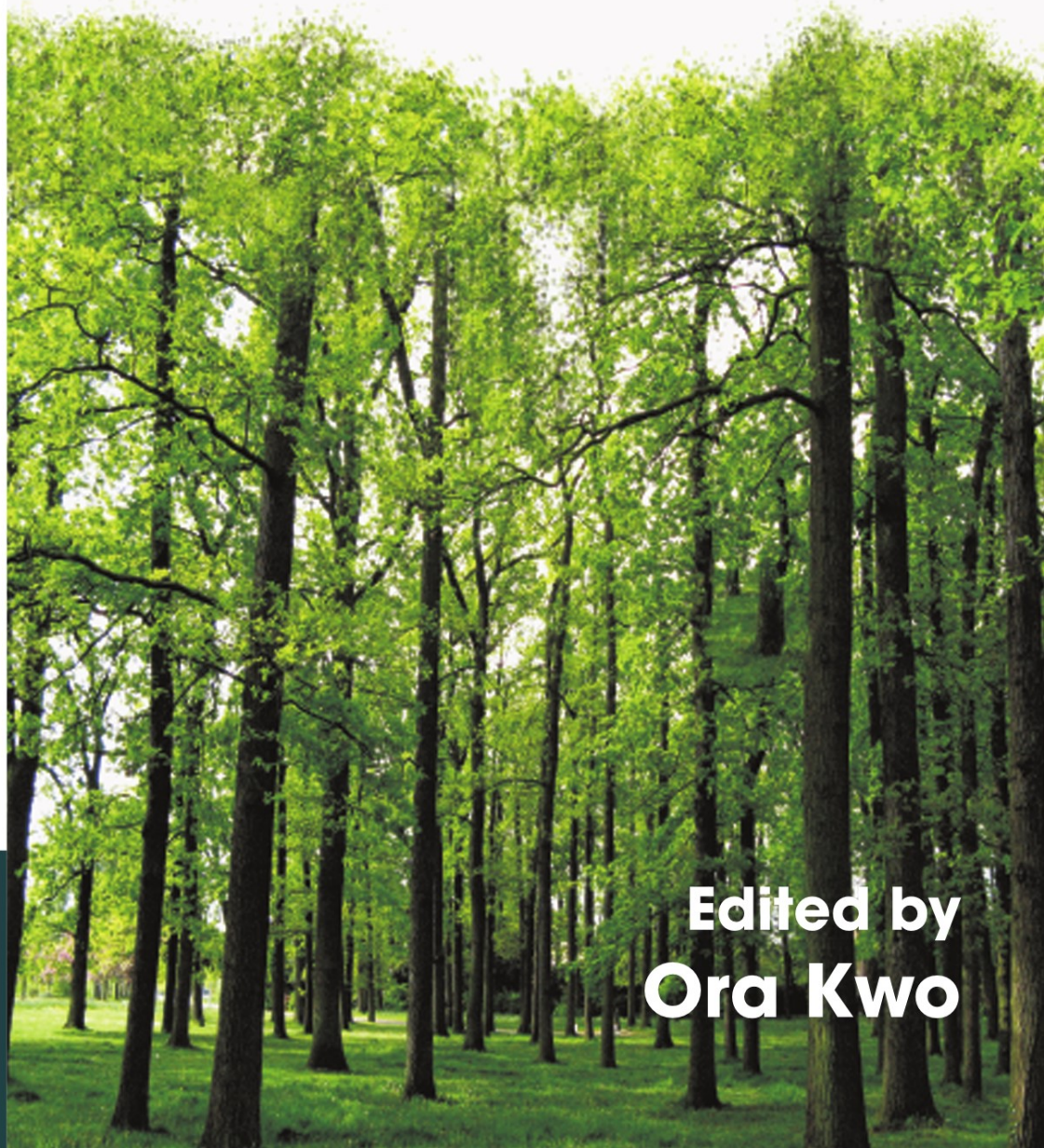


CERC Studies in Comparative Education 26

Teachers as Learners

Critical Discourse on Challenges and Opportunities



**Edited by
Ora Kwo**

 Springer

Comparative Education research centre
The University of Hong Kong



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CERC

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Cover

Photographed by Ora Kwo in Bois de Vincennes, Paris. The image of teachers as learners can be visually presented as a form of vital energy, like that coming from the budding and shooting of new leaves in the spring. The critical discourse presented in this book can be linked to an old Chinese expression in recognition of a long-term perspective for commitment to education: "It takes ten years for growing trees, but a hundred years for growing people."

[十年樹木，百年樹人] 出自《管子·權修》：[一年之計，莫如樹穀；十年之計，莫如樹木，終身之計，莫如樹人]

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List of Abbreviations

ACER	Australian Council for Educational Research
ACTEQ	Advisory Committee on Teacher Education and Qualifications
CA	cognitive apprenticeship
CCA	co-curricular activities
CCEAM	Commonwealth Council on Educational Administration and Management
CPD	continuing professional development
DfES	The Department for Education and Skills
EFL	English as a Foreign Language
EPMS	Enhanced Performance Management System
ESL	English as Second Language
HEI	Higher Education Institution
HODs	Heads of Department
IASCE	International Association for the Study of Cooperative Learning in Education
ICET	International Council on Education for Teaching
INTASC	Interstate New Teacher Assessment and Support Consortium
L1	first language
L2	second language
L3	third language
LJMU	Liverpool John Moores University
LSC	Learning Skills Council
LSDA	Learning Skills Development Agency
NBPTS	National Board for Professional Teaching Standards
NCLB	No Child Left Behind
OFSTED	Office for Standards in Education
POP	Professional Operation Periods
PGCE	Postgraduate Certificate in Education

PR	public relations
RO	Reporting Officer
SASMs	senior academic staff members
SEM	School Excellence Model
SET	Students' Evaluation of Teaching
SLA	second language acquisition
SLOG	Student Learning Organisation Group
STELT	students-and-teachers evaluation of learning-and-teaching
TEP	Teacher Education Program
TLLM	Teach Less, Learn More
TLQPRs	Teaching and Learning Quality Process Reviews
TTA	Teacher Training Agency
UNESCO	United Nations Educational, Scientific and Cultural Organization
ZPD(zpd)	zone of proximal development

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Foreword

This edited book, as the title indicates, is about teacher learning through a variety of types of teacher inquiry. While it seems self-evident that teachers, along with most living organisms, are continually learning something, the distinguishing character of this work is the promotion of systematic teacher inquiry wherein both the processes and products of these activities are both public and subject to some form of systematic analysis by the various participants in the particular inquiry projects. The chapters emerged from a conference sponsored by the International Council on Education for Teaching and they represent some unique contributions to the growing body of literature which focusses on the crucial roles of the teacher in times of educational changes brought about by the ever prevalent curricular reforms and by increasing demands on schools to respond to a variety of social movements. These latter demands include such issues as the inclusion of special needs students in the public school system, the integration of second language learners in increasingly multi-cultural communities around the world, and the myriad local and national issues considered to be worthy of inclusion in the curricular structures for that particular jurisdiction. Many of these issues can be categorised under the broad topic of social justice agendas (e.g., issues pertaining to the inclusion of 'indigenous knowledge', as is discussed in Jill Smith's chapter); or, in some instances, they are contentious issues within the community as to what counts as appropriate curricular content (e.g., the creation science *versus* evolutionary theory debates in many jurisdictions in North America, or the inclusion of sex education in the school curriculum).

In the midst of this diversity of issues and value conflicts regarding 'what is worth teaching' in our respective school systems, there has been a growing consensus among educators at all locations of the educational spectrum – from classroom teacher, to school district administrators, to teachers' professional organisations, to policy makers at local and national levels, to academic researchers – that one of the most important

factors in bringing about desired changes in the educational system is through a committed and informed teaching force. Furthermore, it has been argued by many that one of the most powerful means to achieve this end is through the use of effective professional development programmes in general and, more specifically, through the engagement of teachers in a variety of collaborative structures which promote teacher inquiry into their own practices (Ainscow 1999; Bolam, McMahon, Stoll, Thomas & Wallace 2005; Borko 2004; Eraut 2004; Little 2005; and Mitchell 2003). While Donald Schön's (1983, 1991) notions of reflection-on and -in action provided a general rationale and description of this type of practical inquiry, it provided only glimpses of the kinds of structures and conditions which would support and sustain this type of inquiry and, more importantly, make the results of this inquiry available for public scrutiny and use by other professionals. Perhaps the most significant structural response in this regard has been the evolving notion of 'professional learning communities' (Erickson, Farr Darling & Clarke 2005; Little 2003; Samaras, Beck, Freese & Kosnik 2008; Stoll, Bolam, McMahon, Wallace & Thomas 2006).

While the title of this book does not directly invoke the community metaphor, it is clear in virtually all of the chapters that the educators in this collection – whether the context is in initial teacher education programmes, in continuing education, or in the academy – support the perspective that learning is more effective in collaborative group or 'community' settings. These collaborative communities provide both support for the inquiries undertaken and opportunities for critical commentary on the inquiries.

The strength of this edited book comes from its diversity and the variation in the conceptual frames adopted, in the contexts in which the inquiry occurs, in the variety of problem areas addressed, and in the geographical and cultural educational jurisdictions depicted in the chapters. I have commented elsewhere (Clarke & Erickson 2009) that diversity and variation constitute a fundamental principle for effecting changes in complex learning systems, be they individual teachers, collaborative groups of teachers, or pupils in classrooms. Davis, Sumara and Luce Kapler (2008) have similarly argued for the importance of diversity in learning systems because it contributes to the introduction of both novelty and critique into the system, thereby enhancing the possibilities of change or learning to occur. They go on to claim that educators need to attend to the design of learning systems so as to create

“structures to allow ideas to bump together” and that these structures are “one of the hallmarks of all progressive human institutions including higher education, research settings, business and most governments” (p.199). Variation also is a prominent principle of learning and change in theorists as different as Ference Marton’s account of learning (cf. Marton & Booth 1997) and Stephen Gould’s perspective on evolutionary biology (cf. Gould 1996).

The chapter authors address a variety of issues and problems and take a number of different ‘stances’ – to draw upon Cochrane-Smith and Demers’ preferred metaphor for describing the relationships between research and teacher education. While none of the authors explicitly uses Complexity Theory or Variation Theory as an orienting framework on learning, the book as a whole nicely illustrates various aspects of the above diversity principle as the authors depict a variety of different types of teacher learning and a wide range of research methods to capture this learning, often *in situ*. The varying educational and cultural contexts under consideration here allow us to see that many of the problems facing educators working in initial teacher education and in continuing teacher education are common across these diverse settings. For example, we see a common focus on developing ‘professional and personal identities’ emerging in diverse educational settings in China, the United States and the United Kingdom; an analysis of mentoring relationships in Israel and New Zealand; and a series of projects in a variety of different countries aimed at encouraging educators to engage in forms of self-study (often involving collaborative groups) with an emphasis on improving practice through reflective/reflexive methods such as ‘dialogues on practice’. And, finally, the theme of ‘teacher professionalism’ and the role of ‘professional standards’ and their implications for policy and practice are taken up in informative ways in several chapters. While the specific outcomes of many of the projects and the initiatives described in these chapters address local concerns, many of the findings generated through their empirical and conceptual analyses are relevant to creating more generalised understandings of the nature and problems associated specifically with teacher learning, but also with the design of appropriate structures and environments for learning in general.

The range of methods used in these chapters also allows us to see both the strengths and weaknesses of these methods. Thus, some of the chapters illustrate nicely how case methods allow us to address some problems very effectively, but not others; or why and how we might use

a narrative or 'story telling' approach in getting access to teachers' practical reasoning; or the use of dialogue journals to obtain some insight into how our students are engaging with some phenomena; or the use of video to provide rich depictions of classroom events for subsequent discussion and analysis. These methods will add to the repertoire of teacher researchers and teacher educators who have become increasingly engaged with the multi-faceted nature of teacher learning and teacher inquiry.

In closing, the authors and the editor of this book have provided us with a rich set of stories and examples of the type of conceptual and empirical work that can and should be done in the future. I would encourage the educational community as a whole to read and consider some of the understandings generated by the authors and, for those of us who are specifically interested in promoting teacher inquiry, to engage critically with some of these understandings and extend them in our own projects.

Gaalen Erickson

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Introduction

Introduction

Ora KWO

This book is a product of the discourse maturing from a meeting in Hong Kong of the World Assembly of the International Council on Education for Teaching (ICET). The chapters have undergone revisions and exceeded the depths reached at their initial presentations. The theme of the Assembly was *‘Teachers as Learners: Building Communities for Professional Development’*. The theme was proposed in the light of the World Assembly the previous year, held in Melbourne, Australia, on *‘Teachers as Leaders: Teacher Education for a Global Profession’*. In the worldwide movements of educational reform, educators are forging new roles, identities and relationships. Leadership is vital, but must be rooted in the capacity for learning.

Learning Discourse at the ICET World Assembly

As I was the Chairperson of the Organising Committee for the Assembly, the ICET Board of Directors gave me the privilege of working closely with colleagues from the Faculty of Education at the University of Hong Kong, in conjunction with frontline school educators and policy makers of the Hong Kong government. In this joint venture, we were motivated across our institutional boundaries and differences by a special vision of bringing together a global family of educators to engage in an inquiry within the broad climate of educational reform. Recognising teachers as vital agents for change, the Assembly attracted nearly 700 participants from 25 countries. It built a platform to explore teachers’ professional learning from various perspectives.

To achieve the intended discourse, we decided to advocate and reinforce a distinctive mode of learning throughout the Assembly. With due respect to our invited contributors, we avoided the term ‘keynote speeches’ in the belief that effective learning does not take place by delivering and attending to speeches. Instead we called them key presentations, and indeed they were valued as catalysts for learning dialogues. We aspired to a process of interactive learning among participants with respect to all contributors – both veteran and novice. The outcomes were

vividly articulated in some of the responses to the evaluation questionnaires:

“While many academic conferences tend to presume authority from some leading speakers, this one facilitated joint effort in learning, when participants could engage in the quest for common concerns and look for ways ahead....”

“It is amazing that every detail has been so carefully planned to promote respectful interaction for the immediate community: the arrangement of discussants and sunny-side chats for plenary presentations, and the Learning Sparks for the bulletin boards... participants can share their voices, too!”

“The well-structured sessions also offer flexibility. When participants receive the feedback/question sheets for treasure boxes, they can choose the timing to respond. With a discussant, the participants can take time to prepare comments and questions.”

Indeed the mode of learning discourse was congruent with the conference theme, as we ‘walked the talk’ about learning and community-building. We managed to optimise the opportunities for sharing, on the basis of which we examined the challenges for the teaching profession worldwide and the journey ahead.

The Continual Quest

After the intensive conference discourse, the initial harvest was achieved in the Closing Ceremony. Having collated the participants’ contributions to the *Response Sheet for the Closing Ceremony*, we attempted to identify critical questions for a continual quest:

- How do we create ‘community conversations’ that involve dialogue and debate, and translation and interpretation of our lives as stakeholders in education?
- In order to cope with the complex challenges, what might be the paradigm shift that we can pursue together?

This book addresses these questions, focussing on ‘critical discourse on challenges and opportunities’. Just as the Assembly celebrated a cul-

ture of interactive learning, the schedule for production of this book was planned with the expectation of a process of scholarly reconstruction. The short-listing to decide which papers should enter the book was conducted with a focus on originality and critical stances of research being articulated. Even though some papers were not ready for publication in their initial presentations, all selected papers were grounded in significant conceptualisation and substantive data in demonstration of a potential for further development leading to worthwhile contributions.

The review exercises challenged authors to steer away from a transmission style of writing to engagement in a critical discourse with the readers. The process demanded considerable communication with authors to clarify problems, question practices, and challenge understandings for new conceptualisation. The approach was based on the learning stance aligned with the learning discourse in the Assembly. Hence, we are ready to celebrate this product and to be jointly accountable to our readers.

Highlights of the Contributions

In any edited volume, the contents can be structured in multiple ways. At the initial short-listing, the chapters for this book came together with an emerging pattern and were grouped under sub-sections as 'The Conceptual Frame', 'Changing Practice', 'Breaking Boundaries', and 'Policy Implications'. On an established pattern, I had in mind an introductory chapter that would highlight the individual contributions of all chapters, and open the readers to the chapters for their own conclusions. However, having gone through so much co-learning with the authors, I became too engaged in the richness of the discourse to be content with the original structure. I also queried approaching a learning discourse with 'The Conceptual Frame' which might unnecessarily reinforce an image of compartmentalising concept from practice. Furthermore, the contributions cannot be tidily grouped under what can be considered as major features of the activities undergone by the learner-teachers. In order to engage readers in a critical discourse and find sparks of connections, the structure itself is has been reshaped to pose an inquiry stance.

Learning and teaching can be taken as central to all contexts of teachers' lives within classroom practices and across curricular changes. The focus on the ways through which research is interpreted is fundamental to the concept of teachers as learners. Beyond that, the contexts for teacher learning can be broadly located in initial teacher education

and continuing professional development. Policy concerns for the teaching profession are then addressed as a continual quest rather than a cut-and-dried set of recommendations. The chapters are hence organised into sections that group contributions from a diversity of countries and curriculum areas.

Research Stances on Learning and Teaching

The first section addresses research as identifiable stances for fundamental relationships in learning and teaching. It begins with the chapter by Cochran-Smith and Demers, who present a conceptual framework for examining debates about research and teacher education by identifying five prevalent images of research. The chapter is a scholarly response to the American context of simplistic outcome-driven policy of teaching and teacher education, and the critical search for what counts as evidence of learning is also relevant to other cultural settings.

In a context of curriculum innovation at a Chinese university, the chapter by Ying, Huang and Zheng observes that learning does not necessarily take place in formal settings. It observes that teachers can pursue understandings of their professional identities by telling and interpreting stories. In the process, the teacher's identity becomes more explicit for each narrator, which in turn sparks learning and change. The chapter challenges the common tendency to debase narration of daily experiences as trivial and unworthy of professional attention. The processes examined in this chapter amplified learning voices that might otherwise have been muted.

Kim's chapter focusses on the dialectical processes of teaching and learning in second language education, when learners of English as a Second Language face cognitive and emotional challenges. Based in a Korean school in Montreal, Canada, Kim pursues an understanding of learners' conceptions of characteristics of excellent teachers, and presents a model of creative apprenticeship where dialogue journals are recommended as a psychological tool for collaborative creativity amongst teachers and students.

The challenges to learning, as identified by Smith in the next chapter, are located in the actualisation of respect for human rights: the right of indigenous peoples of the world to protect their unique existence and the fabric of their society. The chapter articulates the learning of non-indigenous teachers in visual arts education in New Zealand to teach about indigenous forms of knowledge with integrity and sensitivity to a

culturally diverse nation. Research as a stance enforces intimacy between learning and teaching, and strategies for non-indigenous teachers as learners are arguably relevant to teachers in different curriculum areas and societies of pluralistic cultures.

Initial Teacher Education

The second section focusses on a major context for teachers' learning on entry to the profession: initial teacher education. The chapter by Cheng, Wong, Yung and Hodson shows how videos of exemplary teaching can be used to broaden prospective science teachers' awareness of different classroom situations and develop conceptions of good science teaching. The multiple opportunities for analysis of critical episodes permit self-regulated reviews of the complicated classroom world in a safe setting. Beginning teachers are enabled by this tool to accept challenges to their preconceptions acquired through former experiences.

Such learning sparked by cognitive disequilibrium leading to awareness of new possibilities can also be considered in the light of Moore's elucidation of the power of predisposition on student-teachers, from which he appeals for inclusion of the self in understanding of practice. Whilst the pressure to work and learn to conform to pedagogies promoted by externally-imposed education policies may result in making pragmatic settlements in compromise, arguably it is through adoption of reflexivity on practice that the tensions between the 'private' and 'professional' selves can be addressed.

Kwo's chapter finds connection with Moore's concept of reflexivity when preparing student-teachers to join the teaching force under a reform climate. The lived curriculum revealed the process of how the teacher educator and the student-teachers involved each other to pursue meaning of learning as a community. A concept of 'students-and-teacher evaluation of learning-and-teaching' (STELT) emerged amidst the traditional boundaries held in the system of Students' Evaluation of Teaching (SET), which promoted synergy and shared ownership of teaching and learning.

Continuing Professional Development

Continuing professional development is identified for the next section as another context for teachers' learning, for which mentoring is recognised as a major focus. Competing discourses are articulated by Orland-Barak as a challenge to mentors learning to play their professional roles. With

intricacies and complexities in working from the language of teaching to that of mentoring, mentors tend to be lost in dialogues of practice. Orland-Barak shows that understanding of mentoring requires attention to processes and outcomes.

A related theme (concern for the location of powers when continuing professional development) is tied to external funding and may not be conducive to autonomous learning. Aiello and Watson provide a case study of institutionally-led continuing professional development to involve teachers as researchers and agents of change. In this process, the leadership role of the headteacher is vital. The role has to go beyond hands-off approval for genuine engagement in continuing professional development functions for the teaching staff. In addition, inter-institutional collaboration can effectively turn concepts into functional reality.

Gorinski, Fraser and Ayo present another case study in a tertiary context which draws insights into critical discourse on mentoring as a mechanism for developing a community of reflective practitioners. The findings reveal the discrepancy between policy intention and practical enactment due to unidentified historical, contextual and structural barriers. Despite goodwill, the definitional ambiguity on roles and functions can result in task-oriented relationships that perpetuate existing structures rather than empowering professional conversations at a reflective level for learning.

Policy Concerns for the Teaching Profession

This section brings readers closer to the broad horizon for the teaching profession with a focus on the significance of policy concerns. Blurring distinctions between fact and fiction to persuade readers to reflect critically on the material conditions of the real worlds, Liew presents 'research' beyond the conventional sense to advance narrative ways of knowing as a means of self-empowerment for teacher-researchers. Reading and writing one's lived experiences ultimately entail a process of self-analysis, professional reflection and policy critique. The chapter invites policy makers to read teachers' narratives in order to reach a resonance of hearts and minds for sustained systematic education reform.

Against a general critique of policy in setting professional standards for teachers as a constraint to diversity in pedagogical practice, in the next chapter Emmett argues that a clear statement of what teachers should know and be able to do can strengthen the focus on discipline

knowledge and its related pedagogy for improvement of teacher quality and student learning. Drawing on experiences in Victoria, Australia, he asserts that assessments about attainment in professional standards can promote and contribute to collegiate and reflective practice if the procedures are appropriately implemented.

In a different national context, Yinger also recognises the importance of a concerted effort to establish professional standards, but raises the alarm of the challenge from powerful market-oriented policy voices which undermine civic purposes of public education with federalisation of narrow focus on school performance measured by merely skill-based curricular concerns. Drawing lessons from other professions, the chapter calls for a renewed professional ethic emphasizing social responsibility as a counterweight to consumer society in shaping the future world.

Diversity of Voices and Perspectives

As a form of 'community conversation' within the scope of an edited volume, the chapters share professional concerns from a diversity of backgrounds:

- across cultural and institutional settings,
- as voices from various sectors of educational stakeholders, and
- with different methodological orientations.

What does it mean for teachers to adopt an inquiry stance not only in reflecting on the professional competencies that make them reflective practitioners, but also in interrogating the existing educational schools and universities as ideological institutions? Can teacher-initiated inquiry truly empower teachers to be change agents, social activists, school reformers? And how would policy makers become a collegiate force for the well-being and enhancement of the teaching profession? Together, these chapters converge to speak to the challenges and opportunities for teachers to be learners, and invite readers to engage in critical discourse for the future of committed educational professionals.

Research Stances on Learning and Teaching

1

Research and Teacher Learning: Taking an Inquiry Stance

Marilyn COCHRAN-SMITH & Kelly DEMERS

In the United States, teacher education and teacher learning have been highly debated topics since the time that teacher preparation first emerged as an identifiable activity in the late 1800s. The relationship of research to teacher education and the role of research in teacher learning have been central issues in the debates almost from the beginning, particularly in disputes about what disciplines are appropriate to the study of education, what counts or should count as educational scholarship, and how evidence is or should be used to make the case for particular approaches to the professional preparation of teachers (Borrowman 1965; Lagemann 2000). Although the history of teacher education and the history of educational research have long been linked to one another, in the United States research is currently playing a more prominent role in debates than ever before. In fact in many of the most important contemporary debates about teacher quality and teacher preparation, the central focus – at least on the surface – is research itself, particularly on whether or not there is a research basis for teacher education and if so, what that research base suggests.

The purpose of this chapter is to consider the role of research in teacher education and teacher learning. In the first part of this chapter we will briefly provide a conceptual framework for sorting out the complex debates about research and teacher education by identifying five major images of research that are prevalent: research as weapon, research as report card, research as warranty, research as foundation, and research as stance.

In the second part of the chapter, we focus explicitly on the fifth image of research in the discourse related to teacher education – research as stance – in order to clarify the potential role of research in teachers' learning. Drawing on examples of teachers and teacher educators working in three United States cities, we argue that a research stance on the

work of teaching and teacher education enhances teachers' and teacher educators' learning in many ways. We use these examples to argue that working from an inquiry stance is a powerful way for teachers and teacher educators to understand the complexities of teaching and learning, construct rich learning opportunities for all students, interrogate their own assumptions, and work for social justice.

Research and Teacher Education: Five Images

Some of the most pressing questions about teacher education in the United States focus on research itself, particularly on questions about whether or not there is research that points to the effectiveness of a particular kind of teacher preparation, whether existing research is reliable and rigorous, how research translates into policy and practice recommendations, what additional kinds of research are needed, and whether there are important questions and issues that the current research leaves out altogether. In order to sort out the debate about research and teacher education, it is important first to acknowledge that it is not so clear what it means to assert that teacher education is research-based or not. In this chapter we suggest that this assertion has multiple meanings depending on context, and on the complex interrelationships of policy, politics, and research paradigms. These meanings are reflected in the different images or metaphors for research.

In *Metaphors We Live By*, Lakoff and Johnson (1980) suggest that images and metaphors are not at all the trivial bits of everyday language that some people believe them to be, but are instead powerful forces in the construction and maintenance of the world-views by which we live. Lakoff and Johnson argue that metaphors help to create realities and provide guides for future action that, in turn, fit the initial metaphors, thus reinforcing the power of metaphor to make experience coherent and creating a kind of self-fulfilling prophecy.

In the first part of this chapter, we describe five different images or metaphors for research that are prevalent in the discourse of teacher education critique and reform: research as weapon, research as report card, research as warranty, research as foundation, and research as stance. By describing these images, we hope to show that each one invokes different discursive and political contexts.

Research as Weapon

This first image of research is prevalent in contentious debates in the

United States about whether or not there is research evidence that supports collegiate teacher preparation as a broad educational enterprise. We characterise this view of research with the metaphor, research as weapon, intentionally to call to mind images of battles, fighting, attacks and counter-attacks, winners, losers, and casualties. This image also suggests the absence of compromise and consensus building.

The war about the research base for university-based teacher education in the United States is being carried out primarily through syntheses of previous and current empirical research. In much of the research that is cited in this conversation, teacher preparation is not considered by itself but as one of several factors related to teaching qualifications, including degrees, types of license, subject matter preparation, and education school training. The desired outcome of teacher education is usually defined in terms of pupil scores on reading and math achievement tests. The relationship between teacher qualifications, including teacher preparation, and pupil learning, as measured primarily by test scores, is the primary battleground.

The discourse in which 'research' is weapon can best be understood in the context of two competing agendas for reforming teacher education in the United States (see also Cochran-Smith 2001; Cochran-Smith & Fries 2001; Zeichner 2003): the professionalisation agenda and the deregulation agenda. The professionalisation agenda aims to make teaching and teacher education a real profession with a research-based and formal body of knowledge that distinguishes professional educators from lay persons (Gardner 1989; Murray 1996), has jurisdictional responsibility for defining and acting on professional problems (Yinger 1999; Yinger & Hendricks-Lee 2000), and works from clear and consistent standards for professional practice across the career (National Commission on Teaching & America's Future 1996; Darling-Hammond et al. 1999). Competing with the professionalisation agenda is the agenda to reform teacher preparation through deregulation, an approach consistent with market-based reforms of other public services. Based on the assumption that most of the requirements of states and universities are unnecessary hurdles that keep bright young people out of teaching and focus on social goals rather than achievement (Kanstoroom & Finn 1999), advocates of deregulation want to break up universities' 'monopoly' on teacher preparation (Kanstoroom & Finn 1999; Abell Foundation 2001) and eliminate most entry requirements. Those who favour deregulation claim

that there is no strong research base for university-based teacher education (Ballou & Podgursky 2000).

Research as Report Card

The second image of research, as report card, is actually a subset of the first in that it uses a similar rhetorical strategy and, to a great extent, has become as much a weapon as a mode for public reporting. This image occurs in debates about teachers' test scores, whether or not state test scores support collegiate teacher preparation, and what these mean more generally for teacher education policy and practice. We use the metaphor of report card to call to mind images of oversight and supervision – parent and child, passing and flunking, and teachers reviewing their grade books with long lists of As, Bs and Fs.

The United States Secretary of Education's second annual report to Congress on teacher quality (U.S. Department of Education 2003) indicated that state-wide teacher tests are now required for initial licensing in 43 of the 50 states. Although teacher tests have existed for some time now, until recently they were assumed primarily to provide information about individuals' fitness for teaching in much the same way that SAT or GRE scores are presume to measure individuals' potential for success at college and graduate level work. Relatively little attention was paid to the aggregated scores of individuals from the same teacher education programmes, the same higher education institutions, or the same states.

Beginning with legislation passed in 1998, however, all colleges and universities receiving federal government support were required to report annually to the state about the qualifications of all teacher candidates recommended for certification, with states reporting in turn to the federal Department of Education and the Secretary of Education reporting to Congress. The conclusions of the Secretary's two reports to Congress on teacher quality (U.S. Department of Education 2002, 2003), which are intended to review current research as well as the data submitted by the states, reflected the image of research as report card.

Research as Warranty

The third image, research as warranty, occurs in the discourse about the evidence supporting particular policies regarding teacher preparation programmes, structures, components, curricula, and pedagogies in terms of a variety of outcomes, such as teaching performance, teacher knowledge, commitment, attitude, efficacy, retention in the profession, evalua-

tions by principals, placement in high need areas, as well as various measures of pupils' learning.

When research is portrayed as a warranty for policy options, the emphasis is on a broad array of desirable pupil and teacher outcomes – not just pupils' or teachers' test scores. The purpose is to present a judgment about the weight of the evidence rather than to present a kind of brief on behalf of a particular position, as is the case when research is wielded as a weapon. We use the metaphor of warranty to call to mind images of money-back guarantees for items purchased and other assurances that the things one puts money into, or the places one invests limited funds, will pay off. The desire for evidence of this kind has to do with the degree of confidence state or federal policy-making bodies (or other institutions and agencies, like universities, programmes, or professional accrediting groups) can have about the policies and regulations they stipulate. The basic question is whether or not these policies are good investments.

Constructing teacher education as a policy problem assumes that one important way policy makers can meet the challenges involved in providing a well-prepared teaching force is by manipulating those broad aspects of teacher preparation (e.g. teacher tests, subject matter requirements, entry routes) that are most likely to have an impact on pupil achievement. Constructing teacher education as a policy problem also means focussing on large-scale or institutional/programmatic policies and practices that are warranted by empirical evidence that demonstrates impact on desired outcomes and/or by economic analyses that weigh costs and benefits. The kind of evidence that is sought are empirical studies, preferably experimental studies or correlational studies with sophisticated statistical analyses, which indicate that certain aspects of teacher preparation do or do not have a systematic and positive impact on pupil or other outcomes.

Research as Foundation

The fourth image of research occurs in the discourse about the knowledge base underlying teacher education programmes and the research basis of the curriculum that is offered for prospective teachers. The assumption here is that the curriculum of teacher education should be based on cutting-edge research in key domains that are related to teaching, learning and schooling. To convey this image of research, we use the metaphor, research as foundation, which invites images of building and

constructing – pouring cement, laying the groundwork, and constructing the frameworks or the bases for things.

The discourse where research is foundation is related to efforts over the last two decades to codify the knowledge base for teaching and teacher preparation and to make this codified knowledge the centre of the curriculum. The assumption is that in the past, teacher preparation has been an idiosyncratic and normative enterprise, based on tradition or personal preference rather than on the best research available in the various knowledge domains teacher candidates ought to have in order to be good teachers. The logic of this discourse is quite different from the logic of the discourse of the first three images of research. When research is regarded as a foundation, the logic is that teachers should have knowledge based on cutting-edge research in domains pertinent to teaching and learning.

Unlike the discourse where research is a weapon or a warranty, in discourse where research is foundation, the primary participants are teacher educators themselves as well as researchers and policy makers who are interested in a knowledge base for teacher preparation, established through professional and scholarly consensus and grounded in research on teaching, learning, teacher education, and teachers' learning. When research is treated as foundation, the agenda is to make teacher education a profession on par with other professions by establishing an official and formal body of knowledge that distinguishes professional educators from lay persons and ensures that teachers for all students are fully-prepared and fully-certified. The point is to influence the institutions that certify teachers across the nation by inviting self-assessment in light of what is recommended in the report.

Research as Stance

Like the metaphor of research as foundation, the metaphor of stance occurs primarily in conversations inside the teacher education community and in contexts where the intention is to enhance collegiate-based teacher preparation rather than by-pass it or alter it completely. When the image of research is stance, the discourse revolves around the idea that teaching and teacher education themselves are (or ought to be) research or inquiry-based processes, and teachers and teacher educators themselves are (or ought to be) researchers. The assumption is that teaching and teacher education depend on practitioners taking a research perspective on their work and functioning continuously as researchers and

learners by being critical, being informed by others' research, making decisions based on evidence, and doing research on their own practice.

The metaphor research as stance, or "inquiry as stance," (Cochran-Smith & Lytle 1999, p.88) is intended to call to mind images of body positions, particularly how the feet are positioned in sports or dance, but also to convey images of intellectual or political positions. This metaphor is intended to invoke the idea that research is a way of knowing, a frame of mind, and a worldview, rather than a discrete and bounded activity. The discourse where research is stance contrasts with all four of the images of research described above. With stance, the focus is on local knowledge and on the assumption that one way to improve teaching, learning and teacher preparation is to promote a wide array of research and inquiry activities that generate local knowledge in the service of teachers' and pupils' learning.

There are many local research and inquiry initiatives nationwide where research is regarded as a stance and where the aim is to produce local knowledge to inform local decisions. There are also a number of national initiatives that are consistent with this approach and are intended to try to shift the assessment and evaluation of teacher education efforts from primarily outside to primarily inside the profession that we have described elsewhere (Cochran-Smith 2004). Although the intentions and scope of these projects are different from one another, they are consistent in their emphasis on using research and evidence to reflect on make decisions about practice. In this sense, they have the potential to change the ways we think about research and assessment in teaching and teacher education. The notion of research as stance is intended to transform teaching and teacher education into an enterprise that is grounded in research, revolves around continuous inquiry into the learning of prospective teachers, their pupils, and teacher educators themselves, and makes decisions driven by evidence. These changes would be nothing short of a culture shift in teacher education.

In the first part of this chapter, we have suggested that one way to sort out the multiple and sometimes confusing debates about research and teacher education in the United States is to acknowledge that at least five different but related images of 'research' are operating. It is important to know which of the images of research is operating in which conversations, who the major players are in each of these conversations, and to what larger political and professional agendas their positions are attached. We also need to examine carefully the different assumptions

underlying these different images of research and be clear about what views of teaching and learning are central. Different claims about the relationship of research and teacher education are often built on very different assumptions about what roles research can reasonably be expected to play and about teaching, learning, and schooling, even though these are often not made explicit and laid open for debate. Finally, we need constantly to acknowledge that questions about how best to prepare teachers cannot be answered solely on the basis of research or empirical evidence. Questions about teacher preparation – and about teaching, learning and schooling more broadly – always depend on ideas, ideals, values, and beliefs as well as on evidence. Ultimately, as an educational community in the United States and in many parts of the world where there are competing agendas for reforming teacher preparation, we will need to debate purposes, values and ideology as well as evidence if we are to understand the possible and reasonable roles of research in the preparation of teachers.

Research and Teacher Learning

The remainder of this chapter focusses on the fifth image of research and teacher education – research as stance. Our central argument is that a research stance on the work of teaching and teacher education has enormous potential to enhance teachers' and teacher educators' learning in a whole variety of ways. In the pages that follow, we elaborate the notion of research or inquiry as a stance on teaching, learning and teacher education. Next we provide examples from the work of teachers and teacher educators who worked from an inquiry stance in three major United States cities – Boston, Philadelphia, and Los Angeles. We use these examples to argue that working from an inquiry stance is a powerful way to enhance teachers' and teacher educators' learning in three areas:

- Developing rich and complex understandings of the outcomes of teaching and teacher education.
- Generating local knowledge by considering multiple perspectives and rethinking one's own and others' previous knowledge and beliefs.
- Working in learning communities over the professional life-span to interrogate practice and enhance access and equity for all.

Inquiry as Stance on Teaching, Learning, and Teacher Education

Over the last decade, Marilyn Cochran-Smith and Susan Lytle have worked with many prospective and experienced teachers in a number of inquiry or teacher research communities. The notion, “inquiry as stance” (Cochran-Smith & Lytle 1999), emerged out of the rich dialectic of their simultaneous work as teacher educators involved in day-to-day, year-to-year participation in teacher learning communities, on the one hand, and as researchers engaged in theorising the relationships of inquiry, knowledge, and practice, on the other. Over the years, the questions that emerged from the daily stuff of practice informed their theoretical frameworks for defining and positioning teacher research and for framing its epistemological, political, and pedagogical aspects. Reciprocally, the emerging theoretical frameworks they were developing sharpened the issues of their day-to-day work, helped them see the links between local projects and larger questions and contexts, and strengthened their understandings of inquiry as knowledge generation, professional development, and social activism.

In their descriptions of inquiry as stance, Cochran-Smith and Lytle have distinguished it from other more instrumental views of teacher research or inquiry as project. The latter includes the one-time inquiry activity or culminating teacher research project required in a teacher education or professional development programme while the former refers to a process and a way of knowing that is infused throughout a programme and over the course of the professional lifespan. They have described the notion of inquiry as stance as follows:

In everyday language, “stance” is used to describe body postures, particularly with regard to the position of the feet, as in sports or dance, and also to describe political positions, particularly their consistency (or the lack thereof) over time. In the discourse of qualitative research, “stance” is used to make visible and problematic the various perspectives through which researchers frame their questions, observations, and interpretations of data. In our work, we offer the term inquiry as stance to describe the positions teachers and others who work together in inquiry communities take toward knowledge and its relationships to practice. We use the metaphor of stance to suggest both orientational and positional ideas, to carry allusions to the physical placing of the body as well as to intellectual activities and perspectives over time. In this sense,

the metaphor is intended to capture the ways we stand, the ways we see, and the lenses we see through. (Cochran-Smith & Lytle 1999, p.288)

Developing and sustaining an inquiry stance is a lifelong and constant pursuit for prospective teachers, experienced teachers, and teacher educators alike – what Cochran-Smith and Lytle have referred to elsewhere as “a way of knowing” (1992, p.447) about teaching, learning, and schooling.

When teachers and teacher educators work from an inquiry stance, they learn that posing questions and conducting small-scale investigations or studies of certain aspects of their classrooms, schools, and programmes are integral aspects of learning from and about teaching in every area. Their inquiries may focus on a particular subject area, a particular student, an existing classroom or programme structure or organisational arrangement as well as on aspects of classroom, programme, and school or university culture. These inquiries usually involve multiple forms of data collection in order to document and analyze the relationships of teachers’ and teacher educators’ learning, their professional practices and strategies, and their students’ learning. They also include attention to issues of equity and access as well as to larger issues of social justice and preparing all teachers and students to live and work in a democratic society.

Developing Complex Understandings of Teaching and Learning Outcomes
In the United States during the last five years or so, teachers, schools, and teacher education programmes have been required to provide demonstrable evidence that they have a positive impact on pupils’ learning, as indicated by test scores and other measurable outcomes. These accountability requirements by both governmental agencies and professional organisations have been the strongest force by far in the reform of teaching and teacher education. In fact, it is not far-fetched to say that in the United States, we now live in an era of accountability wherein debates about outcomes, impacts, evidence, bottom lines, results, effectiveness, and added values dominate the public and professional discourse about education generally, and teacher preparation in particular.

When teachers and teacher educators work from an inquiry stance, however, they learn to understand outcomes in more complex ways than simply pupils’ or teachers’ test scores, and they learn to look more deeply

for evidence of learning and effectiveness. Instead of attending solely to the bottom line of test scores, teachers learn to look for multiple indicators of pupils' learning, including the complexity and sophistication of what they say, write, figure, and (if young children) draw, as well as how they respond to texts, make sense of the materials and activities offered in classrooms, reason about problems or questions, use evidence to draw conclusions, and interact with one another as well as with their teachers. Teachers also learn to question the underlying assumptions as well as the implications of some of the most common assessment practices used in schools.

Along related but different lines, teacher educators who work from an inquiry stance learn to re-conceptualise their notions of effectiveness and success by looking beyond what happens during the pre-service period and also looking beyond teachers' test scores that supposedly measure quality. From an inquiry perspective, teacher educators seek to develop outcomes measure that include new teachers' commitments to working in hard-to-staff areas, their interpretive frameworks about children and families, and their efforts to be advocates and activists in efforts to make schools more just.

The following two examples are quite different from one another. One is drawn from the writing of a new teacher involved in documenting his students' learning using multiple indicators of subject matter knowledge, and the other is taken from an article written by a group of urban teacher educators studying the impact of their pre-service programme on new urban teachers' careers. In neither of these examples are the authors satisfied with surface demonstrations of learning. Rather both reflect complex understandings of the aims and purposes of teaching and rich ideas about what counts as learning. Together these examples illustrate both the power of an inquiry stance to enhance teachers' and teacher educators' learning and its function as a vehicle for challenging assumptions that are usually taken for granted.

David Tashian was a student-teacher in an urban Boston high school where he taught an advanced class in modern history as well as several United States history classes. Describing his school setting, but also questioning the status quo in his school, he wrote:

Although the teachers at [my school] have been very supportive of me as a new teacher, they do not have high expectations for my 'nontraditional' teaching methods. Most teachers, including my

department head, wish me luck as opposed to insight and advice when I confront them with the lessons I have planned. I normally hear comments like, “that sounds like a good idea but you know it probably won’t work?”, or “You can try it, but don’t expect too much from that group.”

Surrounded by comments like these and at times a blatant lack of energy and enthusiasm for teaching, I found myself grappling with the issues of the ideal versus the reality. I began to doubt that what I was learning about [teaching] and educational theory at Boston College could ever really be put into practice. According to the teachers at my school, I had to remember that I was “dealing with city kids.” What does a comment like that mean?

It is this attitude from the teachers at [my school] that led me to concentrate on the question, “What happens when I introduce non-traditional teaching methods to students who have only been exposed to traditional teaching?” I wanted to look at how students made sense of what they were learning, specifically the new materials and methods I introduced to them. I hoped to develop insights into how students interpreted information, how to expand students’ learning opportunities, and why so many teachers thought some of my ideas would not be successful.

What started out as a mission to prove these veteran teachers wrong transformed into an inquiry that proved beneficial to me as a teacher. In addition to providing me with several answers, [though] it also left me with more questions.

This student-teacher went on in his report to describe the new methods he was trying in his classroom – encouraging students to work in small groups and providing opportunities to apply and extend the textbook material through role play, panel discussions, and other oral venues. He wrote:

From this and similar exercises I discovered that students who were generally quiet in class, could play an active role in their small groups, while the more vocal students were the ones that presented to the whole class and represented their groups.

I found non-traditional teaching methods to engage more students in their learning. For instance I [noted] the reaction of a student with special needs, John, after a debate between Japan (Tojo) and the United States (FDR). John took on the role of Hitler, even though it was not part of the lesson. He realized that by playing the role of one of Tojo's advisors that he could create the role of Hitler because he was Tojo's ally. Another student, George, created the role of Mussolini for himself.... I watched Jonas get very upset with Greg (Tojo) for his choice to bomb Pearl Harbor. He told Greg he no longer wanted to ally with him.... Even in the hallway, two class periods later, I saw John and Greg and they were still discussing what had happened in class. This was the first time I ever really heard something in class discussed outside of class.

As the year progressed, I realized students began asking me and each other more complex questions of how things happened, "what if" situations, and envisioning different historical scenarios. It is difficult to explain what happened in my second and fifth period classrooms. It just seemed that one day students were always looking for me to provide them with the 'one' right answer and the next day they were challenging each other's ideas and beliefs.

In one way, it may seem that the actions of this new teacher, who was learning to teach from an inquiry stance, were just common sense. After all, how can school pupils learn at high levels if their teachers do not support them and expect them to do so? In actuality, however, this is neither common sense nor common practice, especially in urban schools and in areas where there are large numbers of poor children and children of colour. In these contexts, teachers frequently demonstrate just the opposite of high expectations and complex ways of understanding students' learning; instead many teachers 'dumb down' the curriculum, especially for 'the low group' and 'at risk students.' An inquiry stance prompts new teachers to raise questions about these routine practices, challenging and trying to alter the "pedagogy of poverty" (Haberman 1991, p.290) that emphasises lower order skills, memorisation, worksheets, and few opportunities to read connected texts while, at the same time omitting higher order concepts and challenging texts and not providing opportunities for students to explore alternative points of view. All of these, of course, are commonplace in higher tracks and middle

class schools. When prospective teachers are learning from an inquiry stance, they are learning to raise questions about well-entrenched practices, challenge common expectations, and conceptualise learning outcomes for all students in rich and complex ways. They are also learning that these are integral parts of 'ordinary' teaching.

In this example Tashian does not focus on rote information or on evidence of learning that would be measured on standard assessments. Rather he documents the kinds of questions his students learn to ask, how they draw on historical information to take on the roles of actual participants in historical events, and how they use this information to interact and even debate with one another about historical actions and decisions. In short, he begins to identify as important outcomes of his teaching the sophistication and depth of his students' understanding, application, and integration of historical knowledge and interpretive perspectives.

A second example of teachers developing and assessing complex outcome measures of teaching and learning is drawn from the work of teacher educators at UCLA's Center X (Oakes et al. 2002; Quartz & TEP Research Group 2003), which sponsors a research-based approach to urban teacher preparation for social justice. There are many interesting and important aspects of teacher preparation research and practice at UCLA, including the fact that all Center X teacher candidates belong to a neighbourhood or community group that works together to identify and address local concerns. For the purposes of this chapter, however, we concentrate on only one research project that is related to the larger issue here of developing rich and complex understandings of success, effectiveness, and outcomes of teaching and teacher education.

Informed by research that indicates that the problem of providing every child in United States urban schools with a highly qualified teacher is not necessarily a problem of supply but a problem of retention (see, for example, the work of Ingersoll 1999), The Teacher Education Program (TEP) group has been especially interested in trying to figure out the links between their teacher preparation programme and their graduates' retention in urban schools. In a systematic effort to track graduates (Quartz & TEP Research Group 2003), Center X has developed an alumni data base that let the TEP research group see that their graduates were staying in urban schools in numbers greater than would be expected for their population. As Quartz and the TEP group note, according to the literature on recruitment and retention, their graduates were among

those “most at risk” for leaving the profession – they are young, among the “best and brightest” and working in some of the hardest to staff schools. Yet, what the TEP group discovered was that even after five years, 70 percent were still in urban classrooms with another 17 percent still in education although not in the classroom.

Working with members of the Urban Educator Network, a community of their former graduates committed to urban education, the TEP group designed and conducted interviews and surveys to find out more about which of their former graduates was staying, switching, or leaving urban schools and why they were doing so. Based on ongoing analyses of their graduates’ self reported data, the TEP Research Group identified three general themes in the reasons graduates give for staying in urban teaching: graduates learned to identify and build on the strengths of the urban communities in which they worked, rather than conceptualising them in terms of deficits and deficiencies; they developed a strong sense of efficacy as educators and worked as change agents in their schools and communities; and, they found multiple vehicles avenues for professional development, including involvement in a variety of learning communities both within and outside of the teaching profession (Quartz & TEP Research Group 2003).

The opening lines of an article the group published about their research sums up the power of these themes:

Cicely grew up not far from the urban school where she now teaches. During her first year student teaching, she was robbed at gunpoint – a terrifying incident that clarified what she calls a mission to help children see the range of possibilities for their lives...

She now teaches the younger siblings of the kindergartners she taught 5 years ago. Still living in the community and buying her groceries alongside her students’ parents, Cicely is a deeply committed social justice educator. The longer she teaches, the more opportunities she finds to make her school caring and just. She is always frustrated by conditions familiar to so many who work in urban schools – an unsupportive administration, inadequate facilities, too few community supports, and so on. But she is [also] buoyed by conditions that are not available to many urban teachers. She has the daily support of a partner teacher, monthly discussion with fellow UCLA alumni, her work as an editor of an online

journal focused on social justice teaching, and more. Why does Cicely stay in [urban] teaching? She says she is “too angry to leave.” (Quartz & TEP Research Group 2003, p.99)

The UCLA TEP research group is one of the growing numbers of groups of teacher educators across the nation who have taken an inquiry stance on their work and been involved in collaborative systematic study of programme components, structures, and other arrangements in order to inform local practice and policy.

Research groups like the one at UCLA represent an emerging trend in teacher education and clearly reflect a research stance. These groups generally try to measure in some way the impact of particular teacher preparation elements on a variety of outcomes – teachers’ attitudes, knowledge and practices; teachers’ and students’ learning; and teachers’ entry into and retention in the profession. Sometimes these groups work collaboratively across institutions to study naturally occurring regional variations (e.g., different models of preparation at the same universities, teacher candidates with and without preparation aligned with state curriculum standards, different programme structures and arrangements across institutions) in teacher preparation to produce evidence that can guide local programme design decisions. Studies like these are intended to shift assessment from external policy to internal practice and to guide local decisions about programme designs and structures. At the same time, however, as this example reveals so clearly, these groups represent teacher educators who are constructing the outcomes of teacher preparation in rich and complex ways. They do not focus solely on teachers’ test scores or the test scores of the pupils they teach. Rather they construct as outcomes their prospective teachers’ commitments to urban teaching, their abilities to interpret information about children and families without attributing blame or assuming deficits, and they ‘count’ as evidence of their effectiveness as a teacher education programme their students’ continuing professional learning and their work as advocates for equity and access.

Generating Local Knowledge through Multiple Perspectives

In addition to developing complex understandings of outcomes, working from an inquiry stance helps teachers and teacher educators generate local knowledge by considering multiple perspectives and re-thinking previous knowledge. In a certain sense, and somewhat ironically, gener-

ating local knowledge through multiple perspectives can make teaching more difficult rather than easier. When they work from an inquiry stance, teachers and teacher educators search for the significant questions in teaching and learning as much as they seek specific answers to concrete problems. This means that an inquiry stance makes teaching and teacher education more difficult by exposing multiple discrepancies, complicating issues, and making every aspect of teaching, learning, and schooling open to question and potentially troubling. This is especially ironic in an era of accountability wherein some suggest that resources in the United States should be invested in scripted curricula and teacher-proof materials designed to compensate for a weak teaching force. On the contrary, inquiry-centred teaching and teacher preparation are based on the twin premises that teaching and teacher preparation are intellectual rather than technical activities and that most educators are capable of inquiring into practice, posing and answering questions, generating local knowledge within learning communities, and making complex decisions about teaching and learning.

The idea that inquiry complicates rather than simplifies teaching and teacher education is part of what we refer to as the inquiry paradox (Cochran-Smith 2003). The paradox is this: although an inquiry stance makes teaching and teacher preparation more complex and hence more difficult, it also serves as a way to enrich and make sense of the inevitable uncertainties and dilemmas of teaching and teacher education and thus makes it richer and more intellectually interesting. The next two examples illustrate the inquiry paradox, one from a new teacher and from a group of teacher educators. They demonstrate how an inquiry stance both makes teaching and teacher education more difficult by complicating them but also enriches them through multiple perspectives and provides a framework within which to explore, examine, and make sense of the complexity.

The first example is drawn from the work of David Smith, a student-teacher who was trying to figure out how to think about the sexism and gender bias found in many traditional fairy tales in order to make decisions about materials and activities to use in his first grade classroom. Smith commented on how Grimm's fairy tales had held great power over him as a child and then wrote about his experiences in the classroom:

My first grade class too was completely absorbed, hushed into attentive silence by the power of these particular words.... Clearly

the Brothers Grimm were captivating them much as they had captivated me.

Smith then went on to talk about issues of gender more generally, acknowledging the limits of his own experiences and thereby opening his own beliefs and assumptions to examination:

Like many people not of an oppressed class, I rarely saw gender oppression, largely, as I know now, because I wasn't sensitive to it... Learning to take a critical perspective and reading the work of feminist writers, I see a great deal more now that I did before.... As [a] student teacher.... I couldn't help but notice the gender separation that occurred among my first graders whenever they were given the freedom to engage in an activity with whom[ever] they chose.

But it was the male/female responses to literature that I found to be the most disturbing. During my reading of *East of the Sun, West of the Moon*, a fairy tale purposefully selected by me to showcase a strong active female character, a young girl posed a question: "Why did the girl shoot the ogre with the arrow? Shouldn't she have let the boy do it or waited until he told her it was okay?"

Smith continued in his inquiry by exploring a number of Grimm's tales and drawing on feminist, critical, and political analyses of these. He looked closely at a small group of Grimm's tales himself – especially the ones he had liked best as a child to see how men and boys, women and girls were portrayed. He concluded:

[T]he tales depict women as weak, inactive, helpless, passive, mute, limited in their abilities, prone to tears, and property valued only for their beauty..., hardly a novel conclusion.

But what is one, and in particular, one who is a teacher of young children, to do? As he deliberated about what to do as a first grade teacher, Smith eventually developed four ideas that he thought were important. These can be thought of as four claims to justice, even though some of them are somewhat competing. It is clear that sorting out these four claims complicated Smith's decision about what materials to use in

his classroom. He posed these as follows, and then tried to figure out what they added up to:

- If there is a 'disempowering' message in a story and if the story is strongly appealing to children...then the appeal may actually be a negative, and perhaps even a dangerous, rather than a positive factor.
- A teacher must be particularly sensitive to 'disempowering' messages being sent to traditionally disempowered groups, as well as to empowered groups where the message serves to legitimise their power.
- A student cannot learn to be a critical reader...[without] being exposed to books that provide rich lodes to mine through critical analysis. But one must be able to take such a perspective.
- There is a danger of a new orthodoxy [if] we only allow books that depict all members of historically subordinated groups in a positive light...

With that said, would I use Grimm's Fairy Tales in my classroom? It depends. Certainly it depends on the students that constitute my classroom.... It also depends on the grade level of the students, for the critical analysis that must attend the reading of certain of these tales is a fairly sophisticated construct. It depends on the use to which I am putting the tale.... Finally for me it depends on the tale.

Smith's conclusion – "it depends" – raises many questions and points to some answers about what the decisions of a new teacher who is working from an inquiry stance depend on. But Smith's inquiry also makes it clear that an inquiry stance is not simply a better way to help new teachers decide about what to do or what to do next, nor even, as in this case, about deciding whether or not Grimm's fairy tales are appropriate for young children. Rather Smith's inquiry is infused with complex understandings of gender as a social construction, of communities of young children as learners, of literary content and meaning as cultural, political, developmental, and historical, and of children as individual and social makers of meaning. His inquiries also reflect his emerging understandings of the immediate and uncertain contexts of his present and future classrooms. Smith's deliberations reveal that an inquiry stance can help new teachers see the competing claims to justice that very often

underlie classroom decisions. They also illustrate quite vividly that inquiry complicates teaching and makes it more difficult, on the one hand, while also providing a way to sort things out, on the other. Sorting and deliberating often occur within the context of a teacher learning community where all of the issues can be laid out, debated, considered, and reconsidered and varying understandings conjoined.

The second example comes from the work of the English Teacher Project, which is part of a larger network of initiatives that link Boston College faculty from education and from the English department and other university groups with Boston Public School teachers and prospective teachers. The English Teacher Project was intended to prepare exemplary English teachers for urban high schools.

According to a First Year Report written for the group by Audrey Friedman (Friedman & Kowalesky-Wallace 2002), the first year of the project involved six faculty members from the English department, six from the education school, and three teachers from a Boston public school. The group met biweekly to read together and respond to articles about school change, urban education, English teaching, and literary theory. They analysed and critiqued together the Massachusetts Curriculum Frameworks, which sets the state's standards for curriculum and instruction in each subject matter area, and the Massachusetts Comprehensive Assessment System, the state's end of year pupil achievement test, which is required for graduation. The group members also visited each others' classrooms to learn from each others' teaching and both revised courses and developed new co-taught courses for prospective teachers. The group developed a new approach to the mentoring and supervising of new teachers through a process they called "cluster mentors" wherein university faculty, clinical faculty, cooperating teachers and researchers together observed teacher candidates. The point was to provide support to the candidates but also build shared local knowledge about what an excellent urban English teacher needed to know to enhance the learning of all students.

The following excerpt from the first year report of the project makes it clear that the work of the community, which worked from a joint inquiry stance, led to shared local knowledge. This section of the report focussed on what the various participants learned, including things that surprised them:

- English Department faculty were surprised by the rigid curricular demands of the [state-mandated standardized achievement tests for students], they acknowledged that their goals around literary analysis, rhetoric, and composition were not simpatico with those of the Curriculum Frameworks and [the test]; they also agreed that they needed to spend more time in secondary classrooms.
- Education school faculty learned [that the theoretical models that inform] literary interpretation need to be integrated into their own teaching; they also learned that they need to spend more time in the field observing student teachers.
- High school faculty remarked that they had been suggesting this kind of collaboration for years, but no one had ever invited them to be part of the conversation; they noted that they learned a great deal from the student teachers and university faculty who work with them on site, voicing approval of an accountability measure such as [the standardized test] but also noting that they saw that the instrument needed revision.

As they pointed out, all of the participants in the project learned more about what it really meant to have deep English subject matter knowledge, broad knowledge of subject matter pedagogy, and on-the-ground knowledge of what really went on in urban schools.

Each group, however, also acknowledged that none of these perspectives alone was enough to teach English well in urban high schools.

David Smith was part of an inquiry community during his pre-service teacher preparation that included prospective teachers, their experienced cooperating teacher mentors, their university-based supervisory mentors, and other teacher education faculty. The English teacher project community also focussed on the collaboration of new and experienced teachers as well as university-based faculty and supervisors. In communities of these kinds, part of the point was to generate local knowledge that drew on systematic data from classrooms as well as the multiple perspectives of participants. Both of these prompted participants to rethink their previous knowledge and assumptions. Because they call into question previously assumed practices and beliefs, seeking multiple perspectives and documenting practice almost always make teaching and teacher education more difficult. On the other hand, however, these inquiry strategies also provide a way to work out the

dilemmas of teaching and teacher preparation and hence make them stronger and more effective.

Teacher Learning in Communities

As each of the previous examples has implied, a central aspect of teacher learning from an inquiry stance is learning in the company of mentors and colleagues who are also learners and researchers who work from an inquiry perspective. Of particular importance is the work that occurs in learning communities composed of new and experienced teachers as well as teacher educators and other partners. Working as part of inquiry communities emphasises that learning to teach is not a process that occurs at specific points in time and then at some point is finished. Rather the point is that learning to teach is ongoing and occurs over time. In inquiry communities, everybody is regarded as a learner and a researcher rather than some people designated as the experts with all of the knowledge and others designated as being in need of that knowledge. Inquiry communities are designed to pose questions, gather and analyse data in order to make decisions about instruction and practice. Members of inquiry communities gain new information, reconsider previous knowledge and beliefs, and build on their own and others' ideas and experiences. Because all of their work is intended to improve practice and enhance students' learning, many inquiry communities are deeply concerned about issues of equity, diversity, and social justice. All of these reflect an image of research as stance in teaching and teacher education.

To elaborate on the importance of communities in teachers' and teacher educators' learning, for social justice, we again draw on two examples. The first is based on the reflections of a student-teacher who was a participant in a set of nested teacher researcher groupings composed of new and experienced urban teachers and university-based mentors. The second is based on a collaborative project by a group of teacher educators who worked together over two years to interrogate their own theories and practices related to teaching and teacher education for social justice.

The first example draws on the writing work of Mary Kate Cipriani, a student-teacher, who taught for a year in a public elementary school in a working class neighbourhood in Philadelphia. Cipriani's own words describe not only what she learned about teaching over the course of a year but also how she learned it – that is, the internal processes that prompted her to think and rethink her experiences as well as the social

and organisational structures, particularly the learning communities, that supported her:

I am a twenty-seven year old white female. I am a student. I am a teacher. I am a teacher researcher. I am comfortable with myself and happy with my choice to return to school to become a teacher. I am coming to the end of a positive, fulfilling, difficult, rewarding, confusing and satisfying time of my life. I am, however, continuing upon an ongoing journey to teach, research, learn and be an agent for change...

With these words, Cipriani made it clear that she saw learning to work for social change as part of the job of learning to teach.

As importantly, however, she also made it clear that she saw learning to teach as an ongoing process – filled with questions – that would continue over the course of her lifetime as a teacher rather than one that would have closure when she graduated from her pre-service programme. Cipriani's use of the journey metaphor, which was a central image in many discussions of the programme, emphasised the continuous and distinctly non-linear character of the process of learning to teach. It is worth noting also that Cipriani explicitly designated herself as learner as well as teacher as she suggested that a fluid relationship existed when students and teachers were partners in the endeavour called education. Part of being a learner (rather than an expert, a transmitter, or some sort of repository of knowledge) was acknowledging that one did not know everything and that, indeed, knowledge was not a "thing" that is accumulated. Cipriani articulated her philosophy about learning how to teach, emphasising that "not knowing" came with the territory:

Teachers are expected to know. We are expected to transmit what we know to the next generation. But teacher researchers believe that is ok not to know.... NOT TO KNOW? Could that be? Yes, because there is a difference between knowing and knowing how. We learn how to teach not by looking for answers, but by continuously searching for meaning in our classrooms. Our search for meaning is ongoing. We begin with uncertainty. Through observation and reflection we attempt to make meaning of this uncertainty. Based on our interpretations, we implement new strategies in our classrooms. In the end we are left with a new uncertainty which causes

us to begin this process all over again.... We have learned to look to our students to guide us. By understanding who they are and what they bring to our classrooms, we allow the children to teach us how to teach them.

Learning from an inquiry stance acknowledges ongoing uncertainties, confusions, misgivings, and concerns. An inquiry stance contradicts the certainty that many prospective teachers expect to find during their pre-service programmes and many experienced teachers and teacher educators want to find over the course of their work. For some members of inquiry communities, this is unsettling to say the least. Others are more comfortable with the ambiguity.

Cipriani also wrote specifically about the importance of being part of a learning or inquiry community as the context within which she was learning to teach – various groupings of school children, pre-service teachers, experienced teachers, and university-based supervisors and instructors, all of whom function as learners and researchers across the professional lifespan.¹

My salvation became the teacher communities I [was part of].... The term “communities” is used broadly because it encompasses many kinds of support groups and moments. It includes the mornings when [the other student teachers who taught with me at the school] would come by my classroom to ask me questions that ranged from: “Have you ever used pattern blocks,” to “How are things going in your life?”.... It includes the ethnography paper group and Sunday nights we spent beside [our professor’s] fireplace wrenching and writhing over our journals and papers, looking for themes. It includes [my cooperating teacher] and me chatting about our students’ academic behaviour and who likes who this week. It includes dinners at [my supervisor’s] house, classes at Penn and special events like the Ethnography Forum and the AERA annual meeting.... I am a teacher because we are a teacher community and because we are a teacher community, I am a teacher.

Reading between the lines of Cipriani’s compelling account and taking into account the social and organisational structures of her programme provide more information about how inquiry supported her efforts to grow and develop as a teacher.

The second example draws on the work of a group of ten teacher education faculty members at Boston College who differed from one another in disciplinary background, academic rank and tenure status, religion and cultural background, race, and ability/disability. All of the participants were members of a teacher education department committed to 'social justice,' as one of several unifying themes in keeping with the Catholic and Jesuit mission of the university. However, there was not a clear or shared sense of the meaning of social justice in teacher education nor was it central to most courses or programme decisions. Over a two-year period the group designed a project that came to be known as "Seeking Social Justice" to explore this topic we draw here on papers and presentations written collectively by the group.

This example emphasises the importance of the learning community across the professional lifespan, particularly its impact on both thought (knowledge, beliefs, assumptions, ideas, premises, concepts, and so on) and action (teacher education programmes, practices, policies, strategies, courses, curricula, assessment systems, and so on). Although the group's analysis of the impact of the two-year project suggests that some group members changed or expanded their views of social justice and all developed broader understandings of other people's perspectives (Zollers et al. 2000), personal transformation was not the ultimate purpose of the work. Rather the purpose was collectively generating understandings and conceptual frameworks that allowed the group to take action, as this excerpt suggests:

Talking about social justice also influenced who we were as a department and how we carried out the daily work of teacher education – negotiating policies, establishing practices, developing curriculum and working with students...

Social justice became a unifying theme in how we described our work and in our identity as a group that worked together to tackle difficult issues. This was evident in the ways we began to present ourselves to prospective students and faculty and in the ways we socialized newcomers into the department.... As we continue the process of curriculum review, we have begun to ask whether our personal and departmental commitments to social justice are clear to students. Rethinking the format and emphasis of each course is an important step as we begin to shift away from the idea that

teaching for social change and social justice is a supplement or addition to the curriculum and toward the idea that it is a fundamentally different way of doing teacher education.... Policies and practices around graduate admissions were also influenced by our focus on social justice.... What was most important about this new process was not only that it made issues of diversity an explicit part of the admissions process but also that it took faculty differences in values, beliefs and experiences – usually left unspoken in admissions decisions – and made them explicit and public, thus also opening them to critique and question by others. The process used to search for new faculty was also influenced by departmental emphasis on social justice.... Newly worded advertisements emphasized teaching and teacher education for social justice as well as scholarship that linked theory, policy and practice. (Cochran-Smith et al. 1999, p.239; pp.243-244)

When teacher educators work together in learning communities from an inquiry stance, the subject matter is the daily work of teacher education in the first place. For this reason many of the traditional concerns related to the ongoing education of professionals – how to translate new ideas into practice or apply new knowledge to a particular context – simply are not of primary concern. Likewise, figuring out the implications of a group's endeavour to educate themselves and each other by taking an inquiry stance on their own work is built into the work from the start.

Particularly for a group of teacher education faculty members, some of whom are tenured and some not, engaging in inquiry as a way of educating one's self and each other is somewhat risky. All of the important topics in teacher education – student-teacher evaluation, admissions policies related to high stakes teacher tests, meeting new accreditation standards – have implications for diversity, access, and opportunities to learn. And all of them involve certain kinds of risks when participants choose to name those implications directly and make the issues public. When the topic is social justice itself, however, and when the discourse draws on multiple, critical, professional, and personal perspectives, the risks are multiplied. Discussions of this kind are never finished, are rarely consensual, and lead as often to increased uncertainty as to certainty. Part of the point of learning communities taking an inquiry stance is to raise questions and challenge the assumptions and arrange-

ments of the status quo. For new experienced teachers or for teacher educators, learning in inquiry communities involves tensions and risks for participants. This is an unintended purpose, of course, but an inevitable consequence.

Mary Kate Cipriani was part of multiple-configured teacher researcher groups, some nested inside one another. The Boston College Social Justice learning community brought together teacher educators from one programme wherein there were many different perspectives and academic backgrounds. Both of these communities were formed for the express purpose of creating a new kind of learning space for educators to generate questions and perspectives together, bring data from their work to the group for consideration, and develop critical purposes on the daily activities of schools and teacher education programmes.

Conclusion: Research and Teacher Learning

This chapter began with a brief analysis of the ways research is constructed and used in the current discourse about teaching and teacher education in the United States. With this analysis as background and context, the chapter then presented the argument that taking a research stance on one's own work and on the larger educational institutions and arrangements in which that work occurs is a powerful strategy for enhancing the learning of both teachers and teacher educators. Examples from the writing and reflections of student-teachers and of experienced teacher educators illustrated three significant aspects of teacher learning through inquiry.

Underlying this chapter is a broader notion of the outcomes of teaching and teacher education than is currently emphasised in the United States. The outcomes described in the three set of examples in this chapter include complex understandings of what counts as evidence of learning accompanied by efforts to provide all students with rich opportunities to engage in significant learning; deep examination of attitudes, values and beliefs about diverse populations, the history and structure of American society, and the responsibility of teachers; and realisation that decisions about curriculum, instruction, and assessment as well as decisions about all other aspects of teaching involve weighing complicated and sometimes contradictory values, information, and perspectives. These are teacher learning outcomes that would be difficult to sell to many policy makers. We are arguing, however, that we need outcomes measures that acknowledge the complexities and difficulties of teaching

and the decisions teacher candidates and teacher educators must make from moment to moment, day to day.

This chapter also emphasises that learning to teach is a process that occurs across the professional lifespan and that beginning and experienced teachers and teacher educators need to engage in similar intellectual work over the lifespan. This means that teacher learning is not simply about learning to do certain things in classrooms because those actions are assumed to have uniform results for all students or because wise teacher educators advocate those actions. Rather learning to teach is a matter of all the participants in teacher education (beginning and experienced teachers alike, school- and university-based educators alike) working together as teachers and also as learners over the long haul and across professional life-spans.

As this makes clear, neither the university nor the school is the site for this work. Instead it is the synergy and collaboration of participants from across these sites that create a new and powerful learning space – the inquiry community. Inquiry communities provide some of the key intellectual, social, and organisational contexts within which prospective teachers can learn in the company of other educators who are also learning to teach for social justice. The discourse in inquiry communities is quite different from the usual supervisory or professional development discourse or from the usual discourse of teacher education faculty or committee meetings. In inquiry communities, groups of teachers and/or teacher educators work together to make their own struggles and their own ongoing learning visible and accessible to others and thus offer their own learning as grist for the learning of others.

In communities like these, teachers and teacher educators have a chance to jointly construct problems, wrestle with uncertainty, change their minds about long-established practices or assumptions, gather evidence and examples for analysis and interpretation, connect pieces of information to one another, and develop interpretive frameworks for the daily work of teaching and teacher education. The across-the-life span perspective that is central to the learning approach to teacher education makes salient both the role of communities and the role of research.

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¹ The argument for teachers learning together within the context of inquiry communities across the professional lifespan has been developed in conceptual and empirical research over more than a decade (see especially Cochran-Smith &

Lytle, 1993; Cochran-Smith & Lytle, 1999; in addition, Cochran-Smith analyzes the pre-service context in particular (Cochran-Smith, 1991; Cochran-Smith, 1995a, 1995b, Cochran-Smith, 1998).

2

Telling Stories: Understanding Teachers' Identity in a Context of Curriculum Innovation

YING Dan-Jun, Issa, HUANG Ai-Feng & ZHENG Zhi-Lian

Since the 1980s, curriculum innovations have been carried out throughout China at various educational institutions. It is theoretically accepted that teachers should play a subjective role in the construction of curricula. However, in practice, teachers are still predominantly confined to playing information transmission roles. China's education policy makers are calling on teachers to change, but teachers have found that the pressure of nationwide standardised examinations, and over-attention to certificates and promotions, are impeding any possibility of real change. Many teachers in China have experienced a separation of identities, because they find themselves unable to make direct decisions related to teaching and learning. This separation is a result of the teacher's desire to fulfill expectations from various quarters (such as students, their parents, their colleagues, the school and society), and the deep-rooted beliefs they have held as educators. Even teachers who have been involved in curriculum innovation for years can find themselves suffering as a result of this separation of identities.

This chapter explores how a group of teachers try to pursue an understanding of their professional identities by means of telling and interpreting stories in a context of curriculum innovation at a university in China. In the process of story telling and interpreting, the teacher's self is mirrored and the identity becomes more explicit for each narrator. Self-understanding is considered an essential premise for teachers who would like to learn more about their students and subject matter. Palmer (1998, p.1), in declaring that "we teach who we are", emphasised the importance of teacher identity in teaching. He argued that "teaching, like any truly human activity, emerges from one's inwardness" and "holds a mirror to the soul" (p.2). He continued:

If I am willing to look in that mirror, and not run from what I see, I have a chance to gain self-knowledge – and knowing myself is as crucial to good teaching as knowing my students and my subject.

From this perspective, then, story telling and story interpreting inside and outside the classroom in a community of practice is a powerful way of discovering *who* we are. It illuminates a path for in-service teachers' professional learning and development. Narrative inquiry as a research method may be the new horizon for Chinese researchers in the field of language teaching and learning.

Perspectives of Teacher Identity

The concept of identity has been described in terms of 'the self' and one's 'self-concept' (Mead 1934). However, the term 'identity' has come to embody a broader range of meanings, which can be generally defined as 'who or what someone is, the various meanings people attach to themselves, and the meanings attributed by others' (Beijaard 1995). Identity can be specifically defined in terms of one's sense of self, including elements such as knowledge and beliefs, disposition, interests and orientation towards work and change (Spillane 2000).

For the purposes of this research, teacher identity basically refers to teachers' professional identity, which has emerged as a separate research area in the last decade (e.g. Beijaard, Meijer & Verloop 2004; Bullough 1997; Connelly & Clandinin 1999a; Knowles 1992; Kompf, Bond, Dworet & Boak 1996). According to Beijaard et al., researchers conceptualise professional identity differently, either in terms of teachers' concepts or images of self (e.g. Knowles 1992; Nias 1989) or their roles (e.g. Goodson & Cole 1994; Volkmann & Anderson 1998), and their concepts such as reflection or self-evaluation are important for the development of professional identity (e.g. Cooper & Olson 1996; Kerby 1991).

It is interesting, then, to find that teachers' understanding of themselves as teachers is not 'static or fixed, but is constantly shifting, unstable and multiple' (Johnson 2003, p.788). Teacher identity could shift with every new teaching skill, new expectation from students and teachers, new social context, new question and new idea. Its ever-changing nature presents an on-going challenge for teachers. Hence, how they understand themselves as teachers becomes a dynamic ongoing process of professional development, which involves the interpretation and reinterpretation of experiences as individuals live through them (Kerby 1991).

Besides the shifting nature of teacher identity, teachers may have a divided self or separated identity if their personal identities become inconsistent with their social identities. According to Woods and Carlyle (2002), social identities are attributed or imputed to others in an attempt to place or situate them as social objects. The self-concept is the "overarching view of oneself as a physical, social, spiritual, or moral being", while "personal identities" refer to the "meanings attributed to the self by the actor" (Snow & Anderson 1987, p.1347). Woods and Carlyle have found that teachers suffer from a separation of identity mostly because of stress. Identities have become less isomorphic as teachers have struggled with a new assigned social identity, which has been at variance with their self-concept (Woods, Jeffrey, Troman & Boyle 1997; Woods & Carlyle 2002). Thus, self-concept is an accommodation of the self and the social identity.

To understand teacher identity, narrative is crucial, since teachers live their lives as stories. Johnson (2003) argued that listening to other teachers and their accounts or stories of experience may act as a catalyst to encourage us to look more closely at our own experiences. However, a simple retelling of narrative could be meaningless without critical reflection. It is critical reflection that leads teachers to consider the kind of people that they are and the kind of stories that they tell about themselves (Halliday 1998). Professional learning is reframed through reflection-on-action and reflection-in-action, as Schon (1987) declared. Narrative inquiry is then driven by teachers' inner desire "to understand that experience, to reconcile what is known with that which is hidden, to confirm and affirm, and to construct and reconstruct understanding of themselves as teacher and of their own teaching" (Johnson & Golombek 2002, p.6).

Teacher identity is closely related to the community in which teachers live and teach. Bernstein's (2000, p.205) conception of identities as composed of "relations within" as well as "relations between" suggests endpoints on such a continuum of locations for identity development. Community plays an important role in finding one's true self where learning is viewed as participation (Lave & Wenger 1992). According to Wenger (1999, p.163), identity in a community of practice has four basic characteristics:

Lived: Identity is not merely a category, a personality trait, a role, or a label; it is more fundamentally an experience that involves both participation and reification.

Negotiated: Identity is a becoming; the work of identity is ongoing and pervasive.

Social: Community membership gives the formation of identity a fundamentally social character.

A learning process: An identity is a trajectory in time that incorporates both past and future into the meaning of the present.

Therefore, understanding teacher identity is more than a personal issue; it is a social learning process, lived and negotiated. Clandinin and Connelly (1995, p.4) also agree that “the possibilities for reflective awakenings and transformations are limited when one is alone, and that teachers need others in order to engage in conversations where stories can be told, reflected back, heard in different ways, retold, and relived in new ways in the safety and secrecy of the classroom.”

However, fundamental changes in teacher identity do not take place easily. Baughman (1997, cited in Korthagen 2004, p.14) has found that identity change is a difficult and sometimes painful process, and often there seems to be little change at all in how teachers view themselves.

The Journey to Understanding Teacher Identity

Telling stories, referred to by Craig (1997) as an approach to narrative inquiry, fits the larger notion of human experience method (Clandinin & Connelly 1994). Our understanding of teacher identity is grounded within Connelly and Clandinin’s (1999b) narrative conceptualisation of identity as “story to live by”. Such understanding of teacher identity is not isolated, but relational and social (Huber & Whelan 1999). Through story living, telling and interpreting, we can negotiate our selves within and across various contexts. We may construct and reconstruct meaning for our experiences and draw upon our understanding of our selves as teachers.

Introducing the Curriculum Innovation Context

The curriculum innovation anonymously referred to in this study evolved from a university-launched, two-year curriculum construction program in 1994. In this program, teachers were required to meet regularly to discuss problems in teaching, which offered them a platform

from which to air their voices and share their stories. In time, foreign teachers and colleagues who had returned from abroad were invited to join these regular meetings. Consequently, this institutionalised community grew into a naturally formed community of teacher learning, in which teachers collectively reflected on their teaching practice, classroom activities, students, textbooks, the evaluation system and the test-oriented paradigm, all through telling stories. As a result, in 1997 this teacher community initiated a process of curriculum innovation in the Comprehensive English course for the second-year English major students at a provincial university of teacher education in mainland China. Dramatic changes were made as a result of the curriculum innovation. Students were encouraged to select their own topics for learning, based on their interests and needs. For the first time, students were able to move away from set textbooks. Initially, such changes caused great anxiety among teachers, because they could no longer rely on the textbooks that had directed their teaching in the past. The change forced them to review their role and professional identity. They began to co-learn with the students and rethink their positions concerning subjects, teaching beliefs, educational meanings, and learning and teaching philosophies. They began to pose and investigate questions. Who am I in the class? What is the role of teachers in the curriculum? What is teaching? What are the educational goals? What should be taught within the subject, 'English'? Such fundamental questions were seldom asked before the curriculum innovation, as teaching was textbook-centred and teachers were used to an information transmission mode of teaching.

This curriculum innovation conflicts with the prevailing language pedagogy in China, which is predominantly textbook-centered and test-oriented. The new curriculum is conceived of as "praxis" (Grundy 1987) rather than product, in an effort to provide understanding and emancipation for both teachers and students in the practice of education. To achieve this goal, teachers in class will take many forms of identities, such as organiser, facilitator, co-learner and knowledge instructor, rather than the single role of information transmitter. In the new curriculum, the integrity of teacher identities becomes the most essential element of successful teaching (Palmer 1998).

In parallel, teachers also act as researchers so that they can gain greater understanding of the curriculum, the self and the students, as well as teaching and learning. They organise seminars to discuss their professional experiences. They develop the habit of recording classes,

seminars, and even dialogues between the teachers. The tape recordings of the dialogues become important research data.

Introducing the Participants

Three English teachers participated in this inquiry – Chen Hua, Jin Xin, and Li Mei¹ – who had all been involved in the aforementioned curriculum innovation at the university. Having just attended a national academic conference on English teaching and research work in teacher colleges in China, they were planning to co-author a paper for presentation at an international conference. In researching for this collaborative project, they decided to collect data from their teaching practice. Chen Hua reviewed her co-construction of classroom instruction with students on the basis of individual learning topics. The students in her class chose 14 different topics, on which they conducted group inquiries outside class time. After a period of two months of exploring their topics, the groups gave PowerPoint presentations in class, and edited learning materials. Class discussions took place during and/or after the presentations. Chen Hua advised her colleagues that in one of the topics she had acted as a researcher participant. Jin Xin, Li Mei and some other teachers were interested in how Chen Hua collaborated with her students; they decided to attend the class to observe the presentations.

Jin Xin was also conducting a research project for her MA dissertation, focussing on Chen Hua's teaching. She was planning to teach the same class the following year. Due to many interactions between Chen Hua and Jin Xin, Jin Xin had already started to get to know some of the students well; the students were aware that Jin Xin would be teaching them the following year.

Li Mei was teaching the same course and grade of students as Chen Hua. After class, they often communicated with each other, and got to know each other's teaching process. Both had video cameras and recorded classroom activities frequently, intending to draw on the recordings as first hand research data.

Classroom as a Story Telling Place

On the morning of May 24, in Chen Hua's class, 26 students and 5 visiting teachers sat in a large circle. Two students were giving a presentation about the challenges of being a freshman at university. The data the speakers used were all collected from their peers. At the beginning of the class, the students provided a chart showing the different types of

problems encountered by freshmen. The whole class seemed to be very interested in the chart, particularly in the category of school theft. They started to tell their stories of bike theft on the campus. Jin Xin enjoyed their stories and felt very relaxed. She was comfortable talking, because Chen Hua had already introduced her to the students. One student commented that she was puzzled by the large number of thefts at the university. In response to this, Jin Xin decided to share her own stories of stolen bikes with the students in the hope of shedding some light on the stolen bikes issue:

Jin Xin:² Well, just now you mentioned you have lost many bikes, right? I have had this experience, too. I lost two bikes. Something interesting is that, you know, during the summer holiday, I parked my bike [by] Building 16, where I was scheduled to give a class. And after the class, my bike was stolen. You know, [it was] nowhere to be found. And one year passed, another summer vacation came, and once again, I came to that building to give classes, and that morning, I thought I would park my bike there again, but I [remembered] last year, you know. I parked my bike here and it was stolen, I said – probably it would not happen [again], though, you know, but I tried it. And again, I parked my bike [in] the same place. But (laugh) the same thing happened. Another [This] bike was stolen, [too] OK, so I decided not to buy [another] bike...just like you mentioned, I changed, I [did] not buy [a] bike, but an electric bike, (laughter). I bought an electric bike rather than an ordinary bike. You know? This is [the] same experience, of losing [a] bike and also you mentioned about [a] cellphone. Our department gave us teachers 2000 yuan for the phone fee, right? And also a cellphone. But during the winter vacation, when I was on bus No. 18, right...it was stolen. It was stolen, it was stolen you know, including my bag, OK? Stolen. OK? And do you want to know why? And just now you mentioned, why, what caused it? You think your classmates, or you think, or you think the college students made [did] it. You know? And er, I think on Wednesday, on last Wednesday, we had a faculty meeting, and the leader reported, you know, in Guangdong province, the most crimes of [like] that are committed in Guangdong province, and second it is, you know, in Zhejiang province, the rich province, comparatively speaking, you know. And more and more thieves [come] to Zhejiang to steal. A little, short message,

Duan Xin zen me fa de? Kuai lai ba, zheli hen fu, Kuai lai tou ba? (laughter) *kuai lai tou ba*, Come to Zhejiang to steal. OK, because people are comparatively rich, you know, so I mean, the bikes or even on the campus, en, the dwelling residence, I mean, the buildings, the teachers live, right? How to say 'ye dao zhe'? You know? 'Ye dao zhe'?

Chen Hua: Burglar [an attempt to translate]

Jin Xin: The burglar break[s] into your house. Even [at] four o'clock in the early morning. You know, one of my colleagues, she came back from Shanghai, and she did not put her things away, from her bag. And that night, a burglar came in, [broke] in the house, the burglar, you know, searched her bag and found a necklace. And this necklace, the diamond necklace, and fortunately, on that day, it was broken. That is why she did not wear it and put it in the bag, but it was stolen. And she saw, well, she saw the thief, and she got up, but she did not dare to shout, because in case, you know, the thief, what will the thief...do at this moment? OK (laugh). So, let something be stolen rather than catch [the] thief, catch [the] thief! The thief will turn back (laughter) OK, and will kill you, you know. Yes, so this also happened in [a] village, close to Jinhua, my hometown. Many, many thieves, you know, broke [into] your house at night. So a member from outside of Zhejiang province, *min gong, min gong, min gong, yao zhu yi, hen duo shi* burglars, en. Burgle in the house.

After Jin Xin sat down, Li Mei shared her personal strategy of keeping a very old bike as an efficient way of deterring bike thieves. After hearing the two teachers' stories, Chen Hua briefly mentioned how she had lost two bikes, even though they were very old. She did not comment any further. To the surprise of Jin Xin and Li Mei, Chen Hua encouraged the students to continue their discussion, but told them to move away from stories related to bike thefts, suggesting that they focus on the topic of emotional problems. Chen Hua's intervention in the students' presentation puzzled Jin Xin and Li Mei.

Understanding the Urge for Teacher Talk

After class, Jin Xin sought out Chen Hua on why she had intervened and changed the topic in class. Chen Hua explained that she was attempting

to ensure that students who had never had their bikes stolen would not feel left out:

I gave suggestions to the presenters today because I was the actual classroom teacher and co-researcher with the two presenters, otherwise I would have kept quiet and let the students decide the procedure of the class organisation, just as I acted when other groups were giving presentations. I would have just recorded the whole class with the video camera and confined my interventions to exclamations of appreciation or encouragement, like "Wow" and "Ha".

The next evening, Jin Xin went to Chen Hua's apartment to work on a paper to be presented at an international conference. Jin Xin had interpreted Chen Hua's intervention in a negative way. She was unconvinced by Chen Hua's explanation. She wondered whether she had talked too much in front of Chen Hua's students, and whether this may have prompted retaliatory action on Chen Hua's part. Once again, she confronted Chen Hua, stating "I might have talked too much in your class." Chen Hua responded emotionally, replying in a raised voice, "If *you* talk too much in class, how can *my* students have time to talk?" Her emphasis on "you" and "my" was not lost on Jin Xin, who suddenly realised that her long speech in class was the primary reason for Chen Hua's intervention in her lesson.

Jin Xin continued by asking Chen Hua whether purposefully speaking less in class was her way of showing concern for the students' learning. Chen Hua did not answer directly, electing instead to tell another story:

As early as 1998, a school reporter came to my class with a video camera. He entitled the recording 'Teaching English by not speaking in class' after he recorded the whole class. Why must I speak in class? My students are very intelligent and they can teach me. Do you remember that I once gave a speech called "How my students taught me"?

At this moment, Jin Xin understood what is meant by the adage "Language cannot be taught, but is acquired." In ancient China, scholars often cherished "*wu yan zhi jiao*", meaning "teaching without using words". She now understood Chen Hua much better than before, and her

attitude and actions in the classroom. This understanding of Chen Hua's professional identity mirrored Jin Xin's own teacher identity. Jin Xin became aware of her habitual talkative behaviour in class. Since she had become involved in curriculum innovation, she had developed the strong belief that students should have more opportunities to speak in class, but she now realised that her teaching behaviour in class was not in congruence with this belief – a contradiction that might be deeply rooted in the traditional transmission mode of education that she had been brought up with, and her inheritance of such tradition in her own teaching for over 20 years.

Story Analysis as a Means of Understanding Professional Identity

Two days later, Chen Hua transcribed Jin Xin's speech in the class and analysed it with Jin Xin at her home in order to gain a better understanding of Jin Xin's professional identity. Chen Hua pointed out the following aspects to Jin Xin, based on her prior analysis of the transcription:

Misleading: “*Min gong* (peasant workers), *min gong yao zhu yi* (Watch out for the peasant workers), *hen duo shi burglars* (many of them are burglars). Burglar in the house.” “So let something be stolen rather than catch [the] thief, catch [the] thief! The thief will turn back (laugh) OK, and will kill you, you know.” These words could have misled the students into believing that many peasant workers were burglars, which was not true, and amounted to class discrimination. The comment on how to deal with a thief was also problematic, because it gave an impression of advice that one should surrender to thieves.

Instructing: you used a rising tone often, which sounded like giving instructions. You said “you know” 17 times and “right” 4 times, on each occasion with a rising tone; your statements and pauses sounded like you were ‘giving classes’.

Using mother tongue: “...*ye dao zhe, hen duo shi burglars, Min gong, dao Zhejiang lai ba* (come to Zhejiang)”. You reverted to Chinese in your talk in several places, which was quite unnecessary.

Length: Your talk lasted for 5 minutes 15 seconds, comprising 644 words. Your story was the longest told in the class.

The analysis based on the transcription provided an opportunity for both teachers to develop a deeper understanding of their professional identities. Chen Hua criticised Jin Xin for misleading the students and disapproved of her attitude towards thieves, which revealed her own value system about the world. Chen Hua's comments on Jin Xin's instructional tone demonstrated her belief that a discussion mode was preferable to an instructional one; she believed that the teacher should treat students as adults and respect their views. Also, inherent in her awareness that the teacher's opinions were not necessarily infallibly factually valid was her treatment and respect of the students as adults and independent learners. She regarded herself as a co-learner with her students, rather than an authority giving instructions. Jin Xin's use of Chinese phrases was a concern to Chen Hua, because of her stance as a language-teaching professional that native language should not be encouraged in English classes. According to Chen Hua, teacher identity lies in the pursuit of a position equal to that of the students. Arising from this is the implication that the teacher should speak to students in a conversational tone, rather than in an 'instructional' rising tone; hence, Chen Hua's comment on Jin Xin's long talk in the class. In the process of analysis, Chen Hua made her teacher identity explicit to Jin Xin. As Jin Xin gained a better understanding of Chen Hua's professional identity, she started to inquire about her own, and attempted to interpret her own actions in class as a result. Thus, she came to understand why she failed to sustain discussion in her classes, as shown in this unedited quote:

At this moment I suddenly understood the reason why in my class I often found that time for my students to discuss was too limited. It was I who talked away most of the class time. How could 'my' students find time to talk and how could they improve their oral English? I should save as much time as possible for my students in the future.

With this understanding, Jin Xin decided to reduce teacher talk in her lessons. Initially, she felt uncomfortable, as she was accustomed to talking a lot in class. Although Chen Hua and Jin Xin may hold different interpretations of teaching because of their different experiences and their identities, the episode has enhanced both teachers' understanding of their own identities. By means of reflective dialogue with Chen Hua, Jin Xin gained valuable insight into her own use of language in class, her

teaching style, and herself as a teacher. She also came to recognise the separation of her teaching belief from her actual teaching practice.

Interpreting the Stories

The Change of Language in the Classroom

The episode described above is very different from so-called traditional learning. Pierson (1996, p.51) portrayed a typical Hong Kong Chinese learner as “passive, reticent, and reluctant to openly challenge authority, especially teachers...inclined to favour rote learning over creative learning, dependent on the syllabus, and lacking in intellectual initiative.” Such learners can also be found in many classrooms in China. However, the study as described in this chapter aims to challenge such traditional classroom culture. In Chen Hua’s classroom, students sit in a large circle and are encouraged to lead the lesson as presenters. This is a very unusual scenario in a Chinese university classroom. The desk arrangement in the classroom is conducive to open dialogue and teacher-student interactions. Chen Hua, as a teacher of that class, is regarded as a co-researcher with the two student presenters. When ‘bike theft’ is chosen as the topic for discussion, the students can feel free and relaxed in sharing their personal experiences with all the teachers and the visitors present. The learners play a leading role in deciding learning content, presenting order and the procedure for the class.

This episode illustrates how the classroom mirrors the open, equal and dynamic culture of the community of practice that has emerged from the curriculum innovation at this university. Hence, curriculum innovation becomes a joint enterprise for teachers and students; both become mutually engaged in the life in the classroom and own the shared repertoire (Wenger 1998, p.73). The classroom becomes a safe environment for story telling, enabling both teachers and students to display their inner landscapes. As far as learning content is concerned, real stories of campus life have been brought into the classroom for deeper interpretation. Telling such stories has changed not only the content of learning, but also the nature of language used in classroom, which traditionally is instructional and focusses on transmitting vocabulary and grammar points. In Chen Hua’s classroom, however, linguistic knowledge transmission is not visible. As students told their real stories, Jin Xin responded with a story of her own, which demanded language different from that she typically used in her own class. Her story-telling was not conducive to the use of instructional language; the only remnant of her

familiar classroom instructional mode was her habitual rising tone. Further, the change of language styles made it possible for the teachers to better understand their identities when they shared their personal experiences authentically and negotiated the meanings of their stories.

Meaning of the Kitchen Image

In this community of curriculum innovation, teachers like Chen Hua, Jin Xin and Li Mei tended to extend their exploration of classroom activities to sites of daily life outside the teaching institution. When Chen Hua, in her class, suggested shifting the topic away from bike thefts, Jin Xin discussed this intervention with her right after the class. They often talked about their lessons on campus, but subsequently the two teachers extended this dialogue into the places off campus. The kitchen is the symbol of family life in Chinese culture. Traditionally, in Chinese homes the kitchen is regarded as a communal area; it provides neutral ground for discourse. This was where Chen Hua and Jin Xin chose to talk about their shared experiences in the class. When Chen Hua was doing some washing up in the kitchen, Jin Xin stood by the kitchen door and volunteered: "I might have talked too much in your class". Chen Hua emotionally responded that her students might not have sufficient time to talk if Jin Xin talked too much, and moved on to a story to address indirectly Jin Xin's question about whether she (Chen Hua) spoke less in class on purpose. Chen Hua's passionate outburst in the kitchen explicitly revealed her teaching philosophy and the integrity of her belief and action. It was difficult to assess whether she shouted "If *you* talk too much in class, how can *my* students have time to talk!" because they were in the kitchen, but it did seem that she naturally spoke her mind when she was in the middle of washing dishes, and that this unguarded authenticity of expression may not have eventuated in a more formal setting. Her sentence was composed of simple, everyday words, but the words – and their expression – were powerful. They touched Jin Xin's heart and enlightened her as to the meaning of the phrase "teaching language without words". Here the word '*you*' refers to the teacher, literally referring to Jin Xin, and actually implies that Chen Hua herself often acted with great care to ensure that her students had a chance to practise speaking in class. If students are provided with opportunities to speak in class, they will be more confident in talking outside class. Thus, this simple sentence indicates Chen Hua's philosophy of English teaching.

'Kitchen talk' can be an important step in understanding teacher

identity. It helped both Chen Hua and Jin Xin to know themselves better. The 'Kitchen' symbolised a place for authentic learning through stories they told and lived, in which teacher identity could be understood to levels deeper than previously accessible. It also symbolically speaks of the possibility of integrating teachers' lives with their inquiry into teaching, whereby inquiry and research are not separated from teachers' lives, but become part of it. In daily teaching practice, the places for authentic learning could be a corridor, a laundry room, a telephone call, a common room, or a walk home together during which teachers might discuss their experiences and thoughts.

The Stance of Community Inquiry

Cochran-Smith and Lytle (1999, p.289) strongly suggested that teachers take "an inquiry stance" when working in an inquiry community to generate local knowledge, envision and develop theories about their practice, and interpret and question the theories and research of others. In the journey towards understanding teacher identity, community inquiry plays a crucial role. Being in a community that emerged from and was informed by curriculum innovation, Jin Xin was led to feel comfortable as an observer of classroom practice, which provided her with a critical opportunity to explore her identity at a later stage. The community inside and outside the classroom offered a safe place for Jin Xin to tell stories authentically, inquire collaboratively, and negotiate socially the meaning of a teacher's being in the classroom. It provided a joint enterprise and shared repertoire, so that it was possible for Jin Xin and Chen Hua to develop their personal practical knowledge explicitly (Olson & Craig 2001). The trusting relationship built in a community in the process of curriculum innovation enables its members to speak authentically and truthfully.

The community also made inquiry part of teachers' life. Without it, Jin Xin probably would have observed the class without constant critical inquiry. The community of practice supported teachers' inquiry into their professional learning and facilitated understanding of their professional identity. Such understanding led to a change in Jin Xin's teaching practice, which would have been more difficult if Jin Xin had been left to struggle alone in assessing the pros and cons of her teaching.

Polettini (2000, p.768) states that the analysis of an experience has a key role to play in the teacher's professional development. With the help of Chen Hua's transcript, Jin Xin was surprised to learn how frequently

she used the phrase “you know” in class. Moreover, she reverted to Chinese while telling stories to inform students how to express some Chinese terms in English, indicating that vocabulary acquisition was deeply imbedded as a teaching strategy in her talk in class. The transcript was like a mirror and the analysis of the transcript thus helped her to become more aware of her own teaching.

It is also interesting to note the process of collaborative inquiry in the analysis of the transcript between Jin Xin and Chen Hua. When Jin Xin came to Chen Hua’s home, they had a face-to-face question-and-answer session:

Chen Hua: Why did you say that most peasant workers were burglars?

Jin Xin: Oh, did I say that? [Jin Xin checked the transcript and found the sentence containing the statement “many of the peasant workers were burglars”.] After I said that I felt guilty, because I am a peasant’s daughter myself. But I did not mean to hurt them. I did not realise at the time that that may have been a consequence of my comments.

Chen Hua: Why did you tell the students: “So let something be stolen rather than catch [the] thief, catch [the] thief! The thief will turn back (laugh) OK, and will kill you, you know?”

Jin Xin: Because I often heard others say that. And I think it is reasonable.

On reflection, Jin Xin was perturbed with her comments; they were not reflective of her beliefs. In her heart, she did not think that many peasant workers were burglars, and felt guilty for having expressed herself thus. As Palmer (1998, p.30) pointed out, when we listen primarily for what we “ought to be doing with our lives, we may find ourselves bounded by external expectations that can distort our identity and integrity”. Jin Xin’s generalisations about bike thieves in Chen Hua’s class were distorted by the stories she had heard from colleagues in an earlier faculty meeting. She attributed her generalisations to having “often heard others say that” – she was passing on others’ ideas. Her real identity was lost in the speech. Consequently, Jin Xin’s identity was

uncovered and reconstructed in the ongoing process of “interpretation and reinterpretation” through collaborative inquiry in the community. Jin Xin ‘lived’ through this process to uncover her identity and achieve a better understanding of it (Kerby 1991; Wenger 1999).

Conclusion

Since the curriculum innovation presents a different “professional knowledge landscape” (Connelly & Clandinin 1995), the teachers involved become more aware of the important role of identity in classroom teaching, curriculum development and their own professional learning. Understanding teacher identity is essential for teachers’ professional development. Though teacher identity shifts with various factors as mentioned in the literature, Johnson (2003, p.788) argues that most fundamentally, teacher identity shifts in the teacher’s relationship with people – learners as well as colleagues – and the understanding of ‘who I am’ is relational, constructed and altered by how ‘I’ see others and how they see ‘me’ in shared experiences and negotiated interactions. This study reveals how the teachers involved became aware of their covered and separated identities and pursued the understanding of their professional identities. In this study, the classroom became a site for acquiring a deeper understanding of teacher identity when it appeared as a safe place for teachers to talk authentically to infuse their life experience into their life in the classroom. The narrative language in the classroom mirrored the soul of the teacher. Through analysing and interpreting the shared learning experience and stories with the members in the same community of practice, the community inquiry as a stance appeared to reveal in unprecedented detail aspects of individual teaching practice, which led to a better understanding of teacher identity. When Jin Xin achieved better understanding of her teacher identity, she was able to become more aware of who she was as herself and as a teacher. Through this process of mutual enhancement of self-awareness, it is interesting to note that Jin Xin got to know herself better when Chen Hua’s identity became explicit and transparent in the process of story telling and reinterpreting in the community. It is important to be mindful that the interpreters of shared experiences should assume positions as learning partners, regardless of differences in professional experience or ‘rank’, and that one should never silence the other’s voice.

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¹ Not their real names.

² This part was transcribed from the recording of that class. We basically left the grammar mistakes as they were, but inserted some in brackets so as to clarify content understanding.

3

Understanding Korean Children's L2 Dialogue Journals: Towards a Model of Creative Apprenticeship for Integrating Teaching and Learning

KIM Mi-Song

With the prevalence of globalisation, it is increasingly important for educators to develop effective methods of teaching second language (L2) learners. What does L2 learning within a “global” community mean to us? The world today is becoming more and more interconnected; no country any longer exists in isolation. Within this global perspective, beyond “learning L2”, “using L2” within a meaningful context is regarded as important in Korea. Furthermore, drawing on a constructivist perspective, researchers in L2 education have focussed on collaborative learning (Atkinson 2002; Donato 1994; Pavlenko & Lantolf 2000). Researchers and educators in English education in Korea (e.g. The Korea Association of Teachers of English) have also emphasised collaboration in the context of the L2 learning experience.

However, they have often disregarded L2 learners' creative use of L2 and their teachers' creativity as significant goals in L2 education. In addition, only a few studies have attempted to address the dialectical process of collaborative processes in L2 teaching and L2 learning. In this respect, this chapter provides new insights into L2 learning-and-teaching, with emphasis on the creativity of L2 learners and their teachers. This chapter is divided into four parts: 1) L2 teaching and teaching as creative collaboration; 2) dialogue journals as tools for integrating L2 teaching and learning; 3) Korean students' conceptions about the characteristics of their best teachers, as recorded in their L2 dialogue journals; and 4) the theoretical framework of creative apprenticeship.

L2 Teaching and Learning as Creative Collaboration

English functions as an international language of communication and is

widely used in a number of settings by both native and non-native speakers of English. Korea recognised this in introducing English education into the third grade in 1997 (Ahn 2003). Although English is not officially declared L2 in Korea, it is often viewed as a Second Language (ESL), rather than a Foreign Language (EFL). The increasing influence of constructivist perspectives has brought about many educational reforms in ESL/EFL education in Korea. These reforms have been prompted by the fact that although students spend an enormous amount of time, money and energy on improving their English, only a few achieve a fluent command of the language. Thus, recently, educators have been putting more emphasis on the spoken language, rather than the written, and have gone beyond the previously routine teaching of writing solely through explicit grammar instruction.

However, because of the competitive entrance examination system, which uses mostly objective testing, the focus in Korea is still on teaching mechanical aspects of the English language, rather than using English in authentic communication. Also, second language acquisition (SLA) research has focussed primarily on specific cognitive skill-building, such as attention, memory and symbolic thinking, often disregarding the importance of the affective domain and meaning-making. In this respect, a Vygotskian perspective offers a powerful set of theoretical tools for supporting L2 learners' emotional and intellectual needs and for creating meaning-centered learning environments.

The Russian psychologist, Lev Vygotsky, emphasised the role of culture and language in human development in terms of the dynamic interdependence of social and individual processes (John-Steiner & Mahn 1996). According to the Vygotskian perspective, language acquisition – including SLA – occurs through social interaction, with language functioning as a psychological tool (Kozulin 1990) mediating the transformation of natural human impulses into higher mental functions. A language is not so much a finished product as a creative activity or ongoing process mediating the development of such complex forms of human psychological life as reading and writing.

Although Vygotsky's view of cognition as emerging out of collaborative interaction has been recognised as especially beneficial for L2 learners, recent research on L2 literacy indicates that instruction features isolated separate activities, rather than an integration of these activities into ongoing joint interactions (Rogoff 1998). For instance, as a form of collaborative interaction between novices and experts, Vygotsky's (1978)

notion of zone of proximal development¹ (ZPD) and scaffolding (Wertsch 1985), represented as assistance in the ZPD, have been often employed to describe and explain the role of adults or more knowledgeable peers in guiding L2 students. However, most researchers have failed to point out that teachers benefit from interacting with learners, just as learners benefit from interacting with teachers (Kim 2004). SLA research tends to focus on what expert teachers do with novice students and to de-emphasise the role of the creativity of either L2 students or their teachers. As a consequence, there is little research on the ongoing, multi-dimensional, dialectical process of collaborative processes in L2 teaching and learning.

In this chapter, I pose questions about how L2 learners view what makes a teacher good, using an overarching focus on collaboration as an ongoing, multidimensional dialectical process.

Dialogue Journals as Tools Integrating L2 Teaching with Learning

Recent L2 research treats literacy as a process of constructing meaning, rather than as a decoding or encoding of the linguistic aspects of written texts (Day & Bamford 1998), and criticises traditional methods of literacy instruction based on a single, universal timetable and cross-cultural universals (John-Steiner & Mahn 1996). Until the 1970s, reading and writing were regarded as separate linguistic processes. By the 1980s, researchers began to shift their interest towards the relationship between reading and writing as cognitive and social processes (Goodman 1986; Goodman, Flurkey & Xu 2003). Throughout the 1990s, research maintained its focus on reading and writing as interdependent activities through such approaches as whole language and the process-oriented approach. L2 literacy activities can also be viewed as constructing meaning and having the potential to open up new ways of viewing the world (Freire 1970). L2 literacy is neither a solitary cognitive task occurring inside the head of the L2 learner, nor a fixed sequence of observable behaviours. Rather, L2 literacy activities are dynamic and multidimensional collaborative processes in which L2 learners and their teacher co-construct knowledge within a community of learners. In this respect, Mahn's (John-Steiner & Mahn 1996) application of dialogue journals is a useful L2 literacy activity for exploring the dynamic interdependence of student-teacher L2 interaction. Vygotsky (1978, pp.117-118) wrote:

Teaching should be organized in such a way that reading and writing are necessary for something...that writing should be meaningful...that writing be taught naturally...and that the natural methods of teaching reading and writing involve appropriate operations on the child's environment.

Therefore, in the classes studied in this chapter, interdisciplinary, literature-based thematic units (Richard-Amato 2003) were implemented along with dialogue journals. The term "dialogue journal" was coined in 1979 by educational psychologist Jana Staton and sixth-grade teacher Leslee Reed to describe Reed's use of individualised interactive writing with L1 and L2 English speakers in California (Peyton & Staton 1993). According to Peyton (1993), dialogue journals mediate non-threatening contexts of communication in which L1 and L2 learners can engage in collaborative reading and writing in authentic and purposeful ways, and provide a natural and comfortable bridge to other genres of writing.

By considering these dialogue journals as tools in an L2 literacy activity, this chapter investigates how Korean children viewed their best teachers. In addition to dialogue journals, the data comprises interviews and field notes taken during observation.

The Context

This chapter focusses on L2 students registered at a Korean School in Montreal, Canada. In Montreal, there are two official languages – French and English – but immigrants must register their children in French-language schools. Korean parents and Canadian parents who have adopted Korean children often send their children to 'Korean School' on Saturdays to be taught Korean and English. There is no Korean School in Montreal for students who expect to return to Korea, so in this study the term 'Korean School' is used to refer to 'Korean Saturday School' or 'Korean Heritage School'. The study in this chapter took place in such a school, in which students were learning Korean and English in addition to their formal educational experience at their French-language school in the Québec public school system.

The participants in this chapter were four L2 Korean students attending the same class. This classroom was selected because the teacher, who had been teaching for 2 years at a Korean School, was interested in using dialogue journals in her class. Born in Korea, she moved to Canada

because of her husband's job and became a Canadian citizen. Her L1 is Korean, with English as L2 and French as L3. The students, 10 years old at the time of the study, were bilingual or trilingual children from Korean, English and/or French backgrounds. Although all were ethnic Koreans, it is hard to define which language was the first language (L1), second language (L2) or third language (L3) because students had widely differing backgrounds, such as place of birth and language(s) of education.

Ju-Na² was born in the United States and has spent her childhood there. From 5 years of age, she has studied at a French private school in Montreal; her L1 is Korean (her family language) and L2 and L3 are English and French, although which is which is not clear. Tae-Ho was born in Korea, and moved to Montreal one month before the time of the study, his father having accepted a post as a visiting university professor. Tae-Ho has been studying at an English private school in Montreal. His L1 is clearly Korean, with English and French as L2 or L3 – again, it is difficult to determine which is which. Su-Seok was born in Canada and has been exposed to English education in an English day care and French elementary school. Su-Seok's L1 is Korean, with English as L2 and French as L3. Although Young-Joon was born in Korea, he has only attended French public schools. Young-Joon's L1 is French, his father being a francophone Canadian; his L2 is English and Korean his L3.

Methodology

The four L2 students kept dialogue journals, describing and expressing their classroom experiences and outside life based on thematic units (e.g. Family, Seasons, Transportation, Oceans) during class time. Dialogue journals were thus used as written conversations, through which the L2 students and their teacher communicated weekly from February to April during the 2004-05 school year. While participating in the unit *Valentine's Day*, the L2 students enthusiastically engaged in the task of describing their best teachers to their peers and teacher, using dialogue journals they entitled "My Good Teacher". The excerpts that appear in this chapter were selected from these dialogue journal entries.

Preliminary interviews with students and their teacher indicated that the students did not like receiving an adult's unsolicited written response in their dialogue journals, because they had a lot of difficulty in writing and reading. Ju-Na said, "*I hate it [receiving teacher's written response in her dialogue journal]. It's so boring*". In the case of students'

soliciting feedback, the teacher wrote her thoughts and feelings in her students' dialogue journals. Further, the teacher allowed students to draw pictures to represent activities and experiences in class with their best teacher, using either English or French, depending on their level of comfort with either language, to express their thoughts and feelings.

Although the journals were originally conceived as a form of written communication between teacher and student (Peyton & Staton 1993), in this case it was found that the majority of students did not welcome written feedback from teachers. Thus, instead of actually responding to students' drawings and writings, the teacher used these student inputs primarily as mediational tools in order to construct genuine dialogic context and intersubjectivity, as referred to by Wertsch (1985a). For example, although the teacher selected the theme of 'oceans' and introduced the Korean book entitled "요술부채" (*The Magic Fan* in English), subsequent learning activities drew on the students' dialogue journals; thus, utilising the students' own work, the teacher assisted them to reflect on their experiences and knowledge and participate in other activities such as creating seafood recipes, counting money to sell and buy seafood, and discussing why the sea is salty.

When the dialogue journals of each student were collected, I analysed them using open coding, which Strauss and Corbin (1998, p.101) defined as the analytic process through which concepts are identified and their properties and dimensions discovered in data. Because there are drawbacks – ambiguity in particular – in using open coding to analyse students' L2 dialogue journal entries, drawings and interviews with the students were used to triangulate the data. While the four students were drawing and writing in their dialogue journals, I observed their work and attitudes towards their teacher and peers, recording their interactions with a digital camera. After the students had finished their journal entries, they were interviewed individually about their dialogue journal entries and drawings. During these interviews, I had each student explain both their journal and drawing in order to discover the themes that emerged from the data and reconstruct this understanding into a holistic description (Runge 1997) and explanation (Merriam 1988). This was followed by an interview with the teacher about the students' home life.

Coding of the dialogue journals thus proceeded in two steps. In the first step, dialogue journal statements were examined to determine the specific teacher characteristic the student had described. In this analysis,

each of the student's journal entries was examined in terms of the traits that the student ascribed to the described teacher. By using the students'

Table 3.1: The Coding of Students' Dialogue Journals

Name of Student	Dialogue Journal Entry	Coding	Theme
Ju-Na	One of my best teacher was my gym teacher. Her name is Rita and she's <u>very nice with everybody</u> . ¹	1. Caring	1. Affective
	She <u>taught me how to juggle, ride a unicycle, balance on a ball and everything else</u> . ²	2. Knowledge-able	2. Cognitive
	I was one of her favorite student because I was good in sports. She would always <u>encourage me for everything</u> . ³	3. Encouraging	3. Affective
	She also <u>made funny jokes and make nick names to her best students</u> . ⁴	4. Having a good sense of humour	4. Affective
	She <u>helped me develop my talent in sports and to be more confident in my actions and myself</u> . ⁵	5. Helpful & Understanding	5. Social
	She would <u>give me private skiing and help me in sports</u> . ⁶	6. Helpful	6. Social
Tae-Ho	<u>I am in the middle of drawing on the board during recess which is at 11:00</u> . ⁷	7. Patient & Flexible	7. Social
Su-Seok	I like him because he <u>gives no punishments</u> . He don't get mad at oders. ⁸	8. Helpful & Understanding	8. Social
	He <u>always has a giant smile</u> ⁹ as you can see on his Face.	9. Caring	9. Affective
	He is <u>a pro in geography and in history</u> . ¹⁰ And his name is Mr. Solomon.	10. Knowledge-able	10. Cognitive
Young-Joon	Because She [she] is <u>funny</u> . ¹¹	11. Having a good sense of humour	11. Affective
	Well she <u>took the time to see my difficulties</u> ¹² and <u>made me work on them without pushing me</u> ¹³ so far that I hate school	12. Helpful & Understanding	12. Social
		13. Encouraging	13. Affective

own experiences and understandings of what makes a teacher good, this analysis sought to understand the teaching/learning interaction from the students' point of view. After all the journal statements had been coded, the codes were standardised so that nearly identical or very similar descriptions were assigned to the same label. For example, descriptions such as '*gives no punishments. He don't get mad at oders [others]*' from Su-Seok and '*took the time to see my difficulties*' from Young-Joon were both recoded as '*helpful and understanding*'.

The second step was to triangulate this coding by interviewing each student and asking them to expand upon and explain their journal entry and drawing. After verifying the coding using interviews and drawings, the data were assigned code labels that described the students' statements about the characteristics of their best teachers at a higher level of abstraction, as shown in Table 3.1. For instance, in order to clarify his dialogue journal, '*He is a pro in geography and in history*', I asked Su-Seok to describe his drawing and writing in his L1 (Korean) and determined that due to his teacher's expertise in geography and history, he became interested in those subjects and achieved good results at school. Therefore, the quoted dialogue journal entry was assigned the open code '*knowledgeable*'.

Once all statements had been assigned codes and these codes verified in the interviews, each code was examined to identify which aspect or *theme* relating to the teacher that code referred to. Thus, as can be seen in Table 1, rather than focussing only on cognitive aspects, three key themes pertaining to cognitive, social and affective perspectives on best teachers by the L2 learners emerged from the data.

Discussion

As can be seen in the above analysis, these Korean children clearly conceptualised the learning situation as a social one. Traditional pedagogical or cognitive views of teaching and learning cannot account for the multidimensional aspects of these data; before we can determine what these results tell us about L2 teaching and learning, we must examine how the teaching/learning situation is conceptualised.

New perspectives on the nature of knowledge, thinking and learning, such as situated knowledge and situated learning (Brown, Collins & Duguid 1989; Rogoff 1990; Lave & Wenger 1991), and other contemporary pedagogical approaches, such as problem-based learning, inquiry-

based learning, project-based learning and collaborative learning, emphasise the active role of learners in constructing knowledge by interacting with their environments (which include their teachers). Furthermore, based on traditional conceptions of apprenticeship, Collins, Brown and Newman (1989) proposed an alternative model of instructional design, "cognitive apprenticeship" (CA), within the framework of the formal schooling. A main goal is to make the processes of thinking visible to both learners and their teacher using authentic contexts (Collins, Brown & Holum 1991).

However, these situated learning perspectives do not imply that teachers develop and change their teaching through interacting with their students; instead, they focus on the products of individual learner's cognition. Furthermore, the dyadic master/apprentice relationship of cognitive apprenticeship fails to take into account the heterogeneity of cultures. My main critique is that it cannot incorporate a notion of a shared joint activity in which there is no fixed problem, goal, single solution or predetermined expertise.

Cognitive apprenticeship was reconceptualised upon recent developments in Activity Theory (Engeström 1987) following a Vygotskian perspective. However, the models based on Activity Theory still do not provide a satisfactory account of the dialectical relationships within a community of learners. I therefore propose an alternative conceptual framework of *creative apprenticeship* to understand the Korean children's L2 dialogue journals. The proposed alternative provides useful ways to integrate L2 teaching with learning characterised by key aspects of a Vygotskian perspective: creative collaboration with psychological tools; integration of affect and thought; and wholeness.

Creative Collaboration with Psychological Tools

Vygotsky suggests in his well-known "genetic law of development" (Valsiner 1987, p.67) that lifelong processes of development are dependent on the mediation processes of social interaction, including adult guidance or collaboration with more capable peers. Following this Vygotskian perspective, some researchers (Gallimore & Tharp 1990; Cole & Engeström 1993; Rogoff 1998) have focussed on cultural-historical processes within collaboratively shared activities in terms of dynamic interactions among teachers, students, researchers and reformers beyond the dyadic or the small group level. They argue that learning becomes a

reciprocal or shared experience for the students and their teacher in that they create their own meaning and knowledge.

Cole and Engeström (1993, pp.22-23) also view reading as a socially organised activity rather than a solitary activity, with individual mental psychological processes occurring inside the head of the learner. However, my critique of their approach relies on Wells' (2000) notions of a shared joint activity and John-Steiner's (2000) study of creative collaboration. Wells (2000) stresses the mutually constitutive relationships between individuals and society, in which participants with relatively little experience can learn with and from each other, as well as from those with greater experience (pp.56-58). Thus, there is no fixed problem, goal, single solution or predetermined expertise. John-Steiner (2000) emphasises that creativity develops from the reciprocal relationship between learners and teachers, rather than arising spontaneously from one individual. Cole and Engeström's program, therefore, fails to recognise an emergent property of "moment-by-moment interactions between actors, and between actors and the environments of their action" (Suchman 1987, p.179).

For instance, they describe the role of the teacher as the bearer of the cultural past, the bearer of authority concerning the correct interpretation of the text, and the organiser of the teaching/learning process. In addition, by implementing deliberate instruction according to a set of preformulated objectives, they assume that the expected future state of mature reading must somehow be already present at the beginning of instruction in the form of constraints that enable the development of the to-be-acquired system of mediation (p.23). They ignore broad social relations, institutions and conditions in order to investigate how these factors affect motivational and cognitive aspects to enhance reading (Ratner 1997, p.212). In this sense, they ignore the heterogeneity of culture as well as the active role of reader's agency, which has been objectified in social activities and concepts.

Like Canadians, Korean people celebrate Valentine's Day on the fourteenth of February; in particular, Koreans celebrate romantic love (for instance, on that day, girls give chocolate to their boyfriends). In addition to Valentine's Day, in Korea there is another special 'romantic' day, "White Day", on March 14. On that day, boys give candies to their girlfriends. However, in Canada, Valentine's Day is a time to celebrate all love such as family love between parents and children, love between friends, and love between students and teachers. In order to express respect and love to teachers in Korea, there is "Teacher's Day" on the

fifteenth of May. Therefore, with formalised cultural expressions of these types common to both Korea and Canada (even if encompassed by a single special day in Canada, and assigned different days in Korea), using the theme of 'Valentine's Day', the L2 Korean students and their teacher could share and negotiate their different experiences and knowledge.

Within this context of cultural activity, the teacher, responding to the emergent students' interests, selected the theme of Valentine's Day for class focus. The L2 Korean students and their teacher were encouraged to work on topics that they found personally relevant and challenging, and in so doing went beyond knowledge transmission from teacher to student typical in teachers' responses to assigned writing. For instance, students improvised their own topics in journal entries such as "My Good Teacher", posed their own goals and problems, and created their own solutions in dealing with the latter.

Furthermore, student-chosen writing topics in the L2 students' dialogue journals worked as a "mediational tool" through which the teacher and the researcher became active participants in order to explore how to integrate L2 teaching with L2 learning. For instance, the L2 students' dialogue journals led the teacher and researcher to reflect on their shared experience and knowledge in the process of seeking to understand the students' perspectives on the characteristics of their best teachers. As the result of the activity of composing, the students' dialogue journals became a "tool" to mediate both communication and the thinking in the further processes of knowledge construction and dissemination (Wells 1996). Through this process of using dialogue journals as psychological tools (Kozulin 1998; Vygotsky 1962/1986), a creative apprenticeship has been established through the creative collaboration of L2 students, teacher and researcher, as they pursued their joint activities.

Because the teaching and learning process is examined from the L2 students' point of view, as expressed in their dialogue journals, the role of the teacher has not been explicitly described. Nonetheless, Vygotsky's (1978) notion of *zone of proximal development* suggests that through using available cultural artifacts (e.g. literature-based thematic units, dialogue journals), the teacher should be involved in the active co-construction of knowledge in collaboration with students. While observing and facilitating her students' development, the teacher was also actively interacting and negotiating with her students. Thus, like her students, the teacher

could internalise and appropriate specific teaching experiences with specific students, thereby creating knowledge. This implies a dialectical and asymmetrical process of teaching and learning in the classroom.

In that sense, Sawyer (2004, p.13) characterised teaching as “improvisational performance” and “a creative art”, with an emphasis on the collaborative and emergent nature of effective classroom practice:

Effective classroom discussion is improvisational, because the flow of the class is unpredictable and emerges from the actions of all participants, both teachers and students.

While Piaget proposed a conceptual dichotomy between the creative activities of individuals on the one hand, and social processes on the other, Vygotsky argued that creativity is mediated and regulated by the socio-cultural practices of communities (John-Steiner & Moran 2003). In light of this argument, Sawyer focusses on classroom interactions as dialectical collaboration in which teachers empower their students, who, in turn, empower their teachers, while carrying out open-ended, ongoing complex tasks.

John-Steiner and Moran (2003, p.72) also observe how creative thought and collaboration develop within sociohistorical contexts:

Creativity transforms both the creator, through the personal experience of the process, and others, through the impact of new knowledge and innovative artifacts disseminated through culture.

According to John-Steiner (2000), the idea of creative collaboration, by focussing attention on all collaborators, can account for teachers’ transformations through social participation and thereby foster the creativity of teachers as learners.

Integration of Affect and Thought

According to Rogoff (1998, p.716), positive student-student interdependence and inherent interest help participants recognise, elaborate on, justify and resolve conflict and contradiction. This is an important way in which lower levels of cognition are transformed into higher-levels of cognitive reasoning strategies and meta-cognitive processes. Based on Vygotsky’s perspective on dialectical relationships between thought, affect, language and consciousness, Mahn & John-Steiner (2002) suggest

the importance of affective factors in lifelong learning and creativity. Most participants in this study also stressed affective qualities of teachers such as "caring, having a good sense of humour" and "encouraging".

Until now, the ability to act rationally, to control oneself, and to adopt an objective point of view in order to gain understanding in new situations have often been cited as the defining qualities of such higher-order psychological activities as problem solving and reflection. Mainstream cognitive theorists (e.g. Atkinson & Shiffrin 1968; Newell & Simon 1972; Sternberg 1979) sought to account for meta-cognition by constructing models of the cognitive control processes that differentiate the actual strategic functioning in problem solving for active monitoring and regulation of cognitive processes. Influenced by the work of Piaget describing the emergence of age-related changes in strategic problem-solving processes, Flavell (1976, p.232) characterised meta-cognition as referring to "the active monitoring and consequent regulation and orchestration of these processes in relation to the cognitive objects or data on which they bear". Schoenfeld (1985) also viewed meta-cognition as managing or coaching a person's learning by guiding information processing and monitoring the effectiveness of strategies applied to particular learning tasks. Thus, meta-cognitive processes represent an "executive control" system and are central to planning, problem solving, evaluation and many aspects of language use.

According to Piaget, each person owns and is responsible for the development of structures for achieving knowledge and understanding (John-Steiner 2000). In this sense, the relationship between the learner's "self-control" or "self-determination" (Iyengar & Lepper 1999) or "self-regulation" and their positive achievement in educational contexts has been substantially concerned with the study of intrinsic motivation, where learners are viewed as actors seeking to exercise and validate a sense of conscious control and rationality over their external environments. The effective teacher is regarded as supporting intentional, thoughtful, problem-driven and student-centered activity. In this sense, cognitive approaches often regard thought as separated from emotion without any awareness of the importance of the motivating sphere of consciousness.

Preliminary interviews with the teacher and field notes in this study indicated intimate relationships between the teacher, her L2 students and their parents. The teacher expressed how much the students meant to her, and the teaching process was made more meaningful as a result. Further-

more, there was an improved relationship between the teacher and the researcher such that the fear of being observed was displaced by trust.

By emphasising this reciprocal emotional support offered by partners in collaboration, Mahn & John-Steiner (2002) introduced Vygotsky's concept of *perezhivanie* in descriptions of the ways in which collaborating participants perceive, experience, appropriate, represent and process the emotional aspects of social interaction. Creative apprenticeship supports the integration of emotional and intellectual experience beyond fostering the cognitive development of L2 learners.

Wholeness

Collaborative researchers within a Western perspective often characterise mutual engagement as involving symmetrical exchanges (Rogoff 1998, p.723). Thus, through shared endeavour and mutual engagement, rather than as teachers-as-authority figures, the role of teachers-as-equal-partners is critical to the collaborative process with learners. Piaget (1970) also seems to have identified the importance of social interaction as symmetrical through equilibration. According to Piaget, teachers need to carefully structure children's experiences in order to foster optimal cognitive development through the inevitable stages, and to assist them by providing positive influence and social support.

A Vygotskian approach, rather than dividing teachers-as-authority figures from learners-as-equal-partners in a dualistic perspective, views the relationship between teachers and learners as mediated by a dialectical process of social interaction. Asymmetrical relationships are not frozen and they can and do evolve over time to become more symmetrical (Gallimore et al. 1992). Following Vygotsky, Ratner (1997) proposed an asymmetrical dialectic in which the subordinate partner could be active and influential in affecting the dominant partner. Similarly, Gaskins (1999) introduced an Eastern perspective into the analysis of motivation. In "Adding Legs to a Snake", he likened the concept of a distinct and autonomous self as undermining contentment (e.g. intrinsic motivation) to adding legs to a snake.

In order to make sense of the kinds of social interactions that these Korean students and teachers engage in, it may be useful to understand a little about how Koreans view these social interactions. In general, Asian cultures, including Korean, emphasise collectivism, as opposed to the individualism emphasised in the West. For instance, in Korea, allegiance to each other is very important; the needs of the group take priority over

the needs of the individual. The importance of a group ethos is further reinforced by Confucian teachings, which are primarily concerned with family relationships. That is, individuals do not exist independently, but rather as part of an extended family and collective network. With this orientation, it is difficult to define one's identity without reference to the collective identity to which one belongs.

The L2 Korean students' dialogue journals featured mostly positive statements, no doubt in service of the topic "My Good Teacher". However, students' perspectives also included negative descriptors such as "punishment" and "mad" from Su-Seok's journal and "pushing" from Young-Joon's. Furthermore, the relationships between the L2 Korean students and their teacher seemed to depart from the typical teacher-student relationship in Korea, a prominent aspect of which is emotional attachment to the teacher. For instance, in the following excerpt, Ju-Na used the pronoun "she" in order to refer to her teacher, and there was no use of "we" or "our" – a result, perhaps, of the influence of Western cultural and social contexts in the USA and Canada.

One of my best teacher[s] was my gym teacher. Her name is Rita and she's very nice with everybody. She taught me how to juggle, ride a unicycle, balance on a ball and everything else. I was one of her favorite student[s] because I was good in sports. She would always encourage me for everything. She also made funny jokes and make [gave] nick names to her best students.

In Korean culture, the concept of *jeong* is defined as a special interpersonal bond of trust and intimacy. Developed mutually between people or among communities, *jeong* brings about special feelings of relationship such as togetherness, sharing and bonding (Kim 2005). *Jeong* refers to the enduring, close connections of people belonging to a group and fosters emotional attachment to the "we" rather than the "I" (Kim, Deci & Zuckerman 2002). In this sense, "we" does not presuppose the coexistence of "I" and "you" as independent individualised units, as in the West. In Korean culture, human relations do not involve the exchange of relationships between "I" and "you" as individual units; rather, "I" and "you" form a unified single unit in terms of non-dual consciousness. Through the interview, Ju-Na also referred to the sense of emotional support that comes from such relations: "I cannot express

myself well toward my French school teachers, but it is easier to communicate with Korean teachers”.

Eastern cultures focus on the weakening of one’s concept of self in favour of wholeness in a community-inclusive sense, in contrast to Western culture’s emphasis on self-control and self-regulation in terms of greater personal competence and autonomy mainly through cognitive aspects. In this sense, Gaskins (1999) preferred an interfusion view of the self to that of an interdependent view, because an independent self is still involved with personal opinions, needs and desires. Influenced by Zen Buddhism, Gaskins pointed out that in the interfusion view of the self, one is socialised to subordinate personal opinions, needs and desires to the needs of the whole, or the group. Buddhism teaches that there is no distinction between self and others in terms of interfusion, and that this unity results in compassion and selflessness, rather than “self-determination” supported by current self-oriented motivation theories in which self and others are related but distinct and other is regarded as secondary. Hwang (2004, p.274) also characterised compassion in terms of Korean Seon (Zen) Master Daehang Sunim’s view:

[C]ompassion is a practice in which one can break one’s fixed or one-sided view, and work to broaden one’s mind and cultivate inner strength towards loving and kind relations with all beings. If we are able to see all beings as ourselves, eventually there will be no need for compassion itself.

Thus, Gaskins (1999, p.211) suggested that the modelling of compassion and respect for all aspects of the universe, humility, patience, and appreciation for and full attention to one’s current circumstances are important features of a Zen Buddhist approach to education.

Based on a Vygotskian perspective, Mahn & John-Steiner’s (2002) view of the complementarities in collaborative activities also suggests an important sense in which a weakening of the self could lead to an affective and cognitive mutual openness to foster creative collaboration. In terms of cultivating the compassionate mind, Hwang (2004) also addressed an important role of wisdom beyond the emotional level of understanding the self and others in order to be aware of and understand the self and others, and furthermore to create true caring and loving relationships.

Furthermore, Buddhism suggests that we are dynamic and ever-changing configurations of potentiality. Unlike a conceptualisation that focusses on static states of being, Zen Buddhism's concern with the principles of change and emptiness can help L2 learners deal with fundamental restlessness, anxiety or discontent due to integration with the learning situation involving the use of L2. Thus, like Vygotsky's dialectical perspective, Buddhism's non-dualistic view of the self and others in terms of wholeness helps L2 learners to resolve conflicts and discrepancies and to achieve peace when confronting difficult tasks, because they perceive that everything is empty and impermanent.

Therefore, if we miss this dialectical aspect between the individual and the social world – one of the most significant characteristics common to both Vygotskian perspectives and Korean culture – the multi-dimensional and dynamic process of creative collaboration in L2 teaching and learning might be misinterpreted as a unidirectional movement from the social plane to the individual one. In this sense, with its emphasis on wholeness (in contrast to current Cognitive Apprenticeship), Creative Apprenticeship focusses on an open-ended, dynamic, asymmetrical teaching and learning process in which all learners – including teachers – share, collaborate on, negotiate, co-construct and co-create knowledge, rather than limiting our understanding of learning to only the individual learner's moving towards autonomy and independence.

Conclusion

In comparison to cognitive views of teaching and learning, the Korean children's conceptions about the characteristics of their best teachers in their L2 dialogue journals tell us that affective aspects play an important role in both teaching and learning. Drawing upon a Vygotskian perspective and John-Steiner's notion of creative collaboration, this chapter thus suggests a substantial role for creative teaching, and leads to a model of creative apprenticeship represented by the following characteristics: a) creative collaboration using psychological tools; b) the integration of affect and thought; and c) wholeness.

Unlike static individualistic approaches in which teaching and learning are conceived as distinct processes, creative apprenticeship addresses an ongoing, multidimensional, dialectical process of L2 teaching-learning. In comparison with other research in which L2 dialogue journals are implemented as written responses for the trans-

mission of information, in a creative apprenticeship, the teacher needs to adapt her/his thoughts and behaviour, so that the L2 students' dialogue journals can work as psychological tools for the transformation and creation of knowledge. In that sense, this chapter focusses on L2 learning and teaching as a joint meaning-making activity mediated by L2, in which students and their teacher co-construct cognitive, social and affective experiences within a community of learners.

Furthermore, in order to understand the Korean students' affective aspects, this chapter describes Korean Buddhism's non-dualistic view of the self and others (e.g. compassion) as representing an asymmetrical dialectic. One of the implications of this view will be the integration of Vygotskian theories and Korean culture in order to address L2 Korean learners' needs and motivation in terms of the affective process in cross-cultural teaching situations. This fosters the development of competent, creative, caring, loving and lovable people (Noddings 1992), rather than simply focussing on intellectual and academic achievement.

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¹ Vygotsky (1978, p.86) defined the zone of proximal development as “the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers”.

²All names have been changed.

4

Teaching about Indigenous Forms of Knowledge: Insights from Non-Indigenous Teachers of Visual Arts Education in New Zealand

Jill SMITH

The United Nation's (1948) declaration to promote human rights, the forces of international globalisation and the complex issues arising from population migrations inevitably demand national and ethnic recognition and identity. The unique position of indigenous peoples has placed increasing pressure on teachers to examine and change their practice. This chapter focusses on the problems faced by non-indigenous teachers in visual arts education who are required or desire to teach indigenous forms of knowledge. Contextualised within New Zealand, a country in which the indigenous Māori are protected by *Te Tiriti o Waitangi* – The Treaty of Waitangi signed in 1840 with the British Crown – all students, whatever their ethnicity, are required by statute to become cognisant of the art and culture of the indigenous people. Visual arts teachers, whether indigenous or non-indigenous, therefore have this as a curriculum responsibility. Drawing on my experiences as a non-indigenous teacher and teacher educator in the visual arts, and on case study research in New Zealand schools, I highlight issues related to the kinds of learning that teachers may need when judging how they position indigenous knowledge in their programmes. Underlying philosophical issues, curricular demands and educational practice in the problematical context of the changing nature of indigenous knowledge are also discussed. I assert that non-indigenous visual arts teachers can be empowered to work with indigenous forms of knowledge with integrity and sensitivity. The challenges they face and the professional strategies for teacher learning are considered relevant to all teachers in other curriculum areas working within culturally diverse societies.

Philosophical Issues

A primary concern is the problem of teacher demographics common to many nations in which indigenous peoples (those who inhabited the land before invasion or colonisation) are under-represented in the teaching community. For example, in Canada and Australia, despite multi-cultural policies, the presence of the indigenous peoples (Indian and Aboriginal, respectively) is often ignored (Irwin et al. 1999) with the majority of teachers being of non-indigenous origin. In New Zealand, a country with bi-cultural policies, teachers (including those in the visual arts) are predominantly European or *Pākehā*, a name given by the indigenous Māori to non-Polynesian New Zealanders of European ancestry (Smith 2003a, 2005). Sleeter (2001, p.94), citing statistics from the United States Department of Education, has also drawn attention to the “overwhelming presence of whiteness” of pre-service teachers in the United States. When the teaching force is dominantly non-indigenous, questions must be asked about its responsibility to meet the curriculum needs of the indigenous population.

Another issue relevant to non-indigenous teachers was identified by Sleeter (2001) in her review of 80 research studies of the effects of strategies used in pre-service teacher education to prepare teachers for multi-cultural schools. Sleeter reported that while a large proportion of white pre-service teachers in the United States anticipated working with students from cultural backgrounds other than their own, they brought little cross-cultural knowledge and experience to their teacher preparation. Banks (2001), also commenting on the consequences of the “mono-cultural experiences” and the “privileged racial and class status” of many white students in United States teacher education programmes, noted the tendency of white students “to view themselves as noncultural and nonethnic beings who are colorblind and raceless” (p.11). As a consequence, he claimed, these students “often view race and culture as something possessed by others and view themselves as ‘just Americans’” (ibid, p.11). Parallels exist in New Zealand where many teachers and students regard themselves as ‘just New Zealanders’, or ‘Kiwis’ (a colloquial name for New Zealanders). The plurality of cultures within nations today suggests that such narrow interpretations by non-indigenous teachers not only excludes recognition of other cultures but inhibits consideration of their own cultural dispositions.

Limited awareness of discrimination, especially racism, as noted by Sleeter (2001) in reference to white pre-service students, may also shape

the attitudes of non-indigenous teachers. For example, the prevalence of racism in some sectors in Australia and Canada has been demonstrated by the belief that segregation was a viable policy, particularly with Aboriginal peoples (Armitage 1995; Irwin et al. 1999). The question has been raised in New Zealand as to whether European or *Pākehā* teachers are sufficiently willing to be held accountable and face up to a responsibility to cater for cultural differences in classrooms (Bishop & Glynn 1999; Hall & Bishop 2001). This issue is reinforced by Cochran-Smith's (2001, p.3) claim that teacher education should help prepare teachers "to challenge the inequities that are embedded in systems of schooling and in society". Her assertion that teaching must be recognised as a political activity aligned with Nieto's (2000) argument to move beyond superficial culturally responsive education. To position, as these two authors suggest, issues of equity at the forefront of teacher education, and hence teaching, has substantial implications for the non-indigenous teacher.

Another issue for non-indigenous teachers is imposition by the power-holding and controlling sector of culturally specific curricula, whether mono-cultural, bi-cultural or multi-cultural. The curricula most often imposed by colonising administrators have been predominantly, if not totally, mono-cultural, ignoring any need to sustain indigenous cultures (Chalmers 1999; Bishop & Glynn 1999). Multi-cultural governmental policies, as in the case of Australia, have been seen as applicable to immigrant populations but not to the Aboriginal peoples (Irwin et al. 1999). In comparison, New Zealand's bi-cultural policies of the 1970s, deriving from *Te Tiriti o Waitangi* – The Treaty of Waitangi (1840), which gave Māori and settlers equal rights of citizenship under the British Crown, have required educational provisions which take account of both the indigenous and non-indigenous sectors. It could be argued that this emphasis has failed to accommodate 'other' immigrant cultures. Thus political ideologies can have a powerful influence on educational policies and practices, and may override teachers' concerns to offer fair and equitable provision for all within a culturally diverse society.

One further underpinning issue for non-indigenous teachers is the paucity of theoretical and evidence-based research that could assist them to learn to work with indigenous forms of knowledge with all students. Some useful insights have been provided by studies that focussed on educational models by and for indigenous educators. For example, there are models which are built around strong educational communities that are family-centred, based on indigenous epistemologies and spiritual

beliefs in indigenous settings, and which focus on preserving and revitalising indigenous languages and cultures (Smith 1997; Ah Nee-Benham 2000). Studies on the socio-political dynamics of bilingual programming in bi-cultural settings have, similarly, focussed on the education of indigenous students (Goldstein 1998; Ritchie 2003). Although these models may be useful in contributing to the education of indigenous students they are less helpful in assisting non-indigenous teachers to incorporate indigenous knowledge for the benefit of all students.

The issues articulated above have not only influenced my practice and research as a non-indigenous teacher and teacher educator in the visual arts but they also underpin the challenges teachers in other nations, whether in the visual arts or other disciplines, could confront when teaching about non-indigenous forms of knowledge.

Challenges to Non-indigenous Teachers

In nations with indigenous peoples the challenges faced by non-indigenous teachers will be the outcome of varying educational policies, practices and attitudes. A search for appropriate educational solutions to particular circumstances would therefore need to be prefaced by a rigorous evaluation of accepted and conventional practices and the policies behind them. Such evaluations are likely to demand of the non-indigenous teacher research and critical self-appraisal, and un-learning as well as learning. In confronting teachers with the need to review their own and others' attitudes and understandings, is it worth asking the question: what are my attitudes and states of knowledge, and those of others, towards indigenous peoples and their cultures?

Critical to challenging teachers' attitudes is an examination of the literature that documents both the source springs of knowledge of indigenous peoples and the debates over the contemporary status of indigeness. In nations such as New Zealand, Canada and Australia, that have invasion or colonisation of indigenous peoples in common, such an investigation showed that similar attitudes were displayed by early European settlers towards indigenous peoples. Armitage (1995), who illuminated the relationships between indigenous peoples and settlers in Australia, Canada and New Zealand, noted that in Australia:

[D]uring the initial contact period there was no difficulty in determining who was an "Aborigine". Aborigines were black, uncivilized, and pagan. This meant they were not British subjects and,

hence, were excluded from all citizenship rights (p.22).

In common with other colonised nations, some literature in New Zealand has also supported an historical view that the indigenous people were considered an inferior species and their culture, language and way of life were regarded as insignificant (Vasil 1993; Walker 2001). For example, while writing a long romantic poem about the love of an Englishman for a Māori maiden, Domett (briefly a New Zealand Premier in the 1860s) at the same time wrote to a colleague: "Your nigger philanthropy rather sickens me...it is unthinkable that savages should have equal rights with civilized men" (cited in Walker 2001, p.116). Many *Pākehā* considered the Māori an uncivilised people, and believed that it was for their own good that they be assimilated into the superior culture of the *Pākehā* (Vasil 1993). Although more diverse points of view are evident in the contemporary literature, overtly racist attitudes towards Māori and European cultural superiority persist in New Zealand (Christie 1999). Close scrutiny by non-indigenous teachers of such attitudes towards non-indigenous peoples in their own nations, both past and present, is a challenge to be confronted.

Within a visual arts context similar attitudes pertaining to the art and culture of indigenous peoples are found in the literature. Art education theorists such as Chalmers (1995), Irwin et al (1999), and Freedman (2000) argued that how non-indigenous people view indigenous art has been affected by European accounts: perceptions have been coloured by what European missionaries, traders, explorers, anthropologists and administrators have said about it. The treatment of indigenous art of the Northwest Coast First Nations in North America as a "quaint variant of 'real' art" (Chalmers 1995, p.113), or "objects of ethnological interest" (ibid, p.116) challenges the non-indigenous visual arts teacher to question such assumptions of cultural superiority. The issue has been further complicated when, at the insistence of the tourist trade and market place, indigenous artists continue to make 'native art' that accorded with Westernised ideals of beauty, rejecting that which was seen as 'brutal', 'crude' or 'grotesque' (ibid, p.117). Such marginalisation of 'primitive', 'folk', or 'tribal art' within the fine arts hierarchy has its parallels in New Zealand. Prior to the 1970s Māori art was referred to as 'tribal art' and *taonga* (treasures) were considered mere objects of ethnological curiosity. The relationship between how indigenous people and their colonisers viewed indigenous art was summed up by Mead (1997) who maintained

that up until the 1980s:

[T]he study, protection and care of, and the speaking about Māori art were largely the province and domain of the dominant culture. Māori art was a captured art, and museums could be regarded as repositories of the trophies of capture (p.181).

This 'colonisation' of indigenous art and culture has meant that in many instances the non-indigenous members of a society have grown up with a limited, often erroneous and patronising view of indigenous art. The challenge is to grasp the history of indigenous/non-indigenous relationships and understand why the art (or any other form of knowledge) of indigenous peoples was not seen as of equal worth to that produced in accordance with Euro-Western values: the 'right' art. If non-indigenous teachers seek to learn to work with integrity with indigenous forms of knowledge they will need to examine such views, and seek to understand the particularity of 'indigenous knowledge'.

An analysis of the concept of indigenousness may well reveal that it does not lend itself to simple definition. Non-indigenous teachers could discover that indigenous knowledge is not only complex and differentiated according to its location but is liable to flux and change over time. Over-simplistic interpretations which typify indigenous knowledge as 'traditional', of the past, and irrelevant in today's world can do it disservice, debasing both the indigenous condition and the societies from which it originates and evolves.

Within a visual arts context in New Zealand, for example, indigenous educators such as Whitecliffe (1999 p.223) endorsed the need to challenge "classical and romantic notions of inclusion of the indigenous culture" and to confront problems of definition. Jahnke (2003), similarly, warned of the dangers of conflating all indigenous knowledge as 'traditional' and able to be dismissed as an historical curiosity. He suggested that the non-indigenous visual arts teacher can find a way through apparently conflicting definitions of indigenous knowledge by using the term "Māori visual culture" as a culturally appropriate substitute for "Māori art" (p.18) thus circumventing "the need to address issues of appropriation, hybridity and essentialism" (ibid, p.19). In elaboration, Jahnke argued that while Māori visual culture of the nineteenth century was grounded within the traditions of the *marae* (the meeting place and repository of Māori tradition), visual culture of today "tends to

shift from the customary index to the non-customary in a state of flux that is largely determined by the philosophical position and the ideology of an individual or group" (ibid, p.22). Jahnke, then, preferred the term 'customary' rather than 'traditional'. Non-indigenous educator, Duncum (2001), also commenting within a visual arts context, questioned the use of the term 'traditional' – if that is taken to mean that indigenous knowledge is stable and unchanging and defined in terms of its past history. Instead, he saw it as translated rather than transmitted, as new circumstances arise and successive generations question taken-for-granted assumptions. Anderson's (1997) view, however, was that "art in traditional/indigenous societies is conservative, having a primary purpose of reinforcing and transmitting core cultural values and beliefs" (p.66). Such variety of definition requires non-indigenous teachers in the visual arts to examine the particular nature and significance of the indigenous knowledge they work with. There may apply different, but equally valuable, educational rationales.

Another challenge confronting the non-indigenous visual arts teacher whose views have been shaped within the modernist art aesthetic may be to comprehend the concept of the inseparable connection between art and life as a form of indigenous knowledge. For many indigenous peoples, the first occupiers and users of the natural environment, a central concept is of belonging to the land. In this interpretation no distinction is made between humankind, the spiritual world, and the natural world. While in the Euro-Western world of modernism an 'art work' is seen as having its own self-sufficient identity in many indigenous societies it is a living and animate form with spiritual powers and presence as significant as its physical form. Nieto (1992), from a North American perspective, explained the difference:

[N]ot all people separate knowledge in this way...not only is the content of our schools that of Euro-American, Western experience, but so is the very framework by which knowledge is presented. In this conception, for example, philosophy and religion are different "subject areas", which would not be how most American Indians might conceive of the very same knowledge (p.77).

Within the New Zealand context indigenous art curator Hakiwai (1996), when comparing what the Western world has classified as 'art' and what Māori call '*taonga*', explained an important distinction:

Taonga or treasures embody all those things that represent our culture. Our treasures are much more than objects d'art for they are living in every sense of the word and carry the love and pride of those who fashioned them, handled and caressed them, and passed them on for future generations (p.54).

The significance given to *taonga* as valued cultural property illustrates one interpretation of indigenous knowledge that is at the heart of a culture not to be found elsewhere in the world. It could be argued that education which aims to preserve and protect indigenous knowledge as a dimension of the total social fabric aligns with the intent of the Declaration of Human Rights. However, an uncritical pursuit by non-indigenous visual arts teachers of so-called 'traditional' indigenous knowledge may need to be questioned.

Māori themselves, for example, whilst reinforcing the cultural significance of *taonga* and the educational responsibility to respect it, do debate how this concept is interpreted. Elders such as Mead (1984) have argued that "Māori art is made by Māori artists working within Māori stylistic traditions of the *iwi* (tribe) for the *iwi*" (p.75). In comparison, a younger generation of contemporary artists considered that Māori art has always been innovative and responsive to change; that it can use techniques and materials available worldwide to give expression to issues pertinent to a live culture. If indigenous culture is seen in these terms as evolutionary, incorporating global knowledge as a dimension of the contemporary culture – what Duncum (2001) calls "indigenisation of global culture" (p.5) – the educational emphasis may shift. Teacher learning might not focus so much upon acquisition of cultural knowledge as upon making critical assessment of how cultural knowledge influences and operates within society (Grierson & Mansfield 2003). A sound knowledge base would be required, the acquisition of which challenges non-indigenous visual arts teachers venturing into new territory to ask what might be their rights, limitations, roles and responsibilities as non-indigenous teachers required or desiring to work with indigenous forms of knowledge.

Questions of cultural independence, cultural integration or cultural interaction, common to nations with indigenous peoples, are complex issues confronting non-indigenous teachers. Demands by indigenous peoples for respect of their status, for protection of their cultural inheritance, and their resentment or resistance to intrusion by other cultures,

raise critical questions for teachers about rights of access to cultural knowledge. In New Zealand, for example, some Māori artists and educators resist *Pākehā* encroachment on their territory (Whitecliffe 1999). Albeit with reference to non-indigenous curators commenting on Māori art, a statement by Jahnke (1995) has prompted non-indigenous visual arts teachers to reflect on their position:

Anyone can speak about a culture without an awareness of that culture. In order to speak for Māori one must earn the right. The right is not self-imposed but is decreed through genealogy, through acknowledgement or through deed. Even *Pākehā* may earn the right to speak for Māori but it is a right conferred by Māori not by *Pākehā* (p.11).

The non-indigenous teacher challenged by this demand might well be tempted to walk away. In New Zealand that is not possible. *The arts in the New Zealand curriculum* (Ministry of Education 2000) requires students (and therefore teachers) to develop “an understanding of art forms in relation to the *tangata whenua* (and) to bi-culturalism in New Zealand...” (ibid, p.7). Further, “...all students should have opportunities to learn about traditional and contemporary Māori art forms” (ibid, p.71). The small number of indigenous visual arts teachers in New Zealand schools means that education about Māori art and culture or ‘visual culture’ cannot realistically be left as the exclusive domain of indigenous teachers (Smith 2001, 2003a, 2005). This situation, an outcome of teacher demographics, could well be paralleled in other nations.

A challenge confronting non-indigenous teachers in the visual arts will be to not only ask themselves what they need to know but what their responsibilities are in using such knowledge. Cultural appropriation, common to nations with indigenous peoples, is one such issue. In New Zealand, for example, the “deliberate...promiscuous plundering of Māori motifs – designs, forms, myths by leading *Pākehā* artists”, is deplored by Māori such as Te Awekotuku (cited in Pound 1994, p.107). A counter view is advanced by indigenous artists such as Matchitt and Wilson (cited in Pound 1994) who have argued that *Pākehā* references to Māori culture are acceptable when approached with the necessary respect, and the use of Māori motifs could be seen as homage, a gesture of respect, a translation and a re-vitalisation. Whitecliffe (1999), on the other hand, claimed that superficiality, unwitting demonstrations of cultural superi-

ority, or of cultural spoliation puts the indigenous culture “at risk of dilution via iconographic appropriation” (p.223). Such actions, he argued, can “hybridise *Pākehā* and Māori into a sort of homogenised ‘Kiwi’ iconography which disenfranchises both Māori and *Pākehā*” (ibid, p.224). A responsibility for non-indigenous teachers will therefore be to examine these issues, common to nations with indigenous peoples.

The interfaces of indigenous and non-indigenous knowledge are complex and tendentious. Non-indigenous visual arts teachers, for example, who ask why they should venture into this territory are answered by those who argue that art is not only a significant feature of cultural life in all societies but that its practice can be remedial in empowering minorities and celebrating difference (Chalmers 1996; Efland, Freedman & Stuhr 1996; Boughton & Mason 1999; Freedman 2000; Grierson & Mansfield 2003). Others are in no doubt that teachers need to make their classrooms a place in which they consciously work against racism and exclusion in all its forms (Nieto 2000; Chalmers 2003). In the interests of a just and fair society it is essential to restore, maintain and celebrate the personal and group identity of indigenous peoples.

These writers argue for a theoretical and philosophical rationale for the place of indigenous knowledge within the curriculum. If teachers are persuaded by such arguments and if they desire to acknowledge and celebrate indigenous forms of knowledge, they will have to accept responsibility for new kinds of learning. I have had to undertake such learning and explore strategies which prompt and give confidence to non-indigenous visual arts teachers to do likewise (Smith 2003a, 2003b). Support and encouragement has been given by Māori colleagues who consider I have achieved the requisite state of knowledge and appropriate attitudes (the required status or ‘*mana*’). The views of Māori researcher, Linda Smith (1998), have been influential in terms of cultural sensitivity. Her advice to non-Māori researchers, such as myself, to avoid becoming involved with issues which are the proper domain of Māori, to learn *te reo* (Māori language), to become knowledgeable about Māori concerns, to consult Māori, and to seek their support and consent, is pertinent to all non-indigenous teachers. I remain aware that my approaches are always under scrutiny if I am to teach about indigenous forms of knowledge in visual arts education with integrity and sensitivity. With these cautions in mind I have explored strategies that take into account the New Zealand situation. I offer these possibilities for teachers in other nations confronted with similar challenges.

Strategies for Non-indigenous Teachers as Learners

A useful starting point for non-indigenous teachers' learning could be to recognise the reality of their personal and professional attitudes and states of knowledge. Confronting their limitations as well as acknowledging their strengths in respect of cultural knowledge (Goldstein 1998) will help to eliminate barriers to learning. A strategy for non-indigenous teachers might be to see their role as facilitators of culturally inclusive practices, rather than deliverers of cultural knowledge, accepting that it is indigenous students themselves and their families and tribal communities who are the experts in their culture (Ritchie 2003). Implicit in this strategy is recognition that whatever their support and sympathy for, or knowledge about indigenous forms of knowledge, non-indigenous teachers do not own, belong to, or live inside the indigenous culture.

It follows, then, that an important learning strategy for non-indigenous visual arts teachers will be consultation with indigenous experts in the culture. In New Zealand, for example, knowledge acquisition would be guided by consultation with revered Māori elders (*kaumatua*), staff members or peers, and with Māori in the community. Research from secondary sources could include the use of Māori models such as the framework for visual culture developed by Jahnke (2003). His classification of works of art, not by maker but according to customary or non-customary confluence, included references that contribute to the making of works of Māori visual culture – “*whakapapa* (genealogy), *matauranga* (knowledge), *ahua* (appearance), *waihanga* (process), *wahi* (site) and *tikanga* (protocol)” (p.20). Such a model provides a useful framework for changing art teachers' practice in New Zealand by taking them beyond the indigenous forms themselves to their cultural contexts, both customary and contemporary. It is a model that could be adapted to teaching about differing forms of indigenous knowledge in other nations with indigenous peoples.

Learning about the particular nature of indigenous knowledge and how it differs from Euro-Western knowledge is an essential strategy. Within a visual arts context, for example, the modernist art and art education movements of the nineteenth and twentieth centuries have downplayed context in favour of the self-sufficient art work which stands apart from its social, political and cultural contexts (Efland et al. 1996; Freedman 2000; Grierson & Mansfield 2003). In comparison, the model of how indigenous forms of knowledge are placed within socio-cultural and political contexts can enable teachers to look beyond art as self-sufficient.

Changing their practice could involve visual arts teachers in investigating the contexts in which traditional and or customary forms were made, the role of the early indigenous art maker, and the much-changed roles of contemporary indigenous artists. They could learn how indigenous peoples have traditionally embraced artistic, cultural and spiritual values very different from those of modernist Euro-Western art. Fertile ground for teacher learning then is an examination of what underlies indigenous art: recording histories, giving shape and form to beliefs and narratives, exemplifying personal and communal qualities and characteristics, defining and differentiating status, membership and ownership, and celebration and commemoration. Such strategies need to go beyond a focus on the “overt signifiers of culture such as clothing, food, and music” which neglect the deeper values that inform cultural worlds (Ritchie 2003, p.15). It would require a change of practice in which learning of indigenous knowledge is acquired at a deep, rather than superficial, level. It may also require some re-learning about Euro-Western contexts of knowledge.

Quality learning, therefore, is a key strategy for planning and implementing programmes that will avoid tokenism, cultural appropriation of artefacts, motifs and patterns, mimicking of cultural objects, and disregard of cultural context. This view is supported by multi-cultural theorists (such as Sleeter 2001; Chalmers 1996, 2003; Efland et al. 1996) who condemned so-called multi-cultural education which comprised ‘additions’ to curriculum, and superficial practices that ignore and may affront indigenous beliefs and behaviours. What Chalmers (1996) referred to as the ‘totem-poles-out-of-toilet-rolls’ approach has parallels in visual arts education in New Zealand. As example, the imitation of sacred *taonga* (treasures) as *pâpier mâche hei tiki* (stylised human figure pendants), the inking on student’s faces of *moko* (tattoos) without reference to their meaning, or the copying of *kowhaiwhai* (traditional patterns) onto ‘Māori-looking’ T-shirts represents gross disrespect of indigenous art and culture. An important strategy for teacher learning is to recognise that teaching about indigenous forms of knowledge is substantially different from making art objects that ‘look’ indigenous.

Depth of knowledge can also assist in the careful and sensitive selection of issues and themes as an integral and substantial part of programmes. As example, I have seen explored within a Māori context issues and themes that are likely to permeate the art and culture of other nations with indigenous peoples. One such theme, related to the univer-

sal search for 'identity', focussed on sub-themes of personal identity, including *whakapapa* (genealogy), *tūrangawaewae* (one's place to stand), *whānau* (extended family), *whanāungatanga* (kinship, relationship), *tupuna* (ancestors), *moko* (tattoo indicating genealogical affiliations), *kākahu* (clothing), personal adornment, performance and ritual, and *kōrero* (speech making and oratory). To illustrate in more detail, one non-indigenous visual arts teacher explored with students the sub-theme of *whakapapa* (genealogy) with a visit to a local *marae* (ceremonial courtyard) in front of a *wharenuī* (meeting house). They followed the *kawa* (protocol) of welcome as *manuhiri* (visitors or guests) by the *tangata whenua* (people of the land). A *karanga* (ceremonial call of greeting) by a Māori woman, *karakia* (prayer) and *kōrero* (speech making), all part of the formal *powhiri* (welcome), preceded entry into the *wharenuī*. Here the *kaumātua* (revered elder) of the *marae* introduced the concept of ancestry through recitation of his *whakapapa* and his *tupuna* (ancestors) implicit in their visual manifestations in *whakairo* (carvings) in the meeting house. Thus, the whole proceedings employed all the arts in holistic terms. To undertake this programme it was essential that this non-indigenous visual arts teacher understood and was thoroughly acquainted with the meanings and significance of this customary ceremony, and in turn was able to adequately prepare the students for their part in the proceedings. Those explorations formed part of a visual arts programme in which art became inseparable from cultural knowledge and context. It provided an effective strategy for the teacher and students to learn about the social and cultural contexts of an indigenous people. Further, it led to explorations by the non-indigenous teacher and students of their own traditions of ancestry. This example is intended to illustrate a universal theme and an approach that could be adapted within other nations with indigenous peoples.

In-depth learning must, however, be accompanied by strategies which show how non-indigenous teachers and students can effectively use their indigenous knowledge. My stance, contextualised within visual arts education in New Zealand, is that non-indigenous students *cannot* make 'Māori art', no matter how steeped they become in the lore, traditions and protocols of the indigenous people. Students may *draw upon* traditional or customary and contemporary forms of Māori art and visual culture and the socio-political sources of cultural knowledge. Their art making may derive from, or *use as a catalyst* the ideas, beliefs, significance, and contexts that underpin indigenous knowledge. In the end,

however, students can only make their 'own' art (Smith 2003a, 2003b). This strategy, which I believe is central to the issue of non-indigenous visual arts teachers working with indigenous forms of knowledge, was a focus of case study research conducted in a sample of differing types of secondary schools in New Zealand (Smith 2001).

The Relationship between Research and Practice

The aim of my research was to investigate the relationship between national education policy, which requires teachers to include the study of art and culture of the indigenous Māori in visual arts programmes, and the realities of classroom practice. To enable a variety of perspectives to be heard, participants included indigenous and non-indigenous principals, visual arts teachers, and students aged between 14 and 18 years. The underpinning issues presented at the beginning of this chapter – teacher demographics, lack of cultural knowledge and experience, signs of discrimination and inequity, and a range of attitudes towards culturally specific curricula were evident to varying degrees in each school. From interviews and observations in classrooms it became clear that where non-indigenous visual arts teachers were supported by their schools, and were prepared to acquire new learning, they moved beyond their limited and often superficial knowledge of indigenous art and culture and its connection with life. Many had not only acquired in-depth knowledge of the forms and significance of Māori art and culture, but an understanding of the traditions, practices and beliefs of Māori (*Māoritanga*) and respect for Māori cultural values (*tikanga*). A non-indigenous head of art department explained that in her school:

I would like to think that we are very explicit about that. It's not just about going and drawing but the idea of knowing and understanding. In the last few years in particular we have made great effort to ensure that it wasn't tokenism, it wasn't going into museums and drawing Māori things but there was some understanding about the relationship between traditional concerns and social conflict and values, and how these have informed contemporary Māori art. (cited in Smith 2001, p.88).

It was also evident through interviews with students in schools in which indigenous knowledge was positioned as a major part of visual arts programmes that ethnicity was not a major factor affecting their

attitudes or performance. While some Māori students appeared disaffected with learning about their art and culture others saw it as an opportunity to find and reclaim their cultural heritage. Some *Pākehā* students lacked interest, whilst others showed considerable empathy with, and knowledge of, Māori art and its significance. As example, when asked whether she considered the visual arts course at her school to be 'bi-cultural', a fifteen-year-old *Pākehā* student replied:

Yes it is, because it is incorporating half European and half Māori – bi-cultural as in two cultures. I feel as if the Treaty of Waitangi sort of comes across in my work. All the assignments are based around *Pukekawa*...which means the hill of bitter memories...and the wars between the Europeans and the Māori and things like that. We're using that theme and applying all these different techniques.... In the woodcuts we've just done we had to incorporate...an equal amount of Māori things like carving and *kowhaiwhai* patterns, and the classic architecture of the museum and its surroundings...the Morton Bay fig tree...we can do our own theme within the theme (cited in Smith 2001, pp.104-105).

Conversely, in a school where learning about indigenous knowledge was not a significant part of its policies and practice, the head of art department explained that while students were given the opportunity to study Māori art their learning was confined to its 'forms':

We tend to just go to museums, but we don't talk about the significance of the forms. We don't tell stories or get Māori educators in to speak to them (the students) about the whole history of Māori art...ancestor figures, what they are. We don't get into the whole spiritual side. We give the students a lot of information, but we don't get involved in any of the spiritual dimensions of Māori art which I know is something that we shouldn't miss out (ibid, p.88).

The research findings, albeit illustrated by these few examples, exposed the differences that existed in terms of teacher learning about bi-cultural policy and practice. There was evidence that non-indigenous visual arts teachers had taken up the challenge to examine their attitudes and states of knowledge, to gain awareness of the particularity of indigenous knowledge, and to be sensitive towards their roles and rights as

non-indigenous teachers. There was evidence that the strategies employed by these teachers – consultation with Māori, informed and sensitive programme planning, and appropriate use of indigenous knowledge – had resulted in convincing teaching about and with indigenous forms of knowledge.

Conclusion

In terms of the Declaration of Human Rights (1948), the indigenous peoples of the world have the right to the protection of their unique existence and the fabric of their society. I have adopted this as the central tenet of this chapter.

Learning and teaching are an essential means of protecting and sustaining indigenous forms of knowledge. If teachers who are not of the indigenous people are to accept this educational responsibility they will need to question their existing dispositions towards the multiple dimensions of indigeneity, acquire special knowledge, and put in place strategies to gain the requisite insights and competencies. There are three major dimensions of knowledge involved. The first of these is knowledge of how societies, their own and others function and how within indigenous societies, in particular the arts, culture and life are intrinsic, necessary and inseparable dimensions. The second is how non-indigenous teachers can properly and with requisite sensitivity, acquire indigenous knowledge. The third is knowledge of learning and teaching strategies that permit the planning and implementation of programmes that utilise indigenous knowledge for the benefit of all members of society.

In New Zealand the indigenous people have an entitlement under state legislation for recognition of their art and culture. In this chapter I have drawn upon my past and on-going research, personal and professional knowledge, and practice within the field of visual arts education to develop strategies for teacher learning which meet the particular bi-cultural circumstances of New Zealand education. There is evidence from the research, and from my teacher education programme, that where non-indigenous teachers are motivated to become ‘teachers as learners’ of indigenous forms of knowledge, they can be empowered to do so. At the same time, I have endeavoured, in this chapter, to emphasise that my focus has not been upon teaching of the indigenous people but upon using indigenous forms of knowledge for the benefit of all within a culturally diverse nation. Although there is always more to be done it is my belief that such strategies as I have developed and

advocated are contributing towards a culturally healthy New Zealand society. I would hope that they might encourage teachers in other societies and nations to explore these possibilities.

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Initial Teacher Education

5

Mediating Inquiry: Using Videos of Exemplary Teaching in Pre-Service Teacher Education

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Rapid and substantial social changes and major reforms in education over the recent years pose a series of challenges to teachers with respect to their beliefs and practices. The quest for enhancing the quality of teacher education and promoting increased professionalism among teachers has also become an almost universal feature of the educational scene. Thus, developing models for enhancing the quality of pre-service teacher education programmes is critical to ensuring that the new generation of teachers is better prepared to cope with the ever-changing environment not only in schools but also within the broader society. Educational research has played a significant role in informing these development practices. For example, Cochran-Smith (2004) appositely highlighted the importance of ‘research as stance’ in order to bring about teachers’ learning, empowering them in meaningful knowledge construction as well as understanding the complexities of learning and teaching. She emphasised that such a notion not only embraces a closer integration of educational research and teacher learning, but also regards “teaching and teacher educators themselves [as] research or inquiry-based processes, and teachers and teacher educators themselves [as] researchers” (p.120).

This chapter echoes Cochran-Smith’s call for research-driven practice by reporting the ‘inquiry stance’ taken by a cohort of prospective science teachers in the initial teacher education programme at The University of Hong Kong. In cycles of analysis of the same lesson videos prior to the commencement of the programme and subsequently throughout the year, the student-teachers inquired into and constructed conceptions of ‘good’ science teaching. It was found that the exemplary videos reinforced, challenged and developed these conceptions of good science teaching by broadening student-teachers’ awareness of different

classroom situations and alternative teaching approaches not experienced in their own schooling, as well as through the provision of proof of existence of exemplary practices. More importantly, the repeated analyses of the videos enriched the experience of our prospective teachers and hence catalysed their transition from the role of a student to that of a teacher, and from the role of an observer to that of an inquirer of the complexities of classroom teaching.

The Premises Underlying the Inquiry

It has often been criticised that a significant amount of educational research is divorced from the problems and issues of everyday practice. Such a split creates a need for new research approaches that speak directly to problems of practice (National Research Council 2002) and can lead to the development of “usable knowledge” (Lagemann 2002). This is in line with Cochran-Smith’s metaphor of ‘research as stance’, in which the focus of research is generation of local knowledge in the service of teachers’ and pupils’ learning. These tenets suggest that teachers’ own classrooms are powerful contexts for their learning (Putnam & Borko 2000). However, this does not imply that professional development activities should occur only in classrooms. Indeed, a number of programmes have successfully used artifacts such as samples of student work and videotapes of lessons to bring teachers’ classroom practices into the professional development setting. Such practices enable teachers to examine one another’s instructional strategies and their impact on students’ learning, on the basis of which improvement can be pursued.

Recent advances in video technology have led to increasing incorporation of videos and multimedia materials into pre-service and in-service teacher education (Abell et al. 1998; Hewitt et al. 2003; Louden & Wallace 1996; Sherin 2004; van den Berg 2001). Videos have the unique power of capturing and conveying the complexity and subtlety of classroom teaching with richness and immediacy. They are now increasingly being used in teacher education programmes, commonly for the demonstration of good practices or as a reflection tool for teacher professional development (Brophy 2004). In a historical review of the ways videos has been used in teacher education since the 1960s, Sherin (2004) discussed what the technology of video *per se* could offer to teacher education. However, a systematic analysis on the role of videos in bringing about changes in prospective teachers conceptions of good science teaching is under-explored. In the curriculum innovation reported here, we have

aimed to probe, develop and enrich prospective teachers' conceptions of good science teaching at different stages of the pre-service teacher education programme through the use of classroom videos of exemplary science teaching. From time to time, the prospective teachers were asked to reflect on and to evaluate how they had conceptualised and re-conceptualised their views. In this connection, we will fill in the gap by exploring what lesson videos could offer to mediate the professional acculturation and growth of prospective teachers.

The inquiry reported here built on an earlier project in which a video database of over 100 hours of raw footage of exemplary and innovative practices in science teaching was established. Teaching shown in the videos was categorised as exemplary by reviewers comprising science educators, curriculum planners and practicing science teachers of diverse backgrounds. We believe that the good teaching demonstrated in the videos, and used in this research study, reflects the ideal towards which our prospective teachers strive; and that it is easier for them to respond to interview questions pertaining to good teaching than to teaching in general. However, it should be noted that our intention is not to draw up a consensual or prescribed list of criteria for identifying good teaching, nor to encourage a strong evaluative tone, both of which can be counterproductive to genuine inquiry. Rather, we capitalised on the videos of good teaching to elicit participants' own conceptions of good teaching, to enrich their personal experience and to mediate inquiry. In fact, there is no need for a complete accord on whether the lessons in the videos demonstrate good teaching. The viewers were encouraged to identify what they perceived to be good practices and to identify aspects that warranted improvement. They were also asked to say why they think certain teaching practices are good, or not so good. Such a methodology is considered useful in helping teachers to articulate the underlying abstract concepts (Gao & Watkins 2002). In short, we see the video as something beyond a tool; rather, as a mediating artifact or "instrument of psychological activity" (Vygotsky 1978, p.52) for nurturing an inquiry environment.

Engaging Prospective Teachers in the Inquiry

The process of constructing and developing conceptions of teaching and learning has been compared to the process of conceptual change in learning science (Gunstone et al. 1993; Abell et al. 1998). Extensive research over the past two decades or so has shown that students coming

into the science classroom often possess preconceptions about natural phenomena (Driver et al. 1985; Osborne & Freyberg 1985). However, Posner et al. (1982) argued that conceptual change will only occur when students feel dissatisfied with their current conceptions and have access to alternatives which they perceive as intelligible, plausible, and fruitful. It is important, therefore, for science teachers to begin by identifying the preconceptions of their students. Similarly, prospective teachers begin programmes of pre-service education with preconceptions about teaching and learning. Teacher educators need to be aware of these preconceptions and respond to them appropriately through the provision of well-chosen learning experiences.

Prospective teachers enrolled in our science major methods course were invited to attend a briefing session two weeks before the course formally began. We explained that the purpose of the study was to allow the participants and the course instructors to understand more thoroughly the students' conceptions of good science teaching at different stages of the course, to enrich those conceptions, and to assist their transition to reflective practitioners. We reassured them that the tasks in which they were engaged would not contribute to their final grade. All the 88 prospective teachers agreed to participate. During the briefing session, each prospective teacher was asked to list features of what they consider to be good science teaching on a task sheet (referred to as Task 1 hereafter). These data represented the student-teachers' 'Pre-video Entry Conception'. Each prospective teacher was then given a CD-ROM consisting of videos of two lessons of exemplary science teaching.

Lesson I was a 70-minute lesson on the topic of 'density' delivered to a class of 12-year-old students (junior secondary one) in a laboratory. The aim of the lesson was to consolidate the concept of density by involving students in hands-on practical work. Lesson II was a 35-minute lesson on the processes of scientific inquiry given to a class of 12-year-old students in another school, in a non-laboratory setting. This lesson took place in the first month of the academic year when the students had had their first laboratory experience. Lesson II followed up an earlier laboratory session in which the students were introduced to various common laboratory apparatus through a simple activity of observing and recording the temperature change of water when heated. The teacher made use of this activity to introduce and highlight several important steps in scientific inquiry.

The prospective teachers were asked to review the lesson videos at home and to identify what they perceived to be good features of the lessons and the areas requiring improvement using another task sheet (hereafter referred to as Task 2). In order not to bias their views, the student-teachers were told that the videos comprised 'ordinary science teaching' conducted in mainstream schools. Although the videos demonstrate numerous elements of good science teaching, we were aware that it was impossible to cover every good feature within the confines of the videos. Therefore, the prospective teachers were asked to list other essential features of good science teaching that had not been exhibited in the videos. These data represented their 'Post-video Entry Conception'.

Based on our analysis of the 'Pre-video Entry Conception' (Task 1) and 'Post-video Entry Conception' (Task 2), each subject method tutor selected a subgroup of participants for individual interviews to further probe their conceptions of good science teaching and, when necessary, clarify what had been written down on the task sheets. The selection criteria ensured that student-teachers with conceptions of good science teaching ranging from the least to the most sophisticated were interviewed. In addition, those student-teachers with distinctive academic backgrounds (e.g. a masters or doctoral degree) or with previous teaching experience were included. A total of 42 student-teachers were invited for an interview before the commencement of our programme. These interviews lasted for 45 to 80 minutes.

Subsequently, at two different stages of the course, the student-teachers were asked to reflect on how they had conceptualised and re-conceptualised their conceptions of good science teaching. We hoped that the lesson videos would have some impact on the student-teachers' inchoate theories of science teaching and, thereby, change or enrich their conceptions of good science teaching. We anticipated that viewing the lesson videos once only would not accomplish these goals, and that it would be more effective to subject the videos to systematic reflection. Therefore, the student-teachers were asked to review the same videos and to do Task 2 for a second and third time, on two separate occasions – one after the first practicum (4 weeks duration) and the other after the second practicum (8 weeks duration). On each of these occasions, submission of the completed Task 2 had to be accompanied by a personal reflection on their changing conceptions of good science teaching. In the final task, designated as the 'Exit Summary Reflection', prospective

teachers were asked to review and to reflect on all their previous submissions.

The students whom we had interviewed at the beginning of the course were interviewed again at the end of course, with the goal of ascertaining the major factors that had been influencing their conceptions of good science teaching at different stages of the course. These exit interviews lasted for about one hour. All interview data were translated from Cantonese to English, and later transcribed.

In short, there were two purposes to the series of tasks: first, to illuminate prospective teachers' personal thinking and development as science teachers and the effectiveness of various components of our teacher education programme in contributing to this goal; second, to help prospective teachers become reflective practitioners by keeping track of changes in their own views of what constitutes good science teaching. We believe that by engaging our prospective teachers in reflection on their own development over the year, rather than providing our own views of good science teaching in an expository style, we can better cultivate the qualities relevant to the notion of 'inquiry as stance', as elaborated by Cochran-Smith (2004):

[Inquiry as stance]...refers to a process and a way of knowing that is infused throughout a programme and over the course of the professional lifespan. ...In this sense, the metaphor is intended to capture the ways we stand, the ways we see, and the lenses we see through... (p.121)

In this chapter, we focus on the development of participants' identity in terms of the shifts of their bodily position, mode of knowing and way of seeing themselves as inquirers. Our analysis starts with the use of the videos in mediating prospective teachers' professional learning.

Video as an Artifact for Challenging and Mediating Experiences

Using a grounded theory approach to interpret the interview data collected, it was found that the videos not only acted as an effective recalling tool for prospective teachers' existing conceptions of good science teaching, but also challenged and developed their conceptions of good science teaching in one or more of the following ways:

- Recognising exemplary practitioners in the videos as role models who can inspire them to identify goals directed towards these practices;
- Providing proof of existence of good practices;
- Broadening their awareness of alternative teaching methods and approaches not experienced in their own learning;
- Broadening their awareness of different classroom situations;
- Prompting them to reflect on their existing conceptions of good science teaching.

Details of the data and analyses can be found in Wong et al. (2006) and will not be repeated here. The analysis presented here re-examines the data through the lens assumed by the prospective teachers as they viewed the videos – as students or teachers, observers or inquirers.

Exemplary Practitioners as Role Models

One commonly emphasised advantage of using of classroom videos in teacher education is to provide clear models of teaching by showing good implementation in actual classrooms (Atkin 1998; Hattfield 1997). In a study of whether a two year teacher education programme could make a difference to student-teachers' capacity to recognise a good primary school science teacher, Skamp (1995) noted that because exemplary teachers are not necessarily available in all schools videotapes can provide an alternative way to assist student-teachers in focussing on criteria for good teaching. Our interview data provided evidence that even prior to formal teacher education preparation the opportunity of reviewing exemplary practices in science teaching could furnish student-teachers with suitable role models. Several student-teachers stated explicitly that they were inspired by the teachers in the videos and would like to follow their example:

I haven't thought about teaching before. The teachers of the two lessons are very good, especially the first one.... The videos...gave me great inspiration. They impressed me a lot. (Entry Interview, B-07)

Therefore, the videos may possibly prompt the prospective teachers to think about the professional life of a teacher while providing role models for them to strive for. For example, some prospective teachers

even identified specific classroom practices of the two teachers in the videos on which they might focus more attention during the course – like student-teacher interaction, planning to cater for diversity in learners' ability and question and answer skills.

Since the school is at lower banding¹, if I were to teach in the same kind of school, I'd like to use the same teaching method as used by the teacher in the video. I have never thought of some of his teaching skills.... If my teaching is like that of the two teachers in the videos, I will be satisfied with it very much. (Entry Interview, P-16)

Compared with the response of B-07, P-16's responses indicate that he has started to observe from the perspective of a teacher: exploring teaching strategies that catered for the need of students.

Proof of Existence of Good Practices

The videos also provided a demonstration of good practices, and so encouraged prospective teachers to try out those practices in their future teaching. Some student-teachers had previously thought that these teaching methods were impractical, but their view changed when they saw successful implementation of the methods in real classroom settings via the videos. This impact was similar to that of confronting students engaged in learning scientific concepts with observations that conflict with their preconceptions, thereby putting them in cognitive disequilibrium. Novel practices, and those that initially seem unworkable, are more likely to be adopted when student-teachers can see evidence that they are both 'plausible' and 'fruitful', in the sense that good practices are really evident in classroom teaching and that they could be successfully implemented in engaging student to learn:

Before watching the videos, I actually had some ideas about teaching but I wasn't sure if they would work or not.... Now, it's cleared up my mind and let me know that the ideas are practical and possible. (Entry Interview, C-35)

Some features have had a great impact on me, especially those I haven't experienced and seen before. Before that, I just thought that those features might not be practical. For example, in Lesson II, the teacher kept on asking students questions throughout the lesson.

The teaching format was question-based. It's a new idea which impacted on me most. But it's much more difficult to teach in such a way than in the traditional one. (Entry Interview, B-06)

The latter excerpt (B-06) reveals that the student-teacher has accepted questioning of students as an effective teaching-learning strategy, yet he was worried about the difficulties of implementing it. Even this seemingly tentative position is a significant advance on his previous view that it was simply impractical. Proof of existence of good practices is especially important for prospective teachers because it means they cannot hide behind the smokescreen of perceived implausibility. Instead, the videos enhanced their confidence in taking up an inquiry stance of trying out novel practices in their own teaching and hence finding out why things work, or do not work.

Awareness of Alternatives

The interview data show that the performance of the teachers in the videos broadened student-teachers' awareness of alternative teaching approaches and stimulated them to begin reconstructing their pedagogical knowledge. This reconstruction was a direct consequence of the student-teachers perceiving the alternative approaches used by the teachers in the video as intelligible, plausible, and fruitful. This is implied in the following excerpt:

Before watching the videos, I thought 'stimulating students' interest' can only be achieved through activities, e.g. site-visits and discussion. I have never thought that this can be achieved through mere talking about everyday examples. What's more...this can be done so often throughout the lesson and in an integrated manner... (Entry Interview, B-09)

The provision of exemplary classroom videos prior to formal instruction clearly served as an advance preparation that 'set the stage' and made our student-teachers more prepared for new teaching ideas. This is particularly important because teacher education is often criticised as being too theoretical, high sounding and impractical (Barone et al. 1996; Bryan & Abell 1999). Introduction of innovative teaching approaches is often met with resistance and uncertainty by student-teachers because of the preconceptions they have acquired through very different experi-

ences as students. The videos enabled them to be more psychologically prepared for critical inquiry during the teacher education course into ways of teaching that, to them, may be novel.

Awareness of Different Classroom Situations

While the participants expanded the scope of pedagogy beyond their prior experience, they also extended their awareness of the variety of classroom circumstances. Exposing the student-teachers to videos of different teachers working with students from different schools served to highlight the diverse nature of students, with a consequent awareness of the need to cater for the differences. The following excerpt highlights how the prospective teacher was sensitised about the variety of classroom situations, the critical relationship between teaching and the students' readiness to learn and the need to adapt teaching strategies:

Teachers in my school taught rather differently from those in the videos, as my class had a good academic performance. My teachers just taught clearly. I know little about students with low learning abilities, like those in the videos. So I was quite bored by the teaching in the video at the beginning. I just wondered why the teaching for these students was like that. It seemed boring. But later I realized that such teaching methods can arouse students' interest and facilitate their learning. (Entry Interview, B-13)

It is worth noting that in the first half of the quotation, the student-teacher was viewing the video from a student's perspective – comparing the video with her own schooling experience – and so she felt bored with it. Later she shifted her perspective to that of a teacher (“But later I realized that such teaching methods can arouse students' interest and facilitate their learning.”) and the shift is critical for her role transformation from student to teacher.

On the other hand, prospective teacher C-44 had viewed the videos from the perspective of a teacher. Unlike B-13 who regarded teaching students of lower academic ability a challenge, she started to realise the demanding nature of teaching and its complexity and immediacy based on her views about the questions raised by the students:

The response of students to the experiments was great. I was surprised by the answers they put forward to explain the experimental

results.... In the video, the questions raised by the students were very challenging. The teacher could answer the questions immediately, clearly and thoroughly. The immediate response of the teacher is very important. I have never considered this before. There is much to be learnt. Before watching, I thought it's very easy to answer students' questions. But after that, I am surprised that junior secondary students nowadays can ask such challenging questions and have a great desire for knowledge. (Entry Interview, C-44)

Promoting Reflection

Recently, while emphasising the notion of reflection, Rodgers (2002) noted that "reflection is a meaning-making process that moves a learner from one experience into the next with the deeper understanding of its relationships with and connections to other experiences and ideas" (p.845). In this connection, the videos stimulated some student-teachers to reflect on the quality of teaching they experienced in their own schooling, an exercise that helped to promote reformulation of their conceptions of good science teaching:

Because of the videos, I became aware of the negative side of my secondary education.... I thought that it's just normal to receive that kind of teaching. But after I have watched the videos, I realized that the teaching in my secondary school was rather poor.... Since I had never experienced the kind of teaching demonstrated in the videos, I didn't realize what could be meant by 'Good Science Teaching'. (Entry Interview, P-03)

The comparison was made possible with the videos, as a result of which P-03 then grasped a deeper understanding of what constituted good science teaching by connecting the teaching in the videos and his past classroom learning experience.

Additionally, reflection is regarded as a "vehicle used in the transformation of raw experience into meaning-filled theory" and that it should guide and contribute to practice (Rodgers 2002, p.863). In the following excerpt, B-13, who graduated from a high banding secondary school, demonstrates that the videos have facilitated his construction of theory about catering for individual needs with reference to his past experience and the teaching in the videos. Although the prospective teacher might not be able to apply his theory in classroom teaching

immediately, it is probable that this awareness is the first step guides his practice:

The videos made me realize that different teaching methods should be used for different kinds of students. For example, for the unmotivated, competition, games, interesting stories, etc. can be used to arouse their interest. But for the motivated higher achievers, there should be fewer games but more new information about the concepts. These should be varied according to the types of students. (Entry Interview, B-13)

For some, recognising the complexity of teaching was a direct result of paying particular attention to the video with an inquiry stance, as reflected in the following excerpt:

I repeatedly rewound and reviewed a particular episode several times.... The teacher used a metaphor to explain a complicated and abstract theory which was about water, heat, boiling point, and latent heat. It seemed to be problematic using that metaphor. He might have explained something wrong to the students.... When I watched this episode, I imagined myself as the teacher and thought about whether this explanation was OK, whether my students would accept it and whether other teachers would doubt if I have taught something wrong to my students. Although such a simplification makes students understand easily, a wrong concept is introduced. Is this acceptable? (Entry Interview, P-14)

Unlike live observations, videos allow for multiple and repeated opportunities to replay, analyse and re-analyse the same episode. They also provide an opportunity to study the fast-paced, complicated world of classroom teaching in a safe and secure environment. Clearly, viewing classroom interactions via video provides an opportunity for reflection. In contrast to Abell and Cennamo's (2004) decision to cut some topics from their existing course in order to make space for video case-based teacher education when they re-designed their elementary science methods course towards a reflection orientation, our approach enabled prospective teachers to extend learning time beyond normal class contact hours. The reflection exercise was designed as a self-regulated learning activity to be carried out by our student-teachers outside class time and

even before the course formally began, allowing the flexibility for student-teachers to watch the videos at their own pace and to make sense of the ideas captured in the videos in a personalised way.

Video as a Mediate Artifact for Nurturing an Environment of Inquiry

In this section, we explore the learning of student-teachers in terms of the depth of understanding and the changes of mode of learning – in particular, through their engagement in self-regulated learning activities such as taking ownership of the reflective tasks and using reflection as a vehicle for their personal and professional learning in the pre-service year and beyond.

Socialising the Transition of Participants from Students to Teachers

One of the important goals of teacher education is to help student-teachers to act as professional teachers. To act as teachers, they first have to perceive themselves to *be* teachers. The videos seem to have acted as a catalyst in socialising the participants into their roles as teachers. In a sense, pre-entry video reviewing has prepared them to ‘think like teachers’ and to begin to be cognisant of the complex ways in which the actions of teachers impact on their students.

The impact of the videos is ‘strong’, as they grab my attention on the features which I haven’t noticed before. In the past, when I was a student, I was a receiver and just noticed what was taught. Now, I am an observer, watching how a teacher should teach. (Entry Interview, P-05)

In the past, I was a student who was a receiver of education. I only paid attention to the teacher but never thought about how the ways s/he taught would affect me. But now, when watching the video, I, being a third party, am concerned with how the teacher teaches and the response of students as well. This is why the videos have had an impact on my views of good science teaching. (Entry Interview, B-21)

The process of viewing the videos, particularly watching the classroom interaction of the teachers and students, has prompted the pro-

spective teachers to see themselves not merely from the perspective of the 'receivers of education', i.e. students, but also through the lens of being a teacher. As third party observers, not only did they begin to see the role of teachers played in a classroom, but also take note of the importance of taking into consideration students' responses in the process – a point often overlooked by teachers, both experienced and inexperienced (Morgan & Morris 1999). It was thus apparent that the use of videos beyond class time, and particularly prior to formal instruction, helped to speed up the process of acculturation of our student-teachers into the teaching profession.

Transforming the Student-Teachers from Observers to Inquirers

Simply socialising the student-teachers into the role of being a teacher is not enough if we are to equip them to cope with the ever-changing demands of the classroom and the dictates of mandated education reforms. They need to adopt an inquiry stance towards their own professional practices (Cochran-Smith 2002). Our data suggest that the reflection tasks in relation to the videos were able to speed up the transformation of some of our student-teachers from the role of an observer to that of an inquirer. For example, implied in the excerpt below, is the observer role:

If I were the teacher, once I know the student's answer is wrong, I may not have patience to listen to him and may ignore his feelings. Then I may tell the student directly that his answer is wrong and correct his answer immediately. That's why I want to learn from the teacher in the video of his attitude in receiving students' answers. (Entry Interview, P-11)

When the student-teacher said, "I want to learn from the teacher in the video", he was taking the idea on board without really questioning and inquiring the underlying reasons further. He might be more interested in observing how the teacher in the video would deal with students' wrong answers, than to inquire into reasons for such responses or alternatives for the teacher's action. This is in contrast with the following prospective teacher, who has adopted an inquiry stance on what he saw in the video:

The girl's answer was very long indeed. When I was watching that particular episode, I was wondering whether it's good or not for the teacher to ask the girl to repeat such a long answer to the class. I mean, if the class really pays attention to her it'd be good if she says it again. But what if class order is not kept? You know, I was struggling between two choices – the teacher repeated the answer for the girl, or the teacher let the girl repeat the answer herself. Thus, I rewound and reviewed this part of the video again.... I appreciate so much how the teacher dealt with the situation [The teacher in the video made very skilful use of this incident to teach students to respect each other by paying attention when others are speaking]. (Entry Interview, P-21)

P-21 was adopting an inquiry stance when he “was wondering” and even “struggling” with what action to take, as if he were in the classroom. This led him to rewind and review the relevant part of the video for investigation. It is the transformation of participants' identity rather than their conceptualisation of good science teaching that we wish to highlight. In this sense, we regard the videos and the associated tasks as making a significant contribution to the development of ‘inquiry as stance’ in our student-teachers. Specifically, the action of ‘repeatedly rewinding and reviewing a certain segment of the video’ taken by many of our student-teachers reminds us of the affordances that videos provide for teacher education identified by Sherin (2004), two of which are relevant to our study.

First, video offers permanence and provides a lasting record of classroom interaction. Such a record can be played repeatedly without loss of any details concerning the complexity and subtlety of classroom interaction. This provided our student-teachers with a fixed point of reference to ‘interrogate themselves’ about whether their conceptions of good science teaching have or have not changed over time. That is, they found it easier to discern their changing conceptions by comparing the views they had of the same lesson videos at different stages of the course. Second, video provides opportunities for teachers to acquire a new “analytic mind set” to look at classroom teaching (Sherin 2004, p.13). This is possible because video allows one to enter the world of the classroom without having to be in the position of teaching in-the-moment and to scrutinise that world in ways not possible without the video record. It has been suggested that teachers' actions in the classroom are con-

strained by familiar routines and that their thinking readily becomes routinised (for example, Putnam & Borko 2000). While some level of automation is an important indicator of teacher expertise, it can also constrain teacher learning (Berliner 1994). Thus, it is argued that teachers need to engage in new types of learning experiences in order to 'break the set' – that is, to consider teaching and learning in new ways. Sherin (2004) claims that video offers teachers the opportunity to do just that – to engage in a new set of professional activities, which in essence is to take up a stance of inquiry.

However, it should be noted that we look at videos not merely as an educational tool for probing conceptions, but to mediate student-teachers' experiences and inquiry. As suggested by the passages above, the participants have been able to make use of their prior experience, such as their schooling, as a lens to analyse the classroom interactions. The transformation of role from student to teacher went along with the growth from passive observer to inquirer. With the permanence of a record of actual classroom teaching and the absence of the immediate pressure of teaching in a classroom – both made possible by the videos and the associated reflection tasks – the participants were able to internalise the elements of the videos into their personal experience for further exploration. The case described below is a typical working example. On the left-hand side are excerpts from the Exit Summary Reflection Task of student-teacher B-25; our interpretations are on the right-hand side.

Excerpts from Exit Summary Reflection Task	Our interpretations
<p>In Task 1, ...my thinking towards science teaching was quite narrowly focused as reflected in the statement – 'Finding out something new in the world'. This shows that my perception only focused on purely 'scientific' teaching approach. However, will all the students become scientists later? So, what do students need to learn? What are they expected to learn? Who is to determine what they are to learn? ...</p>	<p>In this excerpt, there is evidence that the student-teacher is taking up the inquiry stance by questioning her own deep rooted beliefs about the purpose of science education and not just subscribing to what is prescribed in the curriculum.</p>
<p>Task 2 reflected my first knowledge and attitude towards education. For example, I pointed out that 'It is not a fair system to award marks to students who can answer</p>	<p>Implied in this excerpt is the notion that the student-teacher's metacognitive awareness of her own learning is a result of her adopting an inquiry stance – in</p>

<p>the questions correctly (compared to those who are not called upon by the teacher to answer the questions)'. My opinions at the time were too subjective and my understanding of the situation was too superficial when compared with my reflection in Task 6 [where B-25 considered various factors including the nature of students and the teachers' goal of developing students' higher order thinking skills and inquiring attitude] on the same issue...</p>	<p>the repeated analysis of the same instance as observed in the videos. In general, the student-teacher had come to know about the complexity of teaching and the inter-connectedness of many factors that affect teaching and learning.</p>
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<p>It is quite interesting to discover that my views have changed so greatly after eight months. Comments made in Task 1 showed that my reflections were mainly based on a standpoint of mine being an inactive student. Those were in stark contrast from what I understand about the same situations from the teacher's perspective.... Overall, I felt myself like an empty vessel in the field of education at the early stage. But I don't feel sorry about that because my understanding on what made me feel stupid is the first step to becoming smart.</p>	<p>This excerpt reminds us of Rodgers' (2002) definition of reflection as a "vehicle used in the transformation of raw experience into meaning-filled theory" (p.863) and that it should guide and contribute to practice. Indeed, the student-teacher is making 'meaning-filled theory' to the idiom, 'what made me feel stupid is the step to becoming smart' by transforming her experience in this series of video-viewing and reflection tasks. We believe that this meaning-filled idiom is likely to fuel her enthusiasm to continue to inquire into her own practices.</p>
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<p>Ideas in Task 6 are more sensible, I can understand the underlying rationale of such teaching designs in relation to the nature of science, classroom management, lesson planning and preparation, classroom interactions.... Such analysis is all-round and it enables me to link up my teaching practice and theory which I learnt from the course. Most importantly, I believe the ability to critique on the lesson videos help teachers to enhance their ability of self-evaluation.... The one who can keep on reminding ourselves to improve our own teaching are ourselves. This goal can only be achieved if we ourselves have the ability to appraise lessons independently and critically. The inability to reflect on one's own practices will directly affect our teaching performances in the future.</p>	<p>As reflected in this excerpt, the student-teacher was able to reconstruct her conception of good science teaching, seeing its relation to a multitude of factors. Nonetheless, we want to reiterate it is the development of 'inquiry as stance' in our student-teachers rather than their conceptualisation of good science teaching that we treasure. In moving from 'the ability to critique on the lesson videos' to the 'ability of self-evaluation', it is clear that such an inquiry stance is now deeply rooted in the student student's mind. The shift of focus from the lesson videos to 'self-evaluation' is also a realisation of our claim of the videos as a mediating artifact for nurturing an inquiry environment for our student-teachers.</p>
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Learning with Prospective Teachers – Challenges and Pitfalls

While we appreciate the use of videos in facilitating prospective teachers' development, we were also aware of some of the problems associated with it. For example, we cannot take a 'one size fits all' model for granted. In a study of pedagogical strategies that encourage education students to write reflective journals, Spalding and Wilson (2002) suggested that no single pedagogical strategy is best and that students respond differently to different strategies. We need to be careful about the individual needs of our student-teachers; just as we encourage them to respond to the individual needs of the students they teach. As one of them put it, when asked whether it would make any difference if there were no video provided in the reflection exercise:

The videos at this [initial] stage helped me start thinking what my idea of good science teaching was. That's very important.... However, at the end of the course, I would rather be given more freedom.... That is, based on our individual needs, we can choose to either watch the videos again or write the reflection, or to do the reflection based on our own experiences without the video. I think this is a much better arrangement. I would still watch the videos. But, I would see whether my reflections have already gone beyond what I saw from the videos. I think it depends a lot on the progress made by each individual. (Exit Interview, B-23)

While there is no single correct answer to whether or when the videos should be withdrawn, it is abundantly clear that the rationale underlying the reflection exercise (i.e. tracking the changes in conceptions of good science teaching) must be presented to the student-teachers at the very beginning, lest we create feelings of frustration:

The videos didn't have much influence on my conceptions of good science teaching. I didn't think I got anything out of the videos. I didn't know what to do. Would it help if there were some guidelines or ideas of what I should be looking for in the video? My first viewing was as if I was one of the students in a normal class, rather than as a student teacher analyzing the lesson. (Exit Interview, B-08)

Obviously, this particular student-teacher did not quite grasp the purpose of the tasks. We will have to make it clear to student-teachers that it is *their* conceptions that are of interest. They were not asked to look up references in order to complete the reflection tasks. Nor do they need to be afraid of saying something naïve. The first reflection task was intended as a record of their initial thinking that could be revisited and re-examined as the programme progressed. In particular, it could be used to compare what they thought at the end of the programme with what they thought at the beginning. In building this personal record, it is crucial to allow students considerable autonomy in terms of the aspects of the lesson on which to focus. In other words, our student-teachers are expected to play an active role in their own learning, and that should be made clear from the outset.

Such differences in the responses to the video activity signal the need to ensure that the components in our education programme must cater for students' experiential and conceptual differences in order to achieve optimum development for each student-teacher. While we continue to face the challenge of designing materials to support teacher learning, we are well aware of Wenger's (1998) remark that "Learning cannot be designed: it can only be designed *for* – that is, facilitated or frustrated" (p.229, italics in original). This is particularly the case for our present project because one of our concerns is to engage student-teachers in self-regulated inquiry activities.

Perhaps there is a hidden agenda in the remarks of student-teacher B-08 when she says: "...rather than as *a student-teacher* analyzing the lesson." It is strikingly similar to the message implicit in the following excerpt of another student-teacher describing what she did when watching the videos and responding to the reflection tasks:

I am actually trying to look for what will make a perfect lesson, based on the theoretical things we have learned.... You just compare, put yourself in a situation, ...and comparing to what we are expected to be looking at. What Dr. XX [the course instructor] was expecting us to find here? He wouldn't be making us look at it for the third time if there wasn't something more to look for. So I was forcing myself to do it, I was comparing how other teachers do, comparing it to what you do, just to try and really analyze it, really critically well, with a magnifying glass. (Exit Interview, B-04)

Although we made it very clear at the beginning of the exercise that their performance in this exercise would not contribute to their final grades, some of the student-teachers still saw this as an assignment. Thus, they tried to figure out the 'correct answer' – "what I think Dr. XX [the course instructor] was expecting us to find here." And they felt frustrated if they were unsuccessful in doing so ("like I was one of the students... rather than a student-teacher analyzing the lesson"). The following excerpt seems to support this interpretation:

- Tutor: Do you think this is a worthwhile thing to do if it is just for your own professional growth and not for an assignment?
- B-04: It is worthwhile because I can see how it helped me. And if it wasn't an assignment, and it would take that much effort, I am not sure.... And if it wasn't an assignment, I don't think I'd have learned so much.
- Tutor: You still prefer it to be an assignment. So this is sort of an external driving force?
- B-04: Yes, unfortunately, at the time being, on a course, if it was not an assignment, it wouldn't have that much value. I wouldn't have put much effort into it either. It is the same as homework at school. If you don't say it's going to have some feedback on it of some kind, it is just going to be done for your own benefit, they'll leave it until they have to do it.... (Exit Interview, B-04)

Nevertheless, the participant found repeated viewing of the videos helpful, especially after gaining more classroom teaching experience and recognising the complexities of classroom interactions at first hand:

Before the practicum.... I didn't appreciate what the teacher in the video did. But after the practicum, I was comparing his practice with my practice as well as what we learnt from the course.... So, that's where all the different ideas came out.... It is all related to my own personal experience, observation of how students react to my teaching...and so that is comparing and contrasting, and yes, it does help. (Exit Interview, B-04)

While we are encouraged by the fruitful learning journey undertaken by our prospective teachers, we consider that we have yet to fully engage our student-teachers in self-regulated inquiry activities – such as taking ownership of the reflective tasks and using reflection as a vehicle for their personal and professional development in the pre-service year and beyond. Nonetheless, we think this initial attempt has, at least, sown some seeds. We envision that some of these will flourish and some of our student-teachers will develop into reflective practitioners.

In the light of our experience with this cohort of prospective teachers, we plan to enrich the present exercise by more actively engaging our student-teachers in inquiry through intervention and scaffolding activities. This includes probing the videos via more structured tasks and on a collaborative basis with peers. To promote reflective thinking, prospective teachers could be explicitly asked to compare their practicum teaching with those in the videos. It is hoped that such enrichment would acculturate our prospective teachers into more authentic inquiry more effectively. Finally, and most importantly, through this study we have come to recognise the importance of taking on the inquiry stance, both for our students and for ourselves, if we really want to improve our teaching and to understand the complexities of teaching and learning. In this connection, we concur with Cochran-Smith (2004, p.120) that these changes constitute nothing short of a “cultural shift” in teacher education.

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¹ Secondary schools in Hong Kong are divided into three bands based on student performance in public examinations. All students are tracked based on performance in primary schools and placed in schools with children of similar levels of performance.

6

Working and Learning Under Pressure: Reflexivity on Teacher Experience and Development

Alex MOORE

In this chapter, I shall suggest that student-teachers, no less than experienced teachers, are inevitably engaged in ongoing philosophical and pedagogical repositionings and relocations in the face of their unfolding professional experience and expertise. Some of these repositionings and relocations are related to tensions between their own preferred pedagogies and ideologies and those promoted by externally-imposed education policies (Britzman 1989; Bernstein 1996; Stronach et al. 2002) or by other practical constraints such as class size and student dispositions (Thomas 1995; Hewitson 2004). Such tensions often result in practitioners making pragmatic 'settlements' that involve the occupation of positions of *compromise* (Moore et al. 2002). Other, somewhat different repositionings and relocations, however, are also demanded, as the practitioner seeks to understand and articulate current experience in relation to previous *personal* experiences of life, including educational and family life. During the course of that wider experience, very clear and often quite fixed ideas may have formed as to what constitutes good teaching and appropriate classroom behaviour (Britzman 1986; Goodman 1988; Calderhead 1991; Calderhead & Robson 1991; Weber & Mitchell 1996). Furthermore, certain learned, habitual responses to awkward or conflictual situations, initially constructed in previous situations and relationships, may spill over into classroom life, often without our being aware of their having done so (responses such as feeling secure or insecure, in charge or put upon, calm or angry, threatened or unthreatened, 'childlike' or 'adultlike'). Arguing that each kind of readjustment is made within the context of various, often confusing messages telling the teacher what she or he must become in order to be deemed to be good at their job, the chapter concludes with an argument in favour of teachers' and student-teachers' adopting more reflexive stances toward

their practice. Such stances demand critical reflection not just on classroom experience itself but on the tensions and interactions between our 'private' and 'professional' selves, including understandings of why we experience things the way we do.

The Research Context

The ideas I shall be exploring in this chapter have arisen principally from three related research projects involving the professional development and learning of teachers. These are an *Autobiography Project* carried out at one UK institution providing courses of initial and continuing teacher education and training between 1990 and 1998; a *Reflective Practice Project* carried out at a different UK institution between 2001 and 2003; and a *Professional Identities Project* carried out between 1998 and 2001, involving teachers and headteachers in a number of London schools. Although each of these projects was conducted against a background of developments in teaching and teacher education in England and Wales, concurrent readings of developments elsewhere in the world (notably, Australia, the United States and a number of Asian countries), and the subsequent dissemination and discussion of findings at international conferences (principally in Hong Kong, Europe and the United States), suggest that the issues and experiences foregrounded in the studies are far more widespread than we had initially imagined.

The first project, the *Autobiography Project*, was in fact a series of overlapping studies in which student-teachers on a one-year pre-service (Postgraduate Certificate in Education or 'PGCE') programme were invited to keep journals in which they recorded their reflections and feelings about classroom life, and to identify and discuss with their tutors issues arising from these written reflections (Moore 2004; Moore & Atkinson 1998). This project was not a formal, funded study but part of the ongoing efforts of a small group of teacher educators to improve their own practice and to encourage more authentic reflection on practice in their students. Key issues that were identified in the studies emerged from fairly informal (though time-tabled and recorded) discussions between the teacher educators and student-teachers involved in the project, that sought to 'ground' any emergent theory (Strauss & Corbin 1990) in the student-teachers' testimonies and their subsequent reflections on them. Two central considerations to come out of these discussions concerned:

- the different ways in which different teachers experienced and made sense of quite similar classroom situations (in some instances involving teaching the same groups of young people);
- the extent to which factors outside the immediate contexts of teacher education and classroom encounters (including such factors as the opinions and advice of family and friends, pre-existing expectations of student achievement and behaviour, and understandings of 'self') contributed to those differing experiences (Moore 2004; Goudie 1999).

The second project, the *Reflective Practice Project* (Moore & Ash 2002; Ash & Moore 2003) was a one-year, interview-based study following ten student-teachers through their pre-service (PGCE) year, supported by evidence from written accounts of 'What Makes A Good Teacher?' produced by these and twenty other student-teachers during their first two weeks on the same programme. This study aimed to build on some of the findings of the earlier project, by way of exploring the influences affecting student-teachers' development and learning in general but particularly the development of reflective practice at this early stage of a teacher's career. The study was more formal than the *Autobiography Project*, with interviews being transcribed, checked for validation and carefully coded for emergent themes (Glaser & Strauss 1967; Miles & Huberman 1994). Of particular significance was the identification by these student-teachers of factors which either helped or hindered the development of their reflective practice (Moore & Ash 2002). Factors which helped included having the 'right people' to talk to, having support from family and friends, having a 'predisposition' to reflect on current experience, and being able to draw on lessons from previous experience. Hindrances included practical constraints (of time, of the 'realities' of classroom life, of energy levels) but also what one student-teacher referred to as "the call of the past" whereby previous experiences appeared to stand in the way of the student-teachers' capacity to "challenge their assumptions" (Brookfield 1990).

The third project, the *Professional Identities Project*, was not immediately connected to the other two studies but overlapped them. Funded by the Economic and Social Research Council of Great Britain, it comprised individual and group interviews with eight school principals and approximately seventy elementary- and high-school classroom teachers, with

the aim of finding out more about the ways in which teachers and school principals construct – and perhaps re-construct – their professional identities within contexts of rapid, mandated educational policy change and equally rapid changes in society at large. This study was also interested in the ways in which teachers (in this case, more experienced teachers) continue to reflect on their practice (and to encounter obstacles to reflection) during the life-course of their professional development. As with the *Reflective Practice Project*, data from the *Professional Identities Project* were carefully coded in order for findings to be grounded in the interview transcripts. Where I have used quotations from either of these studies, or from the *Autobiography Project*, they have been selected on the basis of their typicality, their illustration of a particular issue, or the clarity with which they illustrate theoretical propositions drawn from the data as a whole.

The Personal in the Professional: Two Modes of ‘Identification’

It was clear from each of the three projects that teachers and student-teachers are engaged in ongoing ‘internal dialogues’ with a range of voices, each telling us what we must be(come) in order to be ‘good’. These include the voices of the news media; of films, books, and television programmes; of politicians and policymakers; of families and friends; of people in bars and shopping centres; of our students, our colleagues and our students’ parents; of our tutors and mentors; of those remembered teachers from our own school days whom we so often aspire to emulate; and, most importantly perhaps, the voice that we recognise as ‘our own’, that tells us who we think we are, what we think and want teaching to be about, and what brought us into the profession in the first place. As Britzman (1991) and others have suggested, these voices rarely chime, often presenting themselves as ‘cacophonous’. The voice of government policy, for example, may not always sit comfortably with the voice of our own preferred, internalised pedagogic orientation, and the voices of our university tutors may not always agree with those of our parents and friends. In response to these voices, however, the practitioner must make an informed, constructive response if effective practice and professional satisfaction are to ensue, and if confusion and unhelpful uncertainty are to be avoided.

One way of understanding the impact of these voices, and of (student) teachers' responses to them, is to consider initial and continuing teacher development in terms of two separate but related acts of 'identification', each of which needs to be contextualised within the practical circumstances of our own and our students' daily lives. The first of these consists of what Coldron and Smith (1999, p.711) have described as "active location in social space": social space here being conceived as "an array of possible relations that one person can have to others" (ibid.). These 'active locations' are, in turn, of two broad types: those which involve reconciling tensions and forming alliances between 'imposed' or 'external' ideologies and practices on the one hand and 'personal' or 'internal' preferences on the other (for example, different notions of what constitutes effective teaching); and those which involve reconciling tensions and forming alliances between ongoing experiences of the pedagogic encounter and our pre-existing, pre-disposing views and understandings of what teaching is (or perhaps should be) about.

The second kind of identification, which tends to be overlooked in the literature but which is often key to student-teachers' understandings of their professional practice and often the most helpful for students experiencing obstructive difficulties (Moore & Atkinson 1998), concerns issues about how we see ourselves in the professional (and indeed in the wider social) context: how we think others see us, how we want others to see us, and what we feel we must do in order *for* others to see us in the way(s) we would wish them to. The atmosphere of the school classroom, as we all know, can be very emotionally charged, and the teacher (particularly, judging by our own studies, the student-teacher) can very easily feel exposed, vulnerable and 'on show', both as a professional and as a human being. To use the blunt identification of this issue offered by one of the student-teachers in the *Autobiography Project*:

I'm constantly asking myself what I have to do to please everyone. One day I think I've cracked it because I get good feedback from my Head of Department, then the next day one of the kids tells me my lesson is rubbish and I'm not a proper teacher. And you know what? I can't honestly argue with that, so I start to overcompensate and over-prioritise responding to the kids' criticisms even though the next day they'll tell me they didn't mean it. Sometimes I wake up and it feels like I don't know who I am any more. (Suzi, student teacher, *Autobiography Project*)

Viewed together, as they should be though seldom are, these inter-related acts of understanding and identification suggest an approach to initial and ongoing teacher education that gives equal priority to two recognitions: first, that “[t]eachers do not work and reflect in a social vacuum. They act within institutions, structures and processes which have a past and a social momentum” (Hartnett & Carr 1995, p.41); second, that teachers nevertheless have their own individual psyches, constructed *in and through* their experiences as operatives within those social institutions, structures and processes (Smyth 1995, p.vii). If, as so often happens in initial and continuing professional development for teachers, we overlook these socio-psychological negotiations in favour of the mere acquisition of techniques, we run the risk of seriously underplaying the importance, role and implications of teacher, school and student *difference* in public education (Moore 1999; Maguire 1995; McLaughlin & Talbert 1990). Similarly, if we overlook the personal histories that impact on the ways in which we understand and experience classroom life (that is to say, which *underpin* the positions we occupy and the repositionings and identifications we undertake) we run the risk of so de-contextualising our analyses of classroom events as to end up with nothing to offer ourselves, or to offer student-teachers, when the knowledge, the skills and the textbooks let us down: when, for example, we or someone we work with is confronted by the familiar dilemma: “I have done everything that you and everyone else has told me to do, but it’s still not working!”

Conceptualising Teaching: The Power of Predisposition

A considerable volume of writing and research suggests that student-teachers often learn very little on their pre-service courses that may actually challenge or change pre-existing views of teaching and learning. Afonso and others have argued, in this regard, that the power of the student-teacher’s prior beliefs and perceptions can be so strong that they act as ‘filters’, affecting the ways in which pre-service programmes are experienced and approached (Afonso 2001; see also Hollingsworth 1989; Weinstein 1989; Aminghuo 1998; Wideen et al. 1998; Britzman 1991; Clift et al. 1994). This view chimes with Mezirow’s wider analysis of adult learning, in which acquired ‘meaning schemes’ and perspectives effectively ‘protect’ the individual from challenging existing assumptions and beliefs, acting as a mechanism through which new information, advice

and experience are accommodated within an essentially unchanging philosophy. Such schemes and perspectives, Mezirow argues:

constitute our “boundary structure” for perceiving and comprehending new data[, allowing] our meaning system to diminish our awareness of how things really are in order to avoid anxiety, creating a zone of blocked action and self-deception (Mezirow 1991, p.49. See also Rose 2001).

Such an *inhibiting, delimiting effect* may be supported socially, including in the world of work, by what Foucault (1971) refers to as ‘societies of discourse’ comprising groups of individuals held together by ‘structured knowledge in their field’ (for example, groups of individuals working within the field of education), and also by common-sense ‘cultural myths’ about education (Britzman 1991; Stronach et al. 2002) that are held in the popular imagination. It is also supported by the power of discourse to ‘internalise’ itself (Foucault 1992; Kress 1989): that is, for us to absorb dominant views and understandings into our conscious, subconscious, even unconscious minds in the manner of Bourdieu’s ‘habitus’ (1971, 1977) from where (so to speak) they guide our thinking and actions for us. Certainly a number of the student-teachers taking part in our *Reflective Practice Project* were very aware of teachers’ capacity for this kind self policing, as well as having internalised themselves a delimiting sense of their actions being watched and judged against a set of largely unchallenged norms. As one teacher, Mizzi, said in interview:

With teaching, it’s not just how you see yourself; it’s about how you see how other people see you: how you see yourself being seen. (Mizzi, Student teacher, *Reflective Practice Project*)

This student-teacher’s additional comment, that, “What you inevitably end up doing is looking at the pupils [sic] and judging yourself through them. The children are in your head all the time”, serves as a reminder that it is not just a ‘distanced public’ that bears popular understandings of what teaching is and should be, but the students with whom the (student) teacher interacts on a daily basis and, more often than not, those students’ parents. The pressure, sometimes vocalised,

sometimes silent, but always there, that *they* can put on teachers can be very hard indeed to manage.

Our data suggested that although the support of family and friends could play a very positive part in promoting constructive reflection on practice, in helping student-teachers hunt down and challenge their assumptions, and in easing the pain involved in some experiential learning, for some student-teachers serious conflicts could also arise when common-sense views of 'good teaching' (often the very views they had brought on to the PGCE course with them) were *reinforced* by family and friends. This was clearly the case for many of the student-teachers involved in the *Autobiography Project*, including one, Sharon, who, in common with several others, had been compelled for financial reasons to live at home with her parents during her pre-service year:

Every time I go home I'm getting told why streaming is better than mixed ability, and why silent working is better than group work, and why everyone should wear school uniform; and I just can't answer it. Every time I start telling them something else, I feel I just can't argue the case. I don't even sound convincing to myself. They just keep telling me I'm following the party line and I shouldn't listen to what I'm told at [the university] because it's all full of do-gooders and lefties, and quoting all these good and rubbish teachers I had when I was at school, and how I got good results in the subjects where the teachers were most strict.... And then I come back [to the university] and I'm listening to totally the opposite. And when I'm here this all makes sense again, but.... I'm just totally confused. (Sharon, Student teacher, *Autobiography Project*)

For many other young teachers, the voice of normalcy asserted itself through television news-items, newspaper reports of 'failing' teachers and schools, or even movies. The last of these tended to confirm the image of the teacher as an independent maverick succeeding through the sheer force of their personality and an unfathomable capacity for 'reaching' and enthusing their reluctant students: a confirmation that not only contradicted strong government discourses of competences and standards promoting conformity and close preparation (rather than pedagogic individualism and opportunism), but that also placed unreasonable expectations on some of these new teachers, who quickly found out that changing the world was rather less easy in real life.

Responding to Policy: Pragmatic Repositionings

As was pointed out at the beginning of this chapter, in addition to coming to grips with commonsense (mis)conceptualisations of teaching and learning in the popular imagination, teachers and student-teachers must also learn to reconcile, at times, their own favoured pedagogies and ideologies with those promoted by central and local government (Ball & Goodson 1985; Bernstein 1996; Hewitson 2004) – a reconciliation that may be made all the more difficult by perceived clashes of view in respect of what education is for: that is to say, clashes of *values*.

During the course of the *Professional Identities Project*, teachers often talked about modifications they had made to their practice in the light both of education policy change and of changes in public ethos and ideologies concerning the purposes and nature of formal schooling. While some appeared to embrace such changes willingly (even, in some instances, evangelically) others had done so somewhat grudgingly, and yet others with a degree of reluctance that had clearly made their professional lives extremely uncomfortable and unfulfilling (see also Smyth et al. 1999).

In analysing these readjustments and repositionings, we came to refer in our analysis of the *Professional Identities* data to various forms of professional *pragmatism* (Moore et al. 2002; Moore & Edwards 2002) that involved practitioners in having to make compromises in the face of national or local policy changes – in some cases rather less happily than in others. One typical example of the pragmatic response to this kind of policy reception was provided in our interview with Bill, an experienced senior teacher at a thriving inner-city high school.

In line with current national revivals in streaming and setting and in strict dress codes, Bill's school had recently moved away from mixed-ability teaching towards more setting of students according to ability, and had changed from being a non-uniform school to one in which the wearing of school uniform was compulsory. Bill's attitude toward each of these developments had remained ambivalent. While the decision to adopt school uniform had, he told us, been taken very democratically, involving teachers, parents and students, he had openly opposed it at the time, on the grounds that the existence of school uniform was likely to create more problems, including more staff-student conflicts, than it would solve. Even though this view was based on Bill's own experience of having moved from a uniform-school to a non-uniform-school, he had,

by the time of our interview, come to accept that ‘probably, overall, [introducing uniform] was the right thing’. His subsequent, elaborate defence of his position, however, suggested a continuing lack of comfort with this personal shift of view as, indeed, with his shifting ground over mixed-ability teaching. It also prompted questions as to how far these shifts of attitude had been genuinely brought about by a moral imperative that prioritised democratic processes, or how far they had simply been *legitimated* by such an imperative in order to make them less uncomfortable:

I think we had to go for uniform because of the rivalry, the competitiveness – and parents overtly wanted it.... I think probably overall it was the right thing. You know, I think it was because of a sense of identity. We made the uniform friendly. Most of the parents like it. Some of the kids didn’t, but most of them did.... I think it’s very hard to know in the long run. You know, our intake has gone up, and we are much more popular. That might be one of the reasons.... I think it might lead to an improvement in exam results, and a good [government inspection report] – you know – because those things do have an effect, quite a large effect, out there. But I’m still not.... Again, I suppose it’s like the mixed-ability thing: I’m willing to go along with whatever we agree democratically. But I was not one of the people necessarily in favour.

Bill was one of many teachers we spoke to during the course of this study who seemed inclined, when confronted by enforced changes with which they were not in agreement, to put their feelings and views to one side (as it were) and to go along with the change, however reluctantly. This clearly rendered their professional experience less happy, and in some cases that unhappiness was acknowledged to have spilled over into their classroom experience and practice. (Another very experienced teacher at Bill’s school, for example, echoing the observations of several of the more experienced teachers across the sample schools, told us, “I have become less progressive: I have become reactionary, I find.... I have become less liberal...in my thoughts about education. As a teacher, I have become more abrasive.”) At the same time, it was evident that these kinds of pragmatic repositioning offered compromised teachers *like* Bill their best hope of long-term survival in the job. To quote another colleague of Bill’s:

What goes around comes around, I suppose. You stick in there, go just as far as you feel you have to go to avoid getting into trouble, and hope that one day they'll wake up and see sense again and you can get on with doing what you do best!

Though student-teachers, being fresh to the profession, are not called upon to make the same kinds of adjustment to practice that are required of more experienced teachers confronting 'system change', they nevertheless may find themselves at odds with current policies, including policies as to what comprises the 'training process' and the models and understandings of teaching, education and professional development upon which they are predicated. Furthermore, they may respond to these conflicts in ways not dissimilar to those adopted by the more experienced teachers referred to above. With reference to this, several student-teachers in the *Reflective Practice Project* expressed concern about the 'colonisation' of reflection on practice by a dominant competences discourse, in which the 'evidence' of having reflected (often in the form of post-lesson evaluations) appeared to have taken on a greater importance than the quality of the reflection itself. As one young student-teacher told us:

I think the danger is that as beginning teachers and as professionals we get so obsessed with what's down on the piece of paper and what the ink says that we're not making the connection between what the ink says and what's up here – what's in your head, what's in your memory.... I think there's a mismatch there. (Sarah, Student teacher, *Reflective Practice Project*)

Not entirely unlike Bill, student-teachers like Sarah seemed resigned to abiding by the rules even though they found them time-consuming and distracting. They had not, at this point, lost sight of what they felt was important in professional development (and specifically in reflection on their practice) but were pursuing it less diligently, and experiencing high levels of annoyance at not being able to do so, than they would have chosen given a freer rein.

Including the Self in Our Understandings of Practice

One of the more interesting aspects of Bill's testimony is the way in which he explained his decision to "go along with" changes involving student groupings and school uniform partly in terms of a rational decision based on an ideological imperative (his belief in "the democratic process"). What is not properly accounted for in his testimony, however, is an explanation – which Bill had either not recognised or had decided, consciously or unconsciously, not to share in interview – of his *continuing discomfort* about his decision.

In the case of Bill, whose discomfort appeared not too great, this might not, of course, be of paramount importance: it might be enough that Bill understood that he had agreed to do something that he was not entirely happy with because he had had little option to do otherwise, and that this was a perfectly acceptable kind of compromise for a professional to be making. For many of the younger teachers and student-teachers we spoke to across the three projects, however, and in particular the student-teachers on the *Autobiography* and *Reflective Practice* projects, the advice that 'we sometimes have to do things we don't approve of' was not always enough. Certainly, student-teachers like Sarah could remain relatively sanguine about being compelled to engage in modes of reflection that they felt were unhelpful, their discomfort at having to comply being easily explainable in terms of justifiable anger. The adjustment difficulties of some other young practitioners, however, which more directly involved *classroom experience*, like those of Sharon (battling with emotionally charged, contradictory messages of how to deal with disruptive behaviour and student diversity), or of Suzi (struggling to be universally liked and respected) or of the many student-teachers having to make the kinds of pedagogic compromise described by Hewitson (2004, p.141) in which preferred student-centred approaches are undermined by discourses of performativity and technicism, were often very considerable: so considerable, indeed, as to offer a serious threat both to their idealism and to their enthusiasm for the job.

Given this, it is clearly important that teachers and student-teachers are not only educated in the techniques, the skills and the knowledge required to develop as practitioners; they also need to be able to engage in informed recognition and consideration of the personal attitudes, expectations and experiences within which to contextualise and make better sense of those techniques, skills and knowledge as they endeavour

to put them into practice. In particular, they need to understand themselves (though they may be teaching common curricula and often using standard pedagogic techniques) not as 'universal teachers' but rather as individuals whose experiences of the social world, including the world of the school classroom, are bound to be different from one another's, and to be able to disentangle what is actually going right and wrong in their practice from what simply 'appears' to be going right or wrong.

The point of including the 'self' in our understandings of classroom practice is precisely that it helps us to become better at what we do. It does so not via endless criticism and angst in relation to the self we are including, but through seriously acknowledging in our reflections that our own sense of self, constructed through a history of experience, may itself need to be reflected on if we are better to understand our students and to avoid over simplistic conclusions based predominantly on considerations of inputs and outputs. Such an approach implies moving reflection beyond de-contextualised analyses of lessons and classroom events for which the detached practitioner is ultimately held 'responsible', towards more sophisticated, and consequently more helpful, considerations that *include* the practitioner as a social and emotional participant in the pedagogic encounter.

Perspectives from Psycho-analytical Theory

Without suggesting that (student) teachers and teacher educators should become amateur psycho-analysts, the research of some American and Canadian teacher-educators suggests that certain psycho-analytical perspectives and understandings of self might prove particularly helpful in developing these understandings and putting them to practical use.

Drawing on Freudian psychoanalytical theory – and in particular the Freudian concepts of repression, repetition and transference as “new editions of old conflicts” (Freud 1968, p.454) – Britzman (1991) and Britzman and Pitt (1996) have suggested that we should understand the ways in which we *experience* classroom encounters at least partly through reference to unresolved tensions, uncomfortable roles, and interactive breakdowns and successes experienced 'outside' the here and now of our professional practice, including, critically, our previous experiences of schooling and family life. Troubling classroom encounters, for example, might unconsciously return us to or 'remind' us of family encounters experienced when we were ourselves much younger, sometimes pushing

us into unhelpful positionings and behaviours that bear more resemblance to the angry, frustrated child or parent than to the calm, rational professional that we (and our students) have come to look for and expect in ourselves. (Several of the student-teachers we worked with expressed feelings of shame and embarrassment at having “let themselves down” when they felt they had “lost it” in the classroom, genuinely believing that, although they knew that their behaviour may have been inappropriate, there was simply “nothing they could do about it”.)

Relating this understanding of professional behaviour to practical, pedagogical issues and supporting Anna Freud’s (1979) view that such a perspective is not an unnecessary complication or an additional burden but rather a moral duty, Britzman and Pitt argue that teachers should consider how they understand students through their own subjective conflicts:

The heart of the matter, for Anna Freud, is the ethical obligation teachers have to learn about their own conflicts and *to control the re-enactment of old conflicts that appear in the guise of new pedagogical encounters*. (Britzman & Pitt 1996, p.118, italics added)

This view calls to mind both the limitations of many current governments’ policies on education – which, not surprisingly, perhaps, tend to focus on universals, on inputs and outputs, on ‘performance’, rather than on the idiosyncratic, the contingent, the experiential – and of the limitations we set ourselves when we fail to add the idiosyncratic, contingent element to our understandings of what is happening, what we are doing, *why* we are doing things the way we are and *why/how* we are *experiencing* things the way we are. (*Why*, for example, beyond the obvious ‘That’s just the way I am’/‘I wish I could be more like...’, do we become so annoyed or upset by certain classroom events, when some of our colleagues are able to take a far more detached approach?)

In exploring these ideas a little more fully, Žižek (1989) uses the terms (after Lacan 1977, 1979) ‘imaginary’ and ‘symbolic’ identification to throw light on our professional positionings and identifications, helping us in the process to understand and manage some of the profound *insecurities* we may experience as teachers in response to the persistent question: What am I supposed to be? How do I justify the title of ‘teacher’?

Using “imaginary identification” to refer to “the way we see ourselves”, and “symbolic identification” to refer to “the point from which

[we are] being observed to appear likeable to [ourselves]”, Zizek (1989, p.106) suggests that difficulties arise when there is a “gap” between these two forms of identification: that is to say, when what we want to be, and how we want others to understand us, does not appear to match our desire to fulfil, and to be confident of fulfilling adequately, our given position (in this case, as a teacher) in the social/symbolic order.

Zizek’s argument is that it is precisely an ability to move beyond such questions as: What am I expected to be – within the terms of the symbolic order and within the terms of my own image of self – in order to justify my role as teacher, in order to be able to explain my ‘mandate’ to myself and others?, or to come to view them as unnecessary (i.e. ‘There is no mandate to support the role I seek to assume.’) that is necessary if the difficulty caused by the questions is to be effectively managed. Similarly, it is an *inability* to move beyond such questions, an obsessive pursuit of the answer to the question: What do others – what does the social order desire of me, beneath it all, beneath the demands that are being made upon me and that I am meeting but still without being liked and appreciated? that results in continued anxiety, in a sense of failure and lack of self-worth and, ultimately, in failure itself.

Identification, Reflexivity and Pedagogy

In this chapter, I have argued that in addition to those essentially instrumental adjustments and settlements that teachers need to effect in response practical constraints and to educational policy and officially sanctioned pedagogies, two ‘socio-psychological’ issues arise for teachers. These issues are part related to responses to ‘common-sense’ and official conceptualisations of good teaching, part related to tensions between the desire and need to be ‘mandated’.

I want to suggest that each of these matters involves the negotiation of a ‘return’. First there is the issue of the teacher’s return to a site and a set of social practices (‘the school’) with which they already have familiarity (as a school *student*) but in which they must now adopt a different stance and perspective (as a school teacher, or student-teacher): that is to say, a socio-psychological re-entry into a familiar social site, but occupying a changed position within that site and seeing it with eyes that are both the same and different. Second, there is the related return of unresolved psychological tensions and conflicts in and through the classroom experience, the ‘repetition’ of previous (unresolved) social/

emotional conflicts: that is to say, the return of the past *into* the present of the teacher's practicum.

In underlining the connections and tensions between the kinds of pragmatic, professional 'positionings' referred to by Coldron and Smith (1999) and the kinds of psycho-social identification described in different ways by Zizek (1989) and by Britzman (1991) and Britzman and Pitt (1996), and in arguing for a re-privileging of these understandings in programmes of initial and ongoing teacher education and training, I am effectively arguing for a more 'reflexive' brand of critical reflection on practice that includes full and frank considerations of the tensions and interactions between our private and our professional selves.

I have offered Zizek's analysis somewhat tentatively, yet optimistically: more, that is, for what it *suggests* in terms of professional understandings, professional development and professional identification than as the centrepiece of an argument. His ideas in this respect, and those of Lacan (1977, 1979) on which they are to a degree predicated, offer us exciting possibilities, I believe, which require a lot more careful thought on our part if we are to make the most effective use of them. They can, however, immediately help us toward finding – and incorporating – an important context and process to support understanding of classroom experience and practice: a context, that is, within which better sense can be made of those voices, pressures and tensions to which the teacher is continually required to respond; and a process that involves reaching inside the self to discover what voices we have 'internalised', in what ways those internalisations have been made, and what (and whose) purposes those voices may serve.

I am aware that the reflexive, 'self-critical' approach can, at least initially, add a level of tension and self-doubt to our professional lives that we may not immediately be inclined to embrace, especially if we are at the very beginnings of our careers. It can also suggest or promote an insularisation of the teaching experience, when we might prefer to configure it as a collective endeavour involving shared responsibility. Only through such a reflexive orientation, however – linked to what Boler (1999) and others have called "a pedagogy of discomfort" – will we ultimately be able to do ourselves and our students justice. A "pedagogy of discomfort", Boler explains, involves teachers (including the teachers *of* teachers) in bringing their students' fears, prejudices and life experiences authentically into the learning situation. It begins:

...by inviting educators and students to engage in critical inquiry regarding values and cherished beliefs and to examine constructed self-images in relation to how one has learned to perceive others. Within this culture of inquiry and flexibility, a central focus is to recognize how emotions define how and what one chooses to see, and, conversely, not to see. (Boler 1999, pp.176-177)

The project implied in these words, which specifically includes our emotions in understandings of ourselves as learners, may be painful and quite difficult, inviting yet another oppositional stance toward popular and official images of teachers and teaching when we might feel more inclined, pragmatically, to seek some middle ground, some form of 'settlement'; however, by putting us more in touch with our feelings – with *understanding* our feelings, including, perhaps, having some sense of their origins – it is a project that broadens our perspectives and resists the parameters of our professional reflections and understandings as established and promulgated within current dominant public and political discourses. It also, I would argue, offers hope for a more informed revival of *collective* responsibility for public education and educational outcomes, constructed around authentic personal-professional development based on understandings and strategies rather than on attempted obedience to a range of often antagonistic, 'top-down' directives.

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7

From SET to STELT: Seeking the Meaning of Learning as a Community for Curriculum Development

Ora KWO

This chapter is concerned with how teacher education can respond professionally to the call for educational reform. It reports on a three-year study of curriculum development in preparing student-teachers for the move towards a learning profession, and seeks the meaning of the synergy of teaching and learning through a journey of building relationships for co-learning as a community. An innovation emerged in terms of 'students-and-teacher evaluation of learning-and-teaching' (STELT). Amidst the traditional boundaries held in the system of Students' Evaluation of Teaching (SET), the lived curriculum revealed dissonance between the call for reform and the unchanged system of evaluation. The structural condition of vulnerability for educators and the power from within are visited. The study demonstrated a quest for learning in an institutional structure that holds teachers accountable for both the existing system and the call for reform. The chapter concludes with iteration of challenges and opportunities for learning as a community.

A Professional Response to the Educational Reform Climate Change is a prominent concern in the education literature. International comparative works (e.g. Darling-Hammond & Cobb 1995; Crossley & Watson 2003; Hershock, Mason & Hawkins 2007) show that broad social changes inevitably demand changes in education systems, including those parts that prepare teachers for the teaching profession. In Hong Kong, the reversion of sovereignty to China in 1997 brought an end to the colonial era. Since then, there has been vibrant public discourse about a series of official documents which brought comprehensive review of systems and blueprints for educational reforms (e.g. Education Department 1999; Curriculum Development Council 2001; Curriculum Development Council 2002). With their frontline responsibilities for students,

teachers in Hong Kong, as elsewhere, are expected to be change agents. The Advisory Committee on Teacher Education & Qualifications recommended a generic Teacher Competencies Framework to improve the professional quality of teachers and to build a learning profession (ACTEQ 2003). Policy makers observed that the intended outcomes of the proposed reforms would critically depend on teachers' responses to the expectations implied in these documents. Underlying the expected changing roles for the desired reforms was a question concerning teachers' capacity for professional learning that may have been assumed but was not directly addressed in policy documents. Internationally, the concept of educating teachers for change has been addressed (see e.g. Fullan 1993; O'Hair & Odell 1995; Stigler & Hiebert 1999). Equally, the vision of schools as learning organisations to combat reform failures has been well articulated (see e.g. Fullan 1993; Hargreaves 1994). If teachers are to accomplish a mission in leading changes, they need to play roles that require them to be active not only within but also beyond the classroom. The initial teacher education they receive should prepare them for continual professional learning. In essence, this professional education should open the horizon of *student-teachers* to enhance their lifelong pursuit as *teacher-students*.

As a teacher educator within the sector of higher education, I can see parallel in the climate for demanding quality of teaching and learning with the exercises of Teaching and Learning Quality Process Reviews (TLQPRs), first initiated in 1996. The challenge may seem most critical in preparation of the review, since future funding is determined by the collective outcomes. Under the accountability climate, I am concerned with the long-term consequences for genuine educational impact. A primary strategic response, as recommended in an earlier project (Kwo, Moore & Jones 2004, pp.11-14), is about self-challenge on cultivation of exemplary practice in promoting learning. Such exemplary practice does not necessarily mean a showcase for excellence in instruction, but essentially a clear articulation of struggles for improving the quality of teaching and learning and generation of a language of pedagogy for scholarly dialogues. Such a move must take hold of scholarship of teaching and learning. As described by Shulman (2000, p.99), the distinction traditionally made between the methods of teaching and those of research will gradually disappear. Each will be understood as a variety of methodologically sophisticated, disciplined inquiry. Each demands activities of design, action, assessment, analysis, and reflection. In a professional

response to the reform climate, I was ready to align my own learning as a teacher educator with my students' learning as they enter the teaching force which calls for lifelong learners.

Nature of the Inquiry

The Quest

Among my professional responsibilities at the university level was a programme of 'Professional Studies' for Bachelor of Education final year students who were being prepared to teach English as a Second Language in secondary schools. I recognise curriculum as a process of inter-flow of knowledge brought by both students and the teacher for new formation of knowledge. As put by Bowden and Marton (1998, p.284):

Knowledge of a certain kind exists because we see the world in a certain way and it gains meaning when we see it through our previous experiences. New knowledge is formed by searching for it in certain ways and it is new only in relation to what is not.

This vision reminded me that students do not come as empty vessels to be loaded, and called for curriculum design as creation of space for continuity between the learning on the individual level and learning on the collective level. To realise the continuity, the sense of community becomes crucial. Palmer (1998, p.95) saw the mission of education as the mission of knowing, teaching and learning, where a community of truth is pursued:

The hallmark of the community of truth is not psychological intimacy or political civility or pragmatic accountability, though it does not exclude these virtues. This model of community reaches deeper, into ontology and epistemology – into assumptions about the nature of reality and how we know it – on which all education is built. The hallmark of the community of truth is in its claim that reality is a web of communal relationships, and we can know reality only by being in community with it.

Practising in the university tradition where the reward structure encourages personal excellence, I was conscious of the culture of individuality which is not conducive to community-building. I asked myself

how the higher aspirations for education quality advocated in the official discourses of reform could be pursued in the context of reality. My engagement in this self-study could be identifiable with a trend of research by teacher educators, as described by Loughran and Northfield (1998, p.7), who reviewed the manner in which teaching about teaching can be carried out to ensure its congruence with the expectations of student-teachers. In essence, my engagement in learning was as significant as what I expected of my students.

This self-study aimed to pursue continuity and connections in formation of new knowledge in a learning community with questions as:

- How do my student-teachers respond to learning as a community?
- What do I understand about learning as a community?

Data-Source

This self-study initially involved an integration of my past experiences and theoretical perspectives to bring about the proposed curriculum. Beyond that, I had to be engaged in critical reflections on the processes of learning in the lived curriculum. With the natural flow of events, I systematically organised various course folders to enable data to be accumulated. They included:

- (a) literature review for curriculum development,
- (b) my preparatory and reflective notes for all sessions and tutorials,
- (c) my electronic correspondence with individual students and with the whole class,
- (d) students' actual work presentations at various stages, and
- (e) end-of-course Students' Evaluation of Teaching.

Each of items (a) – (d), as generated from the acts and processes of the interaction within and beyond class time, contributed to an interactive scaffolding of my renewed knowledge and pedagogical decisions over my time with each cohort of student-teachers. On the other hand, item (e) came from an external device of evaluation as a standard practice for all courses across the university.

Procedure for Collection and Analysis of Data

Over the busy rhythm in the teaching season, data-collection and data-analysis went hand in hand in the process of curriculum development. Often the sketchy notes recorded during the class-interaction led to a consolidation through my electronic mails to the class. Over the cyber space, we had access to formative evaluation of learning and teaching. My personal correspondence with individual students emerged as a valuable data-source, as well as a supplement to the face-to-face interaction for building a community. Authentic data were naturalistically documented for curriculum development. All data-files were treated with annotations in search for recurrent themes which were set up tentatively as signposts for capturing the findings. The themes were reviewed in the light of my reflections so as to be revised for fuller accounting and representation of the learning processes in this community. In an account of the curriculum being constructed, lived and told, each stage requires critical inquiry from my conceptual lenses.

Approaching Curriculum Design

This section presents how the curriculum can involve student-teachers as a community of learners. My orientation to curriculum design was based on my consideration of how student-teachers could integrate knowledge and practice to respond to changes demanded by the new Hong Kong school curriculum

The Hong Kong School Curriculum

As stated by the Curriculum Development Council (2002, p.2), the new curriculum aimed to help students “to learn how to learn through cultivating positive values, attitudes and a commitment to life-long learning, and through developing generic skills to acquire and construct knowledge”. The framework embraced a comprehensive view of how learning experiences, skills and attitudes were to be related in the Key Learning Areas as life-wide learning. The document provided a significant response to the breakthrough of technological communications in recent decades. In the era where students have access to massive information, a major thrust of the reform was about learning to learn for lifelong learning and whole-person development. This placed emphasis on school-based curriculum, as teachers were expected to tailor-make teaching materials. A related change concerned diversification of assessment

modes, including school-based assessment to supplement the traditional public examination, starting with English Language and Chinese Language. Amidst the demanding agenda for changes, the challenge for teacher education concerned how student-teachers brought up in the old curriculum could become ready for innovative practices to adopt the new curriculum that holds the view of knowledge as to be acquired and constructed rather than to be received. Primarily, the approach to acquaint student-teachers with awareness of the pending changes was as important as the content of the changes. These concerns pointed to the necessity of 'walking the talk' of the teacher education curriculum – student-teachers need to *experience change* in order to be ready to act as the expected change agents. In turn, they can 'walk the talk' of lifelong learning and whole-person development when they join the profession. Curriculum design requires consideration of knowledge acquisition and implications for professional practice. What kinds of knowledge are the student-teachers acquiring in former school and university years? How are learning experiences from course work and teaching practice to be synthesised in coherence?

Knowledge and Practice

The frame of knowledge and practice (Cochran-Smith & Lytle 1999) was adopted to organise learning experiences for student-teachers in terms of knowledge *for/in/of* practice. Approaching their final year, they had gone through courses on knowledge produced by others in various educational and language studies. With the *knowledge for practice* conception, it is necessary to question the relevance of such received knowledge in practical contexts as the application process, as teachers' learning engagement is more naturally taking shape individually where informal knowledge is acquired but abandoned as insignificant. The conception of knowledge *in* practice recognises the importance of this aspect of learning to teach. It is what teachers come to understand as they reflect on practice, stimulated by their own questions about their own classrooms. Without knowledge *for* practice, teachers lack theoretical perspectives from which to extend understanding of their practice. Without the opportunity to build up knowledge *in* practice, such theoretical perspectives may have only marginal effects on learning and development for the desired changes. Teachers need to create knowledge through theory-grounded action and reflection, while tailoring resources to best support their everyday work. Yet, such learning takes place in a complex process

that involves interaction of constraints and dilemmas within system limitations where mistakes and failures may not be so personal. Improvement of practice may not logistically be achieved despite learning incentives of the individual teachers. Teachers also need to develop knowledge of practice that is best achieved through systematic and critical inquiry in communities within which teachers can afford a space to adopt critical perspectives of their own assumptions as well as those of others.

Course Description

Pulling together the concern for a professional response to curriculum reform in Hong Kong and the underpinning concepts of knowledge and practice, I realised that the course on Professional Studies at this stage should provide a space for learning dialogues built around assessments to integrate the academic studies (as in campus work) and classroom practice (as in teaching practicum). For illustration, an extract on course objectives and assessment for learning is presented here.

Objectives

Professional Studies III is the final of the series of three courses across Years 2, 3 and 4. With an emphasis on coherence of learning experiences, this course builds on students' knowledge of the pedagogical issues acquired in the earlier years. It aims to engage students in co-construction of knowledge *for/in/of* practice as a community of inquiry for development from student-teachers to teacher-students over lifelong learning.

Assessment for Learning

Three modes of assessment are built into three blocks of course work over the 40 hours, with two before the teaching practicum and one afterwards. In addition to independent work, the course also emphasises critical exchanges of views. In the first block, the concepts of communication and curriculum are to be studied as knowledge *for* practice during student-led seminars. Each seminar is to be conducted by a pair of students who identify major themes for the topic, pose critical questions and share insights. In the second block, these concepts are further interpreted in observation of video-recorded lessons through which students are prepared for learning with peers during the practicum to develop knowledge *in* practice. Finally, based on the two assessments, students are to begin the

teaching practicum with course design with articulated coherence between concept and practice. The final assignment provides further opportunities for developing knowledge *for* practice and knowledge *in* practice, whereas knowledge *of* practice is explored in terms of how obstacles and dilemmas can be addressed.

The 'student-led seminars' was an initial breakthrough to nurture a learning community. It will therefore be a major focus for reporting the lived curriculum.

The Lived Curriculum

Data from the work with three cohorts of students are reviewed to identify major themes for accounting of the findings in the lived curriculum.

Relationship of Co-Learning

My primary challenge was to get connected with the students. For the orientation session, students were requested to write personal reflections on what they saw as progress in professional learning since Year 2, their major concerns/worries to be addressed in the final year, and a teacher image they would like to grow into. In this attempt to engage them in their own learning with an overview, I felt rewarded with rich statements from each of them which helped my understanding of them as individuals. There was a common pattern of humility: they saw the complexity of teaching and learning, and were generally concerned about their confidence in handling their students and the time-management on multiple fronts of duties as a teacher. A positive teacher-student relationship was mentioned by many as a desirable image. As a class, we began to share a vision of the challenging scenario for teachers which demanded rigorous capacity of learning to learn. The concept of a learning community emerged in its rudimentary form.

The curriculum description that documented the rationale and details of the three modes of assessment was then presented to students for comments and queries. That enhanced our joint ownership of the curriculum. For the first block of the course, we focussed on the theoretical perspectives on communication and curriculum by Barnes (1992) as the key reference for student-led seminars. To many, it was a radical step for me to abandon a lecturing mode for the time to be instead spent on giving them the responsibility to lead. As shown in the process of

working out the pairs and the choice of topics, the ready adventurers came first, and the hesitant ones took the later time slots. I made explicit that the course would expect a clear change of our relationship from the traditional sense of teacher-and-students to a community sense as co-learners. At the beginning, this claim of co-learning might have sounded vague to many.

The joint ownership of the curriculum was yet to be *earned* through building of the co-learning relationship. In the personal space of my office, each pair of student-teachers was to be convinced experientially of the significance of co-learning, first as peer partners with each other, and then with me. Looking back at my notes, I can capture a typical flow of our co-learning. First, with the assigned reading, my students worked as pairs to study the concepts to acquire initial understanding, and then pose questions for critical review. Then they came to my office to share their understanding as well as parts which did not make sense to them. Some pairs came with a draft structure of presentation as inputs to the class seminar, and others might simply come with questions that were bothering them. Though they tended to seek answers from me, I invited them to voice out their thoughts, and spent a lot of time listening to their articulation while taking notes of the major thrusts. I quietly observed their unspoken fear of not getting the right interpretation of the concepts. I was fascinated by their labour into thinking and valued the opportunities for the close encounter of their minds at the personal space, while disciplining myself in the practice of opening up the dialogue for exploration, and withholding my version of understanding. The development of our trust came gradually when they freely raised questions, including expression of doubt about the relevance of the selected readings for the course. My focus was to help them articulate fully their flow of thinking, and occasionally respond with further questions to alert them of the different perspectives for their continual quest. At significant points, we often got into some joint scribbling on paper to sharpen our focus.

The preparatory sessions in my office often concluded with a few pages of notes of our co-construction of ideas, as a harvest of an exciting process that the study of knowledge *for* practice came alive with personal meanings. The most important outcome was that the students left my office with confidence to lead the seminar discussion. The draft for their presentation was sent to me by e-mail for my comments before the version for the class was ready. If necessary, some students might choose to come to my office for another meeting, during which we even wrote

together on the computer when ideas needed clarification. It was delightfully surprising to find the diversity of expression on the similar topics from different cohorts of students. Through their personal e-mails to me, I sensed their appreciation of the learning experience, and observed their claim of the responsibility to contribute their best to each session. I was most impressed at the intensity of work they were generally willing to commit themselves to, and the capacity they refined their articulation from the initial draft.

To my students, the learning might still be rather tutor-led instead of being a form of equal partnership as the concept of co-learning might have implied. To me, the relationship of co-learning was primarily developed through a release of my responsibility in transmission of content knowledge for a *space* to be engaged in discovery of how students can be facilitated to take charge of their learning. The significance of such a space for learning and teaching was expressed by Vygotsky as the zone of proximal development (zpd) (1978, pp.87-90): “what a child can do with assistance today she will be able to do by herself tomorrow...an essential feature of learning is that it creates the zone of proximal development; that is, learning awakens a variety of internal developmental processes that are able to operate only when the child is interacting with people in his environment and in cooperation with his peers”. Likewise, I believe that my students needed to experience such a relationship of learning and teaching, if they were to be prepared to assist learning of their students. The learning space I set up for individual pairs of seminar leaders demanded my interactivity in accordance with my understanding of their ‘zone of proximal development’. Our preparatory sessions in my office optimised on what they could do alone and stretched for the upper limit of what they could do with appropriate help when they became more committed.

Engagement in the Quest

From the notes I took during the seminar discussions, I find a recurrent feature of students’ *engagement*. The class members, regardless of their initial interest in the topic, were generally willing to take part and sustain the discussion. Evidently the pairing leaders’ joint preparation and the pre-seminar dialogues with me in my office gave them the necessary opportunities to represent their understanding with fluent articulation, which readily helped them to connect with the class.

The pair of seminar leaders generally developed a rhythm of taking turns to lead the different episodes of discussion, whereas I was taking up various roles along the flow, staying in the background to listen and take notes of the intensive flow, amplifying some significant contributions, probing further questions to invite critical responses, and highlighting the major progress and discoveries from the discussion. My notes included a list of strengths that the students invariably demonstrated at different levels of rigour:

- clarity in positioning the critical questions emerged from the inputs,
- tolerance of silence, followed by alternative prompts,
- appreciation of differences in viewpoints,
- readiness to summarise and construct further questions beyond initial preparation, and
- co-ordination as a pair to optimise the use of time.

An unexpected outcome was students' initiative to bring in their own resources of reading and media materials. While the seminar leaders were generally most cautious with time management, we often encountered dilemmas with over-running the scheduled time. There were occasions that some students even chased me into my office for further thoughts they wanted to explore. Over the three cohorts of students, this dilemma was recurrent, and later addressed with a new routine of a post-seminar evaluation for each pair of seminar leaders, joined by the seminar leaders of the subsequent session who were to pick up where the class discussion ended. During the evaluation session, we fine-tuned the focus of our quest for continual learning discourse. The seminar series was therefore like a journey of collective quest to be travelled through with initial itinerary and openness to the unpredictable, as we freely raised questions and shared each other's responses.

The excitement for me was much more than harvesting their contributions to the curriculum. When I let go control of knowledge, the students were liberated to take charge of their learning. Our relationship grew when we shared the evolving subject of inquiry that occupied the centre of our attention. Without any claim of authority for answers to the difficult questions being raised, we were ready to attend to diversity of viewpoints, tolerate ambiguity and experience humility in the process of

reconstruction of knowledge. In multiple ways, the readings were interpreted, queried, and integrated into our practice of learning together. The significance of such re-construction was well put by Bereiter (1994, p.6), "The important thing is that the local discourses be progressive in the sense that understandings are being generated that are new to the local participants and that the participants recognize as superior to their previous understandings." Though discomfoting at times, the open space for the co-construction and re-construction gave us personal understanding of the past we were travelling from, in order to look into the future we were aspiring to reach. One student vividly articulated the personal discovery in a message to me:

I really enjoy the challenge to lead the seminar, especially when I observe that what we have prepared together can initiate a fruitful discussion with the class. I now realize that leading a seminar is not about delivery of a powerpoint presentation of our own learning. Our own preparation is a means to engage the whole class in the co-learning, from which we can engage in a higher form of learning as a community. There is so much more I can understand from the class, even though I thought I have already learned so much from my peer partner! I can now see that learning as a community requires a change of relationship between the teacher and the students. From leading a seminar, I had a taste of learning to become an interpretation teacher in ways that are both challenging and safe!

Knowledge *for* practice, acquired in such a community quest, became personalised over the opportunities for dialogues. Rather than taking such knowledge as authoritative for accurate mastery, students learned to connect and re-connect their understandings through open access to the online Interactive Learning Network, where all powerpoint presentations were polished and uploaded by the seminar leaders who built in the contributions from the class for further re-construction of their understanding. Consequentially, each seminar became a building block for re-interpretation of the knowledge being acquired in the light of the progressive learning dialogue. Their self-imposed workload could only be carried by their own choice to the extent perceived as meaningful. Given their common orientation to stretch for the best effort, naturally their achievements skewed towards high grades with minimal discrimination. In a paradoxical manner, the excellence in learning was not

rewarded in assessment with grades higher than peers, as would have been expected in a competitive tradition. The meaning of learning was significantly raised above the concern for the assessment grades.

Towards STELT

In a growing relationship of co-inquiry as a community, we naturally engaged in constant evaluation of learning and teaching. For the second and third cohorts of students, I introduced a regular attempt to integrate learning and teaching with evaluation at the end of each seminar with a Peer Assessment Form. On reviewing the data, I find this exercise may have facilitated the development of what Hutchings (2005) asserted as ‘pedagogical intelligence’ – ‘an understanding about how learning happens, and a disposition and capacity to shape one’s own learning’.

**Table 7.1: Towards a learning community:
Integration of teaching, learning and assessment**

(Peer Assessment Form)

Date: _____ Name of Seminar Leaders: _____
Session/Topic: _____

* Score on a 4-point scale ('4' as the highest and '1' as the lowest).

	Leadership*	Fellowship*	Comments
Depth of Knowledge			
Quality of Thinking			
Presentation / Engagement			
Responsiveness			
Advance in Under- standing			
Total			
Overview: This is the most important question/insight to me . . .			

Reviewer: _____

In this exercise of 'students-and-teachers evaluation of learning-and-teaching' (STELT), students were guided to conceptualise the symbiotic relationship of learning and teaching by reviewing the depth of knowledge, quality of thinking, presentation/engagement, responsiveness, advance in understanding. The categories for comments were not narrowly about evaluation of teaching, but holistically about fellowship alongside leadership. On the basis of that, they were invited to consolidate their learning with an overview. Though the 'teachers' were the seminar leaders, I played a parallel teaching role to facilitate the interpretation of the process by collating and summarising the comments. The feedback was presented to the whole class rather than being treated as relevant only to the pair of seminar leaders. These comments revealed some recurrent themes showing dimensions of teaching and learning as a community. For illustration, I am citing a sample of quotations.

- Appreciation of leadership

The seminar leaders showed in-depth understanding of the topic from different perspectives, with well-positioned focus. The concepts were illustrated with helpful diagrams. It was helpful to invite participants to share their personal authentic experiences from different contexts, followed by analysis. The leaders were able to create an active and positive learning atmosphere for sharing ideas, scaffolding them with new questions and related concepts. We have benefited from high cognitive engagement.

They engaged us by sharing their own experiences. They lead us to controversial issues, and summarized our points in a very logical manner. The brain-storming helped us to activate our own schemata for learning.

- Expression of personal views in learning

The diagram they drew on the board was a bit misleading with the teacher on one island and the student on another island. It looks like the teacher can pass on 'knowledge' to the student. Teaching and learning are not that simple, and there are a lot more in education.

We should not stereotype 'transmission teacher' as 100% negative, because they do have the mission to transmit what the norm in the society requires them to. Therefore, we should strike a balance between 'trans-

mission' and 'interpretation', and be flexible to address both 'organization-orientation' and 'education-orientation'.

- Articulation of critical questions

We need to ask 'who controls the curriculum'. Perhaps it is even more challenging to ask 'who are controlled by the curriculum' and 'to what extent'.

In Chinese tradition, students are not encouraged to challenge the teacher or the textbook. Critical thinking is suppressed when students are expected to be docile. How do we see our expectant teacher image for the curriculum reform within the traditional context? To what extent would schools change so that curriculum reform is not just documentation in print?

- Suggestions for improvement

I prefer more time for discussion instead of attending presentation by the seminar leaders.

It would be smoother if the presentation was conducted with a slightly faster pace, with less wait time for classmates to voluntarily voice out their ideas.

The samples here gave some snapshots of the substantive thoughts about the cultivated learning as a community. Their appreciation of leadership and the expression of personal views of learning showed a strong rapport of mutual trust and encouragement. The articulation of critical questions not only consolidated their thoughtful learning, but also stimulated others to engage in further inquiries, and the repercussions could be endless. However, the evaluation still tended to come from a traditional orientation to opinionated suggestions for teaching improvement. Given the conflicting nature of personal preferences of how time should be spent, as shown in the two quotations, pedagogical interpretation as a community was poignant. In our class discussion, we found that time management was a difficult decision that required constant interpretation of the signals from all participants with varying engagement levels. Often there was no simple resolution. For STELT, the focus should not be about reaching an idealised teaching in perfect match with all students' needs, a state which can hardly exist. We became more

sensitive to implications of pedagogical decisions. We realised that individuals' responses through the Peer Assessment Forms should not become a routine of mutual judgments, whether in terms of appreciation or criticisms, but served as a basis of further critical reflections so that the anonymously collated comments were subjected to scrutiny in the light of the community quest in progress. Essentially, the practice of STELT in our learning community was much beyond the concern for improvement of teaching: it was about a joint engagement in seeking to re-articulate our questions and re-define the problems.

Within the limit of the 40-hour course, building the class into a community of learning was certainly a pivotal strategy to empower learning. For the second and third cohort of students, I managed to invite my own colleagues to sit in some sessions to observe how we worked as a community. My intention was to seek understanding of the meaning of our practice from others' perspectives. One remarkable comment was about how the class that was known to have competitive relationships in their previous years could become so ready to speak out and listen to each other to build the interactive learning dialogues. The course each year concluded with gestures of thanks from the students to recognise the curriculum we had been through. The knowledge *for* practice traditionally conveyed in a transmission mode could carry so much more personal meanings over the community dialogues. As put by a class representative:

I think the most valuable things are the autonomy we enjoyed and the close communications which make things work.

The e-mail messages from students, some of which went on even beyond the course, gave me confidence to pursue curriculum development.

Recognising Dissonance from SET and STELT

While lively signs of students' autonomy were evident with the criteria set from STELT, it was informative to consider the data from the end-of-course Students' Evaluation of Teaching (SET) on a standard set of criteria for all courses. As a routine, the exercise for SET was administered with the distribution and collection of questionnaires filled by students as individuals, which were collated by clerical staff to be reported to teachers of all courses and then kept as records for general quality assurance. The standard instrument solicited students' judgement in

terms of statistical score on 'Teaching' (Methods of teaching, Presentations, Interaction in class and Tasks/assignments) and 'Outcomes' (Gain in knowledge, Gain in insights in the field, Gain in interest). The scoring pattern was scattered, especially with the final two questions seeking personal judgments of the course and the teacher on a five-point scale of 'excellent' and 'poor':

All things considered, the overall effectiveness of the course in helping me learn this subject was...

All things considered, the overall effectiveness of the teacher in helping me learn this subject was...

The variation of individual statistical scores apparently demonstrated students' different perceptions of their learning, perhaps to some extent also suggesting their differing degree of liking of the experiences in the course. The collective statistical scores over the three cohorts were consistently below average amidst the comparable group of courses.

Some clues to the reasons could be traced from the responses to two questions:

What are the good points of this module and how they can be further improved?

What are the bad points of this module and how can they be overcome?

The response rate was consistently low, as provided by only two or three students in each cohort, and the comments appeared rather minimal. They nevertheless revealed some viewpoints that did not emerge in STELT. For illustration, I am citing a sample of quotations.

'Good points':

- *A lot of discussion on the potential difficulties we are going to face in the future*
- *Lots of opportunities to share and evaluate*
- *Some intriguing questions were raised that took us a step beyond the delivery in the classroom*
- *The tutor shows model of having qualities of a professional, as we can learn from the way teacher can interact with students.*

- *I am grateful and glad that every student is respected and believed to have potential and valued for their potential, which has embodied the principle of the curriculum reform: each person can be educated.*
- *The tutor has become more and more responsive to our needs during the course.*
- *The course is so interactive that there is much scope for students to think about different issues.*

‘Bad points’:

- *Too teacher-centred – not interesting*
- *Teacher’s control of knowledge*
- *The course is loosely focused. The course should focus on more practicality of teaching. Words used by the lecturer are too vague e.g. ‘co-construction’, ‘scaffolding’. The lecturer should be the role model. It would be better if she could be aware of the needs of students.*
- *This course tends to be superficial and seems not much related to the ‘profession’. The lecturer could be more professional.*
- *It is not easy for the not-so-sophisticated learners to achieve the applicability of the theories introduced. As a student teacher, I need to have continuous reflections on what I think I have learned and experienced in the university and the teaching practicum.*
- *Some of the insights of the tutor can be better delivered. Sometimes it is very difficult to ‘guess’ or ‘catch’ what we are expected to do.*
- *The course is informative; however, some parts are quite abstract and complex and needs more elaboration and exemplification.*

Apart from the discomfort with the judgemental focus on me as a role model, whether they came as ‘good’ or ‘bad’ points, I was struck by the dissonance between the tracks of STELT which revealed their capacity to venture into the unknown and SET which expressed discomfort with ambiguity and complexity in the learning process as negative experiences. What was the meaning to be deduced? Could it be that the emerged community did not actually involve all students? Was I imposing on those whose need for adjustment could not be met within the short duration of the course? Could they have hidden their dislikes of the challenging experiences so well that they would not let the voices out in

the regular exercises of STELT which was intended to be a space for nurturing a relationship of co-inquiry?

The concept of 'dissonances' was explored by Phillips (2005) as situated between theory-in-use and espoused theory of university academics, as he questioned why lectures are largely viewed as the core of the learning process, and why university teaching and learning practices continue to be resistant to, and often inconsistent with, fundamental principles of learning developed through sustained scholarly enquiry. He then suggested that students may constitute a barrier to the adoption of deep learning. To a large extent, the findings in this study are ready to convince me that students are not of fixed traits to constitute any barrier to an alternative mode of teaching and learning. Instead, they are receptive to change, when I am ready to lead the change with commitment to the consistency between my espoused theory on community learning and my practice for theory-in-use. The dissonance in this study was revealed in different tracks of conceptualisation of evaluation, which can be considered in the light of two contrastive epistemological approaches to knowing, as elucidated by Palmer (1998, pp.99-106): the objectivist model and the community of truth. The instrument of SET is likely to be aligned with an objectivist model of knowing, operating on the assumption that knowledge is 'out there' to be transmitted from the expert to the recipient. The effectiveness of this transmission is the core business of learning, which holds the *teacher* as the focus. The development of STELT, by contrast, holds the *subject for knowing* as the focus. The two tracks respectively assume very different relationships between teaching and learning. I am inclined to see STELT as a step towards a dynamic relationship between the teacher and students because of the joint focus on the evolving subject of inquiry in a community of truth. From this perspective, the synergy of teaching and learning is situated in a process of seeking a joint focus for the inquiry. This joint focus may resemble what Palmer (1998, p.103) described: "the connective core of all our relationships is the significant subject itself.... The community of truth, far from being linear and static and hierarchical, is circular, interactive, and dynamic." Perhaps the low response on qualitative comments reflected the difficulty of handling a different concept of learning incongruent with their course experiences. Yet those who chose to respond seemed to have grounded on the objectivist model leading to critiques about what were missed out in their expectation of teaching, and the channel of SET brought about voices hidden from STELT.

Realising SET as a measurement of evaluation that cannot reflect the totality and complexity of teaching and learning I have experienced, I am actually more concerned with its impact. As a summative system for which evaluation is given privately by students, and received privately by individual teachers, it tends to conclude without genuine interflow between teachers and students. If students' voices should be respectfully treated as a vital source of information for evaluation, it is necessary to query SET as a close-ended system for provision of private records. An open space of STELT can provide an alternative means to ensure recognition and interpretation of students' voices in a negotiated process about the meaning of learning, especially when they are sharing the challenges to depart from what they are used to. The transparency of STELT dialogues can offer a promising prospect for sustainable innovation when students and teachers can reinforce the synergetic relationship between teaching and learning. When I continue to think in terms of the space needed for community of truth, I feel the struggle against the fragmentation between reform intentions and routines of practice. In his overview of the literature on teacher emotions, Kelchtermans (2005, p.998) described vulnerability as a structural condition teachers find themselves in. In spite of thoughtful planning and purposeful skilled actions, one can never be sure that the actions will convey the meaning they were intended to have for the students. Such a notion of 'lack of control' may seem rather liberating for handling the puzzles in a rational manner, when teachers are to accept that the reality is to be endured. On the other hand, teachers' emotions must also be attended in the depth of learning through interpretation of dissonance. Working with the three cohorts of students, my pedagogical decisions have been based on my experience of the rigour of students' learning which has educated me to see an alternative path to knowledge and practice. To me, this path has been opened up collectively, and should not merely be taken as my personal acceptance or endurance of vulnerability.

Teaching improvement is not about validation or simplistic acceptance/rejection of students' voices as private pedagogical decisions of the teacher. The critical focus should be about opening up the space to turn the vulnerability into an ongoing inquiry. This space is to be located by recognising that the inner power of teachers comes from self-understanding, whereas collective understanding of inner power will advance self-empowerment as a profession (Kwo & Intrator 2004, p.289). It is through a persevering stance to seek the depth of self-understanding

that teachers can transcend vulnerability and claim authority from within. As dissonance from SET and STELT has challenged me to engage in a critical quest for the meaning of learning and my choice for the future, it dawns on me that language has the power to shape reality. Living within the official system of SET, I do not need to be constrained from inquiry into alternative means of constructing dynamics of teaching and learning. The practice of STELT may offer a different language for further relationship-building and community-development. Through this study, I am inspired by students' capacity to learn when given challenges and support in a community being nurtured.

Conclusion

Given that calls for educational reform are heard almost universally, this chapter portrays an attempt to pose a stance of a teacher as a learner endeavouring to build a community of learning as a path not only to reach students individually, but also to promote their peer relationships for co-learning. Given my observation of students' capacity to take charge of learning and my encounter of dissonance in their perceptions, I am challenged to engage in a critical reflection on the meaning of my quest. It is not about a judgemental evaluation or claim of success/failure of learning as a community. Neither is it about a teacher's emotions or assertion of STELT as an alternative practice, when querying SET as an established system not conducive to teaching improvement. My quest is about learning in an institutional structure that holds teachers accountable for both the existing system and the call for reform. Under the tacit expectations of how teaching and learning are to take place within the established traditions, it was with a consistent commitment to my role as a learner that I maintained a focus on the meanings of experiences. When students' voices were heard regardless of their diverse backgrounds and levels of readiness to accept novelty of new experiences, opportunities for co-learning emerged naturally. In essence, the curriculum became a lively journey that we involved each other to make meaning of. Over my work with three cohorts of student-teachers, I have acquired a developing language of pedagogy. Being open to vulnerability was an essential part of this venture that invited students to join in an exploration of the synergy between teaching and learning.

In conclusion, I am ready to go beyond how difficult it is both to build a learning community and to prove its value, and take a closer look at the opportunities liberated from my growing relationship with stu-

dents over the collective engagement in the quest. It is evident to me that a learning community provides an essential space for curriculum development that accommodates contributions from both the teacher and the students. In this study, it was along the learning dialogues in the public space of a community that personal experiences of student-teachers were considered beyond individual contexts from which confidence for changing practice was rooted. Considering impact, how the experience of such a public space might carry significance for their lifelong learning is a mystery beyond measure. The writing process keeps reminding me of the limitation of language to justify the richness of the experiences and reflections. To this, I restore my balance from sharing the philosophical quest about teaching and learning by Wu (2004, p.322): "teachers' absolute and authentic understanding is beyond the name of consciousness". Given the quest of the meaning of the lived curriculum that have been made explicit in this study, so much remains to be said about the openness of learning as a community which is not a destiny to be claimed, but a process to be pursued.

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Continuing Professional Development

8

Lost in Translation: Mentors Learning to Participate in Competing Discourses of Practice

Lily ORLAND-BARAK

In her evocative account of her experiences as new a Polish immigrant learning English as a second language, in her book *Lost in Translation*, Eva Hoffman (1989, p.106) wrote:

Every day I learn new words, new expressions.... There are some turns of phrase to which I develop strange allergies. "You're welcome" for example, strikes as a *gaucherie*, and I can hardly bring myself to say it – I suppose because it implies that there's something to be thanked for, which in Polish would be impolite.... The words I learn now don't stand for things in the same unquestioned way they did in my native tongue...

Although written in the context of learning English as a second language, Hoffman's words metaphorically evoke the title of this chapter. The emotions that transpire from her account speak to the strong sense of vulnerability and emotional burden that recent work has revealed about the work of mentors in the Israeli educational system. In particular, recent studies shed light on issues of accountability towards competing discourses of practice in a centralised educational system, on issues of morality and expertise, and on how mentors' personal educational values, beliefs, and actions are shaped by conflicting values and ideologies (Fairclough 1992; Gee 1996; Luke 1996; Miller-Marsh 2002). Hoffman's account of the problems that she experiences because: "the words [that she learns] don't stand for things in the same unquestioned way they did in [her] native tongue", resonates with the confusions that mentors experience regarding familiar behaviours in the discourse of teaching that acquire new connotations in the discourse of mentoring, often positioning them as juggling competing and conflicting discourses.

Early work identified *connections* between teaching and mentoring, suggesting that learning to mentor can be analogous to the process of learning a second language of teaching (Orland-Barak 1997). Specifically, it proposed that the passage from being a teacher of children to becoming a mentor of teachers is a highly conscious and gradual process of re-organising the communicative competencies that the novice mentor holds as a teacher in order to make sense of the new context of mentoring. Recent work, however, has surfaced the *distinctions* between the two practices, uncovering competing and often contradicting pedagogical and educational agendas that influence the mentors' work and that position them, metaphorically, as 'lost in translation' in their passage from teaching to mentoring. These distinctions extend the character of the practice of mentoring in the context of in-service teacher education from an intellectual to a cultural and contextual activity (Cochran-Smith 2004).

Drawing on a cluster of researches conducted since my initial study, I discuss the development of my understanding of the process of learning a second language of teaching, from the acquisition of communicative competencies (as identified in initial study), towards to a more discursive view of the process as participation in competing discourses of practice.

Mentoring and Teaching: the Connections and Distinctions

Numerous research studies stress the connection between teaching and mentoring as related to the planning of mentoring activities; to what mentors learn about teaching through mentoring interactions; and to how mentors articulate their knowledge as teachers in ways that can help the mentee (Hawkey 1998; Feiman-Nemser et al. 1992; Maynard 1996; McIntyre & Hagger 1993). For example, in the context of pre-service education, McIntyre and Hagger (1993) and Maynard (1996) describe leaning to mentor as a process of re-skilling, as mentors learn to disentangle one kind of practical knowledge from another in their work with student-teachers.

Likewise, initial study of novice mentors of English teachers (Orland-Barak 1997), uncovered connections between the mentors' knowledge and experiences both as teachers and as mentors. Specifically, the novice mentors of the study mentioned having learned to access their knowledge as teachers in new ways so as to "tune in to the mentee", also referred to as "cue in", "zoom in" or "finding the right window". The mentors' recurrent use of these phrases to describe the ways in which they were learning *to communicate* with their mentees, led me eventually

to conceptualise learning to mentor as a process of learning to communicate in a new language of teaching in the context of mentoring (Orland-Barak 2001a, 2001b). Drawing on constructs from second language acquisition, I then maintained that the novice mentors had begun to acquire 'competencies' in learning a second language of teaching (mentoring) – knowing what to say, when to intervene in a mentoring interaction and how to characterise a mentoring context (socio-linguistic and discourse competence) – and how to make use of their knowledge and experience as English teachers when assisting the mentee (linguistic competence). The following selected excerpts illustrate aspects of the communicative competencies that the mentors of the study claimed they were acquiring (Orland-Barak 2001b):

...this is where I am at now...letting them determine the direction... it has less to do with me and more with where the person is at...the ability to selectively listen, the knowledge or the ability to know when to interject, when to give of myself and how much to give of myself...where she [the mentee] is at (p.60).

...[as a teacher] I've been there, I've done it all, I've experienced it on an emotional level and I can understand what they[the mentees] are going through on an intellectual level.... I know how to help them and where to go... (p.62).

The interrelatedness between teaching and mentoring as conceptualised through the metaphor of learning a second language of teaching yielded, in an initial study back in 1997, a rather uni-dimensional portrayal of how teachers learn to 'acquire' competencies in a new role within the same professional domain. These connections focussed predominantly on intellectual, cognitive and meta-cognitive aspects of gaining communicative competencies in the passage from teaching to mentoring, closer to Sfarid's 'acquisition metaphor' of learning as individual internalisation and knowledge construction (1998). Such a portrayal, however, granted partial access to contextual and discursive aspects of the practice of mentoring that distinguish it from the practice of teaching. These aspects, revealed in later studies, pertain to managing professional interactions with school principals and supervisors; dealing with resistances and issues of power relations between mentors and veteran teachers; interpreting content in new, unfamiliar ways, and complying

with competing and conflicting intervention agendas. In trying to manage these aspects, mentors conveyed strong feelings of vulnerability, incompetence and strangeness, alluding to the emotional and moral character of the practice that had not been accounted for in early studies.

Thus, later studies which have extended the focus of investigation from novice mentors of teachers of English to experienced mentors of teachers in different subject matter areas in the Israeli school system (Orland-Barak 2002, 2003), along with important findings from studies conducted in other contexts, have challenged me to extend (or re-create) the meanings that I had attributed to the metaphor of learning to mentor as learning a second language of teaching in 1997. In tune with Lakoff and Johnson's (1980) contention that: "we constantly create and recreate metaphors, gaining new understandings, and creating new realities" (p.235), I write this chapter to share the re-creation of my initial metaphor of learning to mentor as learning a second language of teaching to suggest that mentors are often lost in translation when transferring communicative competencies from their first language of practice (teaching) to their second language of practice (mentoring), given the multifaceted demands of their new role. To have a better sense of the nature of these multifaceted demands, I situate my evolving understandings of the metaphor in the context of mentoring in Israeli in-service education.

The Israeli Context: Mentoring as a Multifaceted Practice

The mentors' feelings of being lost and vulnerable given the different expectations from their work, needs to be understood in the background of the context of Israeli in-service education. The Ministry of Education and Culture in Israel, which functions within a centralised educational system, dedicates considerable funding and resources to the induction of in-service mentors into the school system. Initially, selected by virtue of their reputation as good school teachers, mentors are expected to provide on-going assistance in specific curricular and instructional areas both to novice and experienced teachers in a variety of content areas such as Literacy, Computers, Mathematics, Sciences, Arts, and Second Languages. By and large, the type of assistance called for in a particular school or sector is influenced by the field's demands, by ministry policy, and by local educational standards – often dictated by a particular district. Assistance ranges from one-to-one support provided by school mentors to new teachers in their own schools, or by outside mentors who are assigned to a particular school to work with the entire school staff (or

with teachers of a particular discipline) in order to implement educational innovations and reforms, propagated by top-down ministry policy or by individual school districts. Mentors observe and evaluate novice and veteran teachers at schools, organise and conduct workshop sessions, lead staff development programmes, and develop and disseminate new school curricula. In addition to their designated role, mentors almost always maintain part-time teaching jobs at schools.

The multifaceted nature of the practice is also evident in the diverse agendas of induction propagated by the various entities responsible for training mentors for their work. In order to induct mentors into the above mentioned range of functions and roles, considerable funding has been invested at a national level for training mentors at postgraduate and in-service levels. These training programmes, initially coordinated at universities, had focussed until recently on the development of the mentors' professional roles as facilitators, collaborators, and reflective professionals, espousing more bottom-up, personal growth agendas of mentoring and mentored learning. Yet, in light of recent moves in the educational system towards standards as indicators of success, along with a growing dissatisfaction with pupils' low achievements in certain subject matter areas (despite the large budgets invested in mentoring interventions), ministry policy is encouraging programmes of induction (not necessarily situated at universities) to focus on the acquisition of pedagogical tools for assisting teachers in raising pupils' achievements at school through more top-down modes of intervention. The tensions between this latter 'instructional' discourse and the initial 'developmental' discourse of induction (which is still maintained in most postgraduate academic courses despite shifts in ministry policy) add to the multifaceted expectations from mentors in the system. I return to these tensions in later sections.

Lost in Translation: From Teachers' Roles to Mentors' Roles

Situated in the above context of practice, recent study focussing on experienced teachers-as-mentors working in different subject areas and in different in-service contexts of mentoring (Orland-Barak 2002, 2003) indeed sheds light on the complicatedness of their role, especially in regard to the transition from teacher to mentor. Specifically, mentors conveyed a strong sense of vagueness with regard to the boundaries that define their new professional identity as mentors, and a sense of 'being lost' in trying to translate their understandings of new curricular reforms

as teachers into their performance as mentors. For example, mentors described the complexities of transferring their understanding of new curriculum reforms as teachers of children from their own school contexts to their mentoring contexts. The following excerpt, selected from a mentor's case (Orland-Barak 2002, p.459) illustrates this common concern:

...the inspector told me to work with all the novice teachers in the Junior High school in order to help them to implement the new curriculum [of English] in their teaching.... I myself still feel very insecure using the document in my own class...the teachers are counting on me to make it work.... I don't want to disappoint neither the teachers nor the inspector, but I am not there yet...

The example above also alludes to the mentors' recurrent reports of their dual sense of accountability towards the teachers to make new reforms accessible on the one hand, and towards the school principals and inspectors to make new reform efforts work, on the other hand. This was often conveyed through accounts of 'being pulled in different directions':

...I feel this constant conflict of being pulled in different directions... it's an enormous responsibility to try to help her [the teacher] to become a good teacher in the eyes of the principal...

Initial study had stressed the mentors' gradual acquisition of discourse and socio-linguistic competence i.e. developing awareness of the complex web of interpersonal, organisational and professional conditions that operate in mentoring interactions. Later study illuminates the mentors' feelings of incompetence in regard to particular mentoring interactions within these webs, such as working with veteran teachers who are often resistant to change and to reforms dictated from 'above'. In their efforts to act as agents of change in interactions with veteran teachers, the mentors raised dilemmas of professional identity as they struggled to distinguish between 'the teacher in them' and 'the mentor in them' and to their understanding of how one influences the other:

...I have become aware that there are three selves [in my]... mentoring. ...the personal self, what I bring with me...as a person...

the other is the professional...the third self has to do with my ideologies and ideas about education.... (Orland-Barak 2002, p.460)

The mentors' struggle to reconcile between these two professional identities resonates with Daniele Blumenthal's (1999) notion of a mobile, multiple and divided 'self' that emerges out of relating to different people, in different situations and across time (p.381); which is co-created in collaboration with others, and is: "connected to our previous selves... which may pop up the present at any time" (p.383). For example, the mentors claimed that they had realised that the teacher in them had helped them to assist other teachers in that they could directly demonstrate specific aspects of teaching or of teacher-pupil interactions, closer to what was referred to in initial study as the acquisition of linguistic competence in mentoring. Having stated this, however, they also wondered whether by directly demonstrating behaviours as teachers, they were being faithful to their role as mentors (Orland-Barak 2002):

...I see mentoring as supporting the teacher in her on-going work and I see teaching as supporting the pupil. But with me...it seems that I cannot distinguish between my behaviour as mentor and my behaviour as teacher. When I am doing mentoring, I allow teachers to manipulate me into helping the children with their computers. As I think about it, it maybe that it is more comfortable for me that way, to do teaching, because that's what I know best having worked with children for so many years. I keep asking myself...do I function more as a teacher than as a mentor when I do mentoring?

The mentors' efforts to define their professional identity is reminiscent of the tensions that student-teachers experience in the process of constructing a professional identity, as they negotiate different and opposing conceptions of teaching between the university and the school (Smagorinsky et al. 2004). Suggesting that professional identity is relational, interwoven with context, and develops as a result of engagement with others in cultural practices (Smagorinsky et al. 2001), the findings of their case study resonate with the mentors' accounts of being torn in between worlds, as they try to develop a new professional identity as mentors (Orland-Barak 2003). Thus, just as learning to teach, learning to mentor seems to constitute: "part of a process of constructing an identity in the midst of [multiple] systems of relations...involved in

overlapping, often conflicting activity settings that make this identity formation quite challenging” (Smagorinsky 2004, p.10). These new insights, emergent from recent studies, marked the shift in my thinking towards a more discursive perspective of learning the practice of mentoring. Such a perspective calls our attention to the ‘necessary fragment’ that distinguishes mentoring from teaching; one which entails the competing discourses within which mentors function, and which often position them as lost in translation.

Lost in translation: Participating in Competing Discourses of Teaching

Returning to Eva Hoffman’s *Lost in Translation*, the mentors’ sense of vulnerability and distress as revealed in recent studies resonate, metaphorically, with the “strange allergies” that Hoffman developed towards “new expressions” and with her sense of frustration because the “words...[or situations that mentors encounter in the context of mentoring] didn’t ‘stand for things in the same unquestioned way they did in [their] native tongue [mentors’ context as school teachers]”. Additional evidence of the mentors’ sense of being lost in translation in their effort to negotiate competing discourses of practice, derives from a study which investigated the connection between mentors’ beliefs about mentoring conversations and their actual realisation in practice (Orland-Barak & Klein 2005). The study, conducted in the context of a postgraduate university course for training mentors, surfaced gaps between mentors’ expressed beliefs about mentoring (which conveyed a more collaborative, democratic view of mentoring) and their mentoring conversations in action (which were more prescriptive and controlling). Notice, for example, the gap between Sarah’s (one of the mentor participants) stated beliefs about a mentoring conversation and her actual actions. Her annotation conveys her strong belief in the importance of developing a symmetrical and harmonious mentoring conversation: “...a mentoring conversation creates harmony between the mentor and the mentee. At the beginning they are strangers to each other and at a later stage they are able to ‘sing’ together...[in a] collaborative relationship.” Her actual actions, documented from an observation of a conversation between her and the mentee following a physical education lesson reflect, however, a rather asymmetrical and controlling approach to mentoring; one in which she instructs, judges and “corrects mistakes” made by the mentee:

Sarah: ...Why so much whistling? It sounds like a life saver at the seashore, it already loses its effect!

Mentee: Of course, at the beginning of the lesson we decided that whistling would be the shared code...

Sarah: A shared code should be one whistle only and you whistled three times sequentially...

Sarah: You made another mistake. The lines [of children] were scattered all over the playground...'

The gaps identified between mentors' expressed beliefs and realised actions, shed light on the competing discourses of induction into mentoring within which mentors juggle, as elaborated in earlier section with the bottom-up discourse of dialogue and collaboration espoused by academic professional development programmes one on the one hand, and on the other hand, the more instructional, top-down discourse of mentoring geared towards pupils' achievements propagated by recent ministry policy. Likewise, as elaborated in the following section, recent studies have disclosed mentors' efforts to manage issues of morality and expertise in their passage from teaching to mentoring.

Lost in Translation as Expert Teachers: Issues of Expertise and Morality

The 'twisting path' (Smagorinsky et al. 2003) of gaining expertise when translating understandings from teaching to mentoring, was revealed in a study that focussed on mentors' critical incidents. Indeed, as Berliner (2001) contends, while one might be considered an expert teacher in one context, s/he might be defined as a novice in another context and consequently experience dissonance and a sense of emotional burden. Specifically, a recent study of experienced mentors' perspectives of critical incidents in their work (Orland-Barak & Yinon 2005) suggests that when mentors succeeded in automatically transferring their experiences from teaching in order to assist the mentee, they were closer to what Berliner (2001) would describe as acting as an expert. In such instances, informed by strong ethical values as teachers, mentors claimed to have reacted automatically and autonomously according to what they believed was in the interest of the mentee, sometimes independently of

mandated agendas of intervention. Confident in their experience and subject matter knowledge as teachers, they were able to translate directly from their language of teaching to the context of mentoring, in order to rescue the novice mentee from distressful situations (Orland-Barak 2003). Alternately, however, when mentors failed to draw on automatic responses from their experience as teachers, they claimed to have been unable to assist their mentees successfully:

Being blocked by the experience and unable to act autonomously and automatically, mentors were lost in translation, and exhibited behaviour closer to what would be described as that of a novice (Berliner 2001). Thus, the mentors' actions and behaviours "sometimes as novices and sometimes as experts" speak to the twisting path (Smagorinsky et al. 2003), rather than to the linear progression that professional development and expertise take in the passage from one role to another even within the same domain.

The picture that emerges from the above studies, thus extends the metaphor of a second language of teaching beyond the acquisition of competencies, to acknowledge the discourse within which the practice develops, embedding particular values, ideologies and behaviours (Gee 1996; Luke 1996; Miller-Marsh 2002) as integral to the process of translating from one language to another. Put differently, learning what to say, how to intervene, and how to behave in the process of acquiring communicative competencies in mentoring, should also account for the pedagogical, moral, and educational conflicts brought about by tensions between internal and external professional agendas, and top-down and bottom-up orientations to educational change. This suggests that just as in the case of pre-service mentors (Elliot & Calderhead 1993; Maynard & Furlong 1993; McIntyre & Hagger 1993; Wang 2000), in-service mentors' roles and practices are shaped and influenced by many players in the system, such as inspectors, school principals, and professional and academic course leaders.

Hence, the need for mentors to acquire unique registers of communication in order to successfully manage vulnerability, as they juggle the competing discourses that influence their work. These competing discourses call for developing registers that are of a social, political and organisational character such as learning to interact with inspectors and project leaders in order to disseminate top-down reforms; learning to negotiate agendas with school principals in a particular school culture with specific local needs; learning to manage resistances amongst

teachers; adapting forms of assistance according to teachers' needs as novices or experts; and learning to mediate between agendas of new reform projects and agendas of a particular population of teachers (Orland-Barak 2002, 2003). Viewed in this broader cultural and contextual perspective, learning to mentor speaks to Sfard's participation metaphor (1998) as mentors learn to take part in and to mediate competing discourses of practice.

The Research Contexts as Opportunities for Professional Learning

In retrospect, one might wonder why my initial contention – that learning to mentor can be interpreted as the acquisition of competencies – did not account for a more discursive perspective to the process. One possible reason might be the fact that conflicts brought about by competing orientations towards the practice of mentoring were less prominent during my early studies. Another explanation might have to do with the mentor population involved in my early studies i.e. novice mentors. By nature of their novice state, participants were probably less sensitive to conflicts brought about by systemic influences (Berliner 2001) and consequently, did not voice such concerns in the interviews-as-conversations. By contrast, my later studies have focussed mostly on experienced mentors who, by nature of their expert state, usually exhibit a higher awareness of the influences of the system on their practice (Berliner 2001).

The strong emphasis that mentors in recent studies attributed to the emotional burden experienced in trying to translate from one language of practice to another can also be explained as triggered by the nature of the research context within which the mentors voiced these issues. In contrast to earlier studies, conducted as one-to-one interviews-as-conversations between the researcher and the mentor, preceded and followed by observations of each mentor at work, recent studies focussed on documenting and interpreting collaborative professional conversations around the sharing of mentors' cases and critical incidents. By virtue of its collaborative nature, such a framework allowed for joint exploration and mutual scrutiny of the mentors' practices. My conjectures were corroborated through recurrent accounts made by participants regarding the value of professional conversations as a context for professional learning (Orland-Barak, submitted):

...Much of the success of the conversations had to do with assisting each other in finding various solutions to problems that we encounter in our daily work as mentors.... I liked the way we connected to each other and learned about how we differ in our approaches and also what we share as mentors of teachers.... The conversations enabled us to revise and scrutinize our own practices as mentors – a kind of introspective journey into our professional world...something that I had not really experienced before, I mean, in other professional frameworks...

This has led me to assume that the latter research context of collaborative conversation, which invited participants to expose cases and to raise dilemmas, might have contributed to uncovering controversial aspects of the practice. Informed by my thinking on the design of recent studies, I now turn to the conditions that can assist in the passage from teaching to mentoring.

Dialogues of Practice

The collaborative conversation contexts of recent studies, which allowed for dilemmas and controversies to emerge, sharpened the value of designing professional development programmes that follow constructivist, dialectical approaches to adult learning. Specifically, conversation frameworks designed around the writing, sharing, and reflection of participants' critical incidents, seem to constitute effective and safe spaces for making sense of the process of developing expertise when professionals move from one role to another within the same domain, especially in a context of accountability and competing discourses. The dialogic nature of such frameworks allowed for solving problems and burning issues; for constructing understandings about differences and similarities across mentoring practices; for making sense of the dissonance brought about by experiences of distress in the passage from teaching to mentoring, and for articulating instances of being 'lost in translation'. As such, they corroborate once more the potential of teacher inquiry communities:

...structured to foster deep intellectual discourse about critical issues [for becoming] spaces where the uncertainties and questions intrinsic to teaching [and mentoring] can be scrutinized – (not

hidden) – and can function as grist for new insights and new ways to theorize practice (Cochran-Smith & Lytle 1999).

In particular, the different dialogues that emerged in the conversation spaces prompted a discourse in which professionals exposed, scrutinised, and contested deeply ingrained assumptions about instrumental or conceptual aspects of their practice. In Bakhtin's terms (1981, p.435), these dialogues can prompt more: "internally persuasive discourses", whereby participants' thoughts "begin to work in an independent, experimenting and discriminating way". As such, they can challenge: "authoritative acknowledged discourses" (Bakhtin 1981) which are, in the context of the mentors' work, the external agendas dictated by project leaders and/or inspectors to which the mentors see themselves accountable.

Implications for the Selection and Preparation of Future Mentors

The findings of the above studies shed light on an area of mentoring which is not often visited – mentoring as a vulnerable practice which entails the management of problems and dilemmas in the context of competing discourses. In particular, they point to the importance of preparing mentors for developing what Goleman (1995) calls: "emotional intelligence" and what Denzin (1984) refers to as emotional understanding, that is, learning how to build trust in a way that touches on the core emotional and professional identity of the teachers/mentees in their work with pupils in an educational context of accountability. Such an aspect in the preparation of mentors seems essential to successful mentoring, and it cannot be assumed that all mentors will find it easy. Furthermore, it suggests that the selection of mentors is not unproblematic. In the context of Israeli education, it raises questions such as: How may mentors in the Israeli context manage the dual role of support and of being a policy instrument? Should mentors be expected to play both roles? And, might the result of duality of role be less effectiveness?

The issues and actions that emerge from these questions touch upon two interrelated themes posed at the outset of this chapter – mentoring as connected to teaching; and mentoring as distinct from teaching. In relation to mentoring as connected to teaching, the selection of teachers to function in the role of mentors seems to constitute a key issue. In particular, what criteria should be applied? Should they be expert teachers according to Berliner's (2001) definition of expertise? Or should

their expertise go beyond the cognitive qualities and skills to include those of emotional intelligence, such as the quality of their 'reality tests' (Bar-On 2000); empathy, and a disposition to and active involvement in self inquiry and reflection? If so, criteria that touch upon some of the tendencies identified in Smith and Strahan's prototype of expertise in teaching (2004) might be applicable to expert mentors as well – a sense of confidence in themselves and in their profession; the ability to develop relationships with teachers; contributing to the teaching profession through leadership and service; and showing evidence that they are masters in content areas (p.365).

In relation to mentoring as distinct from teaching, awareness raising of the social, political, and organisational contexts within which mentors work seems to be an essential aspect of the preparation of mentors. If mentors are not aware and do not understand the dynamics of power relationships within the new accountabilities, it is unlikely that they will be able to find room to manoeuvre and juggle the competing discourses that shape their work. In this sense, we might look to Judith Sachs' model (2000) of the mentor as activist professional.

Finally, and most importantly, mentors need to be those teachers who have a clear vision of what being and behaving as a good professional in changing classrooms, schools, policy and societal contexts means. Good mentors, like good teachers, must be more than technicians who are technically proficient or even experts. They must be models of emotionally and socially responsible citizens who hold and express a holistic rather than an instrumentally narrow vision of the good teacher. This also entails learning to become culturally responsive (Villegas & Lucas 2002) to teachers' idiosyncratic interpretations of educational and pedagogical issues and concepts i.e. accepting the view that different cultures may legitimately view the same phenomenon in different ways, and avoiding judgments as to whose notion of a concept is most authoritative consistent (Smagorinsky 2003).

Thus, at an operational level, the study supports many important studies (Clark 2001; Cochran-Smith & Paris 1995; Day 1998; Feiman-Nemser & Parker 1994; Feldman 1999; Korthagen & Kessels 1999), which indicate the definite need to prepare teachers for the passage from teaching to mentoring. In particular, the empirical evidence that derives from all of the above studies can guide policy makers in the design of professional development programmes that:

- Encourage mentors to examine similarities and differences between their roles as teachers and their roles as mentors.
- Provide opportunities for critically reflecting on how systemic factors shape the nature of their work.
- Create contexts for mentors to share their own stories of practice as teachers and as former mentees.
- Expose mentors to situations that challenge their ingrained beliefs and assumptions, prompting them to examine instances of dissonance between their educational agendas as teachers and as mentors.

Putting it all Together: Extending the Metaphor

Mentoring is, indeed embedded in the practice of teaching in ways that connect and distinguish between the two practices. On the one hand, the process of learning to mentor entails becoming aware of how the mentor's experiences, educational agenda, and moral values as a teacher can contribute to assisting the mentee. On the other hand, learning to mentor also engages the mentor in becoming aware of the 'necessary fragment' that distinguishes mentoring from teaching, as elaborated in earlier sections. Without appropriate exposure and preparation to manage these aspects, mentors will probably find themselves lost in translating from their first language of practice (teaching) to the second language of practice (mentoring), consequently experiencing feelings of incompetence and strangeness.

The necessary fragment that distinguishes the practice of mentoring from the practice of teaching acquires a particular connotation when examined against the context of a centralised school system, such as the case of the Israel. Under such conditions mentors' work becomes of a highly vulnerable nature, as they find themselves juggling competing discourses of practice – those demanded by policy makers who employ them to function as agents of change in a particular area and culture (which often follow instrumental, product oriented agendas); those demanded by training academic courses (that usually follow developmental process oriented agendas); the demands of teachers from the field, and their own personal agendas. Thus, like teaching, mentoring is also a political as well as policy problem, characterised by a practice which is strongly embedded in the values and ideologies of existing systems of power and privilege, each carrying its own assumptions about what is

mainstream and what is marginal (Cochran-Smith 2004, p.298). Understanding mentoring, thus, entails being attentive to the competing political and policy powers that determine the process and outcomes of the practice.

What I Have Learned

The above studies have contributed to my thinking in various directions. I have formed a more encompassing picture of the metaphor of learning a second language of teaching, one which accounts both for competencies to be developed, as well as for discourses to be acknowledged, and within which mentors might often get lost, failing to translate from one language of practice to another. The answer to the questions:

So What? What have I learned from all this? – can be resumed as ‘evolving assertions’ (Loughran 2003) which, together add new meanings to the metaphor of mentoring as a second language of teaching, and raise questions regarding aspects of the practice that often position mentors as lost in translation.

First, there is a need to extend current definitions of mentoring that focus on subject matter issues and on the representation of knowledge for teaching, to aspects of the practice that include communicative competencies and skills of interaction for managing the competing discourses that shape the practice. These discourses embed various functions and ‘players’ within the school system, and are integral to successful mentor-mentee relationships.

Second, the practice of in-service mentoring in a centralised educational system seems to be strongly shaped by a struggle between competing discourses, whereby mentors often find themselves lost in trying to translate one discourse of practice into another. The result is that often mentors find themselves speaking one language and practicing another one. Future research agendas might explore the impact of such duality of roles on the quality of mentoring practices.

Third, in light of the above, it is important to provide professional inquiry contexts that are safe and challenging for dealing with the conflicts and tensions brought about by these competing discourses. These spaces can encourage mentors to scrutinise authoritative discourses, and articulate, instead, internally persuasive discourses. In these conversation spaces, participants can solve burning issues, conceptualise

differences and similarities across their mentoring contexts, establish links between their work as mentors and their work as teachers, and reflect on their educational agendas as teachers and as mentors.

Directions for Research on Learning to Mentor

Recent studies have, thus, extended my understanding of the initial metaphor of learning to mentor as learning a second language of teaching to reflect new queries that I have raised regarding connections and distinctions between teaching and mentoring. The reflective research journey has sharpened my awareness of the importance of accounting for the systemic, political and ideological context within which a practice is acquired, even if it occurs within the same professional domain, such as the passage from teaching to mentoring. Thus, just as research on teaching and on learning to teach has gradually shifted from a focus on the individual teacher and pupil to how the educational and socio-cultural context/s shape teacher-pupil interactions and the nature of teaching and learning (Clark 1995; Cochran-Smith 2004), research on mentoring and learning to mentor needs to extend its focus from the acquisition of skills to how the contexts within which mentors work shape the character of their work, the skills that they develop, and the nature of the passage from teaching to mentoring. Viewed in this broader perspective, and constituting an important aspect of teacher education, mentoring need also be understood as: “an intellectual, cultural, and contextual activity” (Cochran-Smith 2004, p.298).

This chapter thus, invites further exploration of learning the practice of mentoring in educational systems that are influenced by different policy and political agendas from the one described in this chapter. In doing so, we can begin to construct situated portrayals of the context-bound nature of learning the practice of mentoring.

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9

The Role of the Headteacher in Teachers' Continuing Professional Development

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In the United Kingdom, there is currently an increasing demand for teachers to engage in career-long continuing professional development (CPD) and to do so as teacher researchers. The normal setting for this type of CPD is the teacher's own practice and organisation. This chapter examines the issues facing the teacher as insider researcher and considers the possibility of creating an approach to CPD for teachers that fuses desired institutional change with the needs of the individual teacher as learner, professional and researcher. In the United Kingdom education context, demand for continuous change in practice has become the norm and innovation has become a necessity rather than a choice for many teachers and headteachers. The increased emphasis on innovation alongside productivity and raising standards has called for the creation of structures and cultures where new ideas from teachers can be fostered, managed effectively and built into the dominant culture of the school. This chapter questions how teachers as researchers are supported in this change agency role and asks whether this is possible without the direct support and commitment of the headteacher or college principal. Findings are based on research conducted in an English Sixth Form College where concepts of organisational learning are applied to management and development of innovation through the work of teachers as insider researchers. The focus is on CPD programmes run in partnership between the College and an English university. Based on three years of field study, the research has addressed the question as to how an individual teacher's professional development can be managed and designed for maximum effectiveness of learning, both for the individual teacher and their school. The fieldwork consisted of case studies on the design and impact of teacher-led action research projects on innovation, change and individual teacher professional development.

Teachers as Insider Researchers

Unusual about this project is the role of the college principal. Within the business world there are examples of chief executive officers setting companies on deliberate courses of learning and transformation (Kleiner & Roth 2000), but such examples do not appear to the same extent within education research. This chapter and ongoing research attempts to fill this gap. The college principal initiated the change agenda through the vehicle of the CPD programme. His intention in so doing was to examine issues of governance, structures, relationships, communication and basic attitudes and behaviour. His fundamental aim was to ascertain whether continuing professional development could act as a catalyst for examining and possibly changing fundamental identity, and ways of feeling and acting within the college. The basic mechanism for this ambitious project was to encourage and support teachers as action researchers within their own institution, the aim being to have teachers function as insider action researchers and change agents (Coughlan 2003). The main concern of this chapter is to examine such functions. Lessons from this study may be of international significance to teachers adopting this role, and of particular importance to countries moving in the direction as the United Kingdom, where professional development policy for teachers is making practitioner research almost a prerequisite for supported CPD.

Action research is normally viewed as a process whereby an external researcher works for a client to solve an organisational problem (Argyris 1993), and the literature abounds with discussion of the efficacy of this role. There is considerably less critical literature on situations where the action researcher is a full member of the research-sponsoring organisation (Adler & Adler 1987). Insider action research, such as that proposed for many teachers as part of their continuing professional practice, involves researchers undertaking research in and on their organisation while being permanent employees and maintaining their normal professional role. Insider action research of this type has many positive qualities that make it attractive to policy makers and leaders of organisations, the basic view being that the research is context specific and therefore seen as relevant to need. Nielsen and Repstad (1993) outline many of the inherent qualities of the internal action researcher. They have lived knowledge of their organisation's life. They know and use the internal jargon; they also know what can and cannot be talked about and with whom. They know how the informal organisation works and the

value of gossip. They know the critical events and how they are interpreted at ground level. When carrying out research, they can use their own experience to ask questions and develop responses. As part of their normal professional life they can observe, discuss and influence policy outside their action researcher role. Inevitably, there are disadvantages to carrying out research in this role. Insider action researchers can be too close to the phenomena and assume too much and ask too little. Insider researchers may find it difficult to cross organisational boundaries and may lack the internal political power to be taken seriously by senior colleagues within hierarchical institutions such as many schools and colleges. Colleagues may be uneasy and unwilling to share concerns and insights with colleagues. The researcher's role will often demand that they be able to work flexibly and astutely within the organisation's political system. Insider action researchers may also find themselves in a dangerous position whereby they may face serious personal or professional outcomes as a result of uncovering tacit or hidden issues.

All of the above issues imply the need for support of the insider action researcher. In some situations, an internal mentor within the organisation may provide support. An external supervisor may play this role in the case of the action research being part of a degree. In other instances, support may come from the use of a group of practitioners working on similar problems through action learning sets (Revans 1980). Whilst recognising the value of the mentor, supervisor and action learning set, this chapter questions whether such systems provide sufficient support and direction for teachers undertaking insider action research. Undertaking insider action research within one's own school is essentially political and challenging. Like learning, insider action research examines everything; it encourages and expects the learning qualities of listening, questioning, reflecting, action, participation and openness. As Argyris and Schon (1996) demonstrate, the above characteristics may threaten norms, and for this to be acceptable and even do-able a culture of openness and learning is required. This chapter suggests that the headteacher, principal or chief executive officer not only has to be committed to such a culture, but must be actively involved in its creation and maintenance if the teacher as insider action researcher is really going to have a lynchpin role for school improvement, excellence and individual professional development. A range of theoretical and research perspectives underpin the chapter, including the work of Senge (1990) on learning organisations, Knight and Trowler (2001) on critical models of

CPD, Revans (1984) and Zuber-Skerritt (2002) on action learning, and Agyris (1993) on reflection and organisational learning.

The research methods include survey and evaluation interviews with all participants and stakeholders. Findings suggest that teachers as insider action researchers supported by an action learning approach can meet the needs of institutional impact and individual professional development, but that the key element is the college principal's ongoing commitment and support of the teacher as researcher. Such a conclusion is particularly interesting in the climate of school and institutionally focussed CPD in the United Kingdom, where the current emphasis in the context of teacher professional development is that its focus must be on learning and it must directly impact on pupil learning and school effectiveness. Importantly, such expectations of impact on practice are not unique to the United Kingdom, as being increasingly a focus for global discourse on CPD strategies.

Continuing Professional Development in the United Kingdom Context

This chapter considers the effectiveness of school-based action research and action learning sets as tools for individual teacher CPD and school change and development. It does so within an English context, in which the teacher is now being asked to research their own practice as the key element of their CPD. The manner in which teachers use research and research findings to improve their professional practice has long been a contentious issue. Hargreaves (cited in Helmsley-Brown & Sharp 2003, p.27) highlighted the way that medical professionals use research findings to inform their professional decisions and argued that the same was not true in schools. He challenged education professionals to consider why the same approach did not appear to be operating in schools in relation to carrying out and using research to ensure evidence-based practice in education. This challenge has been taken on globally through a variety of approaches, and in the UK through specific projects such as Best Practice Research Scholarships (2002); postgraduate professional development programmes have been increasingly demanding practice-based professional research as the key component and support systems for teachers as researchers. It would be fair to say that the concept of the teacher as researcher has now entered the lexicon of policy makers and CPD providers within the United Kingdom. Whether this has truly

impacted on the teacher and headteacher within their normal working environment is contentious. The extent of internal organisational support for the process and the impact of that support (if any) are the key concerns of this chapter. One of the main aims of this chapter is to evaluate one approach of using teachers as insider action researchers led by the college principal as a way of transforming the policy rhetoric into reality.

The college under study is a medium-sized, successful, sixth form college in the North West of England. Within the English context, the sixth form college is an interesting hybrid, as it crosses the boundaries of the state school sector and the post-compulsory sector. In England, the state compulsory education sector is divided into the primary and secondary sectors according to age. The primary sector is centred on the primary school, catering for pre-school pupils at the foundation stage (children in their fifth year), to key stage one (children aged 5-7 years) and key stage two (children aged 7-11 years). The secondary sector is centred on the secondary school, which caters for children at key stage three (children aged 11-14 years) and key stage four (children aged 14-16 years). It is the next key stage of post-compulsory education where the picture becomes blurred. Many secondary schools offer education to their former pupils in the form of advanced-level study for what is essentially university entry by having "sixth form" centres (students aged 16-18 years). However, alongside such schools and often in direct competition to school sixth forms are specialist sixth form colleges such as the one under study. The post-compulsory education sector at the 16-18 pre-university stage is rendered even more complicated by further education colleges, originally vocationally centred training providers, now offering sixth form study through sixth form centres. Simkins and Lumby (2002) observe that the English sixth form college is notoriously under-researched. This chapter and the longitudinal research allowed by the ongoing partnership between the university and the college will make a contribution to knowledge about the sixth form college.

The institution under study is a sixth form college (henceforth, 'the college') specialising in advanced level courses for its 1650+ full time 16-19 year old students. It has recovered from a period of financial instability and compulsory staff redundancies and is now recognised nationally as a centre of excellence, rated fourth in the English National League table based on its academic results. It is currently in sound financial health, is over-subscribed, has a reputation for academic excellence and, since May 2001, has enjoyed Beacon status following an outstanding

inspection report (Beacon status is a national award recognising colleges of excellence and providing them with extra finances to support their work as leaders of good practice in their region). Following its most recent Office for Standards in Education (OFSTED) national inspection in April 2005, the college was awarded outstanding status. Since 1998 and the appointment of the present principal, it has undergone major shifts in organisational structure, particularly at senior level. The explicit aim was to disperse authority throughout the organisation in an effort to move away from a 'headmaster's study' model of management. In other words, there has been an organisational shift such that authority and decision-making that previously came from the head, is now dispersed among individuals throughout the organisation, who are expected to take full responsibility for the quality of their particular function.

During this transitional period, a less hierarchical structure has emerged, with more people than previously involved in decision-making and management responsibility spread more widely. Central to this shift was the belief that the needs of students, parents and other stakeholders are likely to be best served when the concept of continuous improvement is vested in many hands. Having already undertaken training with a newly constituted senior management team, the principal was keen to develop further dispersed leadership strategies to ensure that such values were shared and subscribed to at all levels of the institution. To that end, in May 2002 an in-house middle-management programme was devised in conjunction with a higher education partner, Liverpool John Moores University (LJMU), which was to be rooted in the principles of action learning and action research as tools for personal CPD, and was seen as a way of developing the teachers as change agents throughout the organisation. It was particularly significant and unusual that the principal as chief executive officer set the college on a deliberate course of learning and transformation and attempted to do so through the intervention of his teachers as sets of insider action researchers. The use of action research and action learning for continuing professional development is not new, and writers such as Revans (1986) provide a range of case study evidence as to the effects of such learning processes. However, this project and research is unusual in the use of groups of teachers from across the same institution, the relationship with the college principal as teacher and assessor, and the explicit aim of using the action research and action learning model as the basis for developing the college as an explicit learning organisation, as described by Senge (1990). These un-

usual elements make the study important within the current strategy of developing the teacher as researcher on practice and within the current high profile CPD climate in the United Kingdom.

In the United Kingdom, in all sectors, CPD for teachers has never before had such a high profile. In the compulsory sector, teachers have been involved in numerous professional development activities, many of which have been linked directly to Government-led policy initiatives, such as the National Literacy and Numeracy strategies and the National Primary Strategy (2004). In 2004 the Secretary of State for Education, Charles Clarke, instructed the Teacher Training Agency (TTA) to place CPD at the heart of teacher development and excellence in schools, which confirmed the growing importance of CPD for school teachers. In the post-compulsory, non-school sectors such as the sixth form college, CPD has also recently developed an unprecedented profile, often linked to policy initiatives, but also specifically to internal and external quality initiatives and organisational change programmes (Knight & Trowler 2001). Such developments are part of a landscape of significant change, both in the nature of the CPD offered and in the funding mechanisms supporting it. Intrinsic tensions between individual needs, wants and organisational requirements have been a continual feature of CPD (Day 1999a) and have not disappeared with the high profile status of professional development. Many teachers still view their professional development as their entitlement and are wary of approaches that seem designed to simply meet organisation imperatives. This tension was recognised in the programme design for the project and, importantly, is recognised in national policy initiatives.

A key strand of The Department for Education and Skills (DfES) current (2004) CPD strategy is to help teachers "select the development activities that are likely to have the greatest impact on their teaching" (DfEE 2001). Such an aim is laudable, but the search for direct impact can lead to quick fix approaches via training, rather than CPD. A potentially important balance has been provided by the recent growth of the concept of teacher as researcher. A number of important collaborative approaches to teachers' researching their professional practice have been developed. Examples for the school sector include the recent Best Practice Research Scheme and Research of the Month led by the General Teaching Council in England. In the Further Education sector a similar process is evident, led by the Learning Skills Council (LSC) and Learning Skills Development Agency (LSDA). There is a perceptible and increasing expectation

that teachers and post-compulsory education professionals, designated as lecturers in the United Kingdom context, will carry out practice-based research as part of their ongoing professional practice.

The Continuing Professional Development Programme

The programme was designed collaboratively with Liverpool John Moores University as the Higher Education Institution (HEI) and accrediting body, and Winstanley Sixth Form College Wigan as equal partners. The basic starting point for the programme design was the college principal's insistence on being an equal partner with the university, not only in designing the programme, but also in delivering sessions, supporting his colleagues as insider researchers and assessing work leading to postgraduate qualifications. Such a request is highly unusual. Even with similar sponsored courses, college principals and headteachers tend to take a more distanced and passive approach. In this case, the principal was intimately involved in all aspects of the programme, design, delivery, assessment and development and ongoing support for the internal researchers. The University agreed to this partnership in design and delivery, and carefully monitored its effectiveness through ongoing evaluation and review with all stakeholders. Middle management staff members, such as heads of department, were enrolled initially in a Postgraduate Certificate in Educational Management. They could choose to develop their award into a Postgraduate Diploma or, ultimately, an MA in Educational Management by completing a three year part-time programme. The longitudinal research possibilities provided by this time frame were seen as vital to a realistic analysis of impact. The intention was to move from action research to action learning as the main learning tool and to use the programme as a catalyst for the formal development of the college as a learning organisation. For the higher education institution this relationship provided a fascinating research opportunity, afforded the college principal a chance to formalise and build on a particular approach to leadership, and provided staff with an opportunity to continue their professional development through critical engagement with practice, theory and research.

Underpinning programme design was the view that individual action research leading to action learning sets provided a model for the development and implementation of an organisational learning culture (Senge 1990) and that to achieve this, a particular "intelligent" leadership

style and organisational culture was essential to support teachers as insider action researchers and potential agents of change.

Also implicit was the assumption that a learning culture of this kind would spawn concrete as well as 'fringe' benefits. Central to the realisation of this objective was the fostering, via insider action research and continuing professional development, of a body of critical, confident professionals in the middle management group, able to drive and respond to change through explicit learning.

The programme was designed to provide participants with formal inputs from both the higher education organisation and the principal, then to embed reflection and action through insider action research projects in year one, leading into action learning sets in year two. Through this process, an engagement with current research and theory took place alongside a critical examination of college culture, systems and practices provided by the principal. Learners gained from external, informed collaboration and from focussed organisational input. Participants had taught sessions on organisational cultures, models of leadership, management and change. They then completed traditional assignments as an initial step to encourage reflection on their practice linked to current thinking on leadership and management. This then moved into the action research phase, where participants worked in small groups to complete internal action research projects set by the college principal and the college governing body. All the projects were real issues of prime importance to the college, such as a critical review of the college management structure, a review of departmentalism, the role of the governing body, alternative catering facilities and the image of the college within its local community. The final reports and recommendations were formally presented to the college governing body for action. The principal as chief executive guaranteed either direct action based on recommendations, or a detailed rationale for no action.

A number of issues emerged from the programme design. The role of the principal as teacher, assessor and chief executive raises concerns about control, academic freedom and internal politics impacting on the learning process and openness of debate. This was a constant theme and an area that the programme team consistently explored with the participants. However, it was felt that this approach was legitimate, as there was an open and appropriately dispersed leadership style in place (Gregory 1996). Rather than hindering learning, the position of the principal at the heart of the learning process was more likely to bring

about learning and change. A central research question was whether the principal's central role was likely to generate or hinder learning and support. This is a key issue, which is revisited in the evaluation.

The second year of the project witnessed a deliberate shift from a postgraduate certificate based on action research and formal input to a postgraduate diploma based on an action learning model, led by the principal with some support from the university staff. It was believed that action learning might provide a vehicle for individual learning while providing formal support via the action learning set advisor (in this case, the college principal) and the set members (in this case, internal colleagues). Participants were encouraged to research potentially controversial or contentious areas of the institution's operation, such as the role of the senior management team and admissions policy, striving for debate rather than consensus on the following premise:

A learning organisation consciously permits *contradictions* and *paradoxes*. In a learning organisation conflicts are not seen as threats to be avoided but as challenges to be met, with the goal of stimulating ongoing debate on rules, insights and principles (Swieringa & Wierdsma 1992, p.55).

Action learning has its origins in management development in non-educational settings (Revans 1982), although since the early 1990s it has been used to varying degrees of success in management development for educational professionals. It is interesting to note that versions of action learning are appearing within current initiatives, such as the English National Primary Strategy (2004). In its simplest sense, action learning is designed to provide a process of mutual learning within a small group or set of managers through questioning (Q) and reflection using theory and research where appropriate (P). To use Revans' (1982) much quoted formula, $L=P+Q$: learning equals knowledge plus questioning insight. For action learning to be effective, it should produce action in the workplace, and genuine and often significant personal learning for the individual (Morris 1991). This stress on action in the workplace and personal learning was particularly attractive to the sponsoring college principal and to the university partner, as it provided an opportunity to research its effectiveness in practice.

The Principal's Rationale for the Continuing Professional Development Programme

As has been noted, according to his aim, the principal had created a less hierarchical structure, with more people than previously involved in decision-making, and management responsibility spread more widely. Central to this shift was the belief that the needs of students, parents and other stakeholders are likely to be best served when the concept of continuous improvement is vested in many hands. Having already undertaken training with a newly constituted senior management team, the principal was keen to develop further ways of working to ensure that core values were shared and subscribed to at all levels of the institution. To that end, the CPD action research/action learning programme was devised. The principal strongly believed that the benefits of such learning would manifest themselves in middle-ranking staff increasingly being able to make appropriate decisions, lead others effectively and rise to the managerial challenges facing them.

An external inspection prior to the study asserted that the college management had "no significant weaknesses". The preoccupation of the "principalship" was seen to be the core business of teaching and learning; senior management roles were well defined and channels of communication clear. A fundamental aim of the CPD was to build on these strengths.

Desired Outcomes from the Principal's Perspective

The main aims of the programme were to:

- help equip actual and aspiring middle-managers with the skills required of the successful leader-manager;
- empower middle-managers to assert their own visions and leadership styles (in a manner recognisably in step with the vision and direction of the wider college);
- erode any perceived divisions between senior and middle-managers and between teaching and support staff;
- and foster open debate about issues of concern to college staff and students.

The principles underpinning the course design were as follows:

- All organisations benefit from open dialogue and two-way communication, and any true 'learning organisation' should embody in its operation the values it champions.
- Whilst task orientation, administrative efficiency, financial acumen and the like all have their place in the arsenal of the successful manager, the capacity to lead, motivate and inspire others is ultimately paramount.
- The involvement of the college principal in the course would demonstrate the conviction that the head of an organisation should regard the professional development of staff as a major priority and signify a willingness to practise the managerial gospel being preached.
- The features of effective teaching are very similar to those of the effective managing and development of staff – good classroom practice and good management should be mutually supportive, so improved management should lead to improvements in teaching and learning.

The emphasis, therefore, was on 'people skills' and the cultivation of productive working relations. College management would become even more participative and involving by extending the decision-making process to include middle managers that, in turn, would consult with their own team members. Changes would be measured in terms of the whole staff's perception of the organisational culture of the college; a heightened sense of value and self-worth would, hopefully, foster a more productive working environment for staff and students alike.

The concept of the learning organisation, as promoted by a number of writers (Agyris & Scion 1997; Singe 1990), was a source of inspiration to this thinking. Particularly seductive were the definitions of Pedlar (1991) and Sense's (1990) vision of organisations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together.

The Programme in Action

During the first academic year of the study, 22 college staff undertook the programme. All completed insider action research projects investigating

broader aspects of the college's operation and gained a Postgraduate Certificate in Educational Management. The programme participants presented their research findings to senior managers and governors of the college. At least four have subsequently found their way into whole college staff development events, and the recommendations of several participants have come to influence institutional practice. The programme was repeated in the second year of the study with 15 participants. Seven of the class continued with their studies from the previous year, and completed MA dissertations in the third year of this study.

The Postgraduate Certificate in Professional Practice commenced in the third year of the study, and aimed at a different audience from the management course whilst maintaining the teacher-as-researcher principle. Here, the focus was on teacher effectiveness and classroom practice, rather than management, with 16 members of teaching staff in the programme. As a college of this size with the numbers of staff successfully completing the programmes, it was that the programme had a significant impact on changing culture and spreading leadership across the college. As confirmed by the latest (2005) OFSTED college inspection, the change was commented favourably on the uniqueness and "ground-breaking role" of the principal and the collaborative design.

Evaluation by the Teachers as Insider Researchers

As indicated earlier in this chapter, there is an increasing drive to encourage teachers to carry out insider action research, as part of both their CPD and their professional role. However, there is little research on how effective and appropriate the insider action researcher role is for the teacher. Even if the conclusions arrived at by the college principal and college inspectors are valid, the central questions remain concerning ownership of professional development, effective support for the teacher as insider action researcher and the role of the principal in supporting or restraining learning, and can be answered only by the teacher participants.

The following findings are drawn from a questionnaire given to all participants and from individual interviews conducted with all participants on the programme. The survey suggested that a significant percentage of participants – 90 percent – felt better informed as to the nature and purpose of their role as a result of participating on the programme, and better informed about the external and internal factors that have

influenced developments at the college and the Principal's view of the type of culture sought. Further, over 82 percent of participants recognised the significance of the experience of carrying out action research in giving insight into the scope for manoeuvre open to the teachers as managers or would-be managers. The programme seemed equally successful in helping individual teachers to assess their own strengths as managers or potential managers, with 91 percent commenting favourably on the learning processes providing this insight. The programme content and processes – notably, the action research process – were also viewed favourably as vehicles for professional development, with over 86 percent of participants seeing them as extremely useful. Responses were mixed concerning the balance of theory and practice, 56 percent being satisfied with the balance. Interestingly, when asked about this, individual teachers' responses varied widely: some felt there was too much theory, while others thought there was too little. Questions relating to the development of the learning organisation through the vehicle of insider action research also met with a mixed response: only 53 percent considered that all middle management colleagues should participate in such a programme, whereas 86 percent felt that comparable programmes should be devised to meet the particular needs of more senior and/or junior staff.

Questions designed to elicit views about the appropriateness of the process to individual learning received mostly favourable responses. 95 percent of the participants felt that the programme had provided time for reflection and review, and was an effective mechanism for linking individual and collective learning. However, only 60 percent affirmed that they always felt able to be open and honest in a controlled setting. A key issue identified for the insider action researcher (Coughlan 2003) is the organisational support provided to encourage individuals to challenge existing practice: 92 percent of participants affirmed that such support and encouragement had been extended to them. Equally, feeling confident to share anxiety and doubt is seen as an integral part of the insider action researcher role; 66 percent of participants felt able to express their anxieties and doubts. None of the participants regretted taking the course. Whilst access to the principal had not necessarily ever been difficult to acquire for teaching staff, his involvement in the CPD gave it a degree of 'specialness' and seemed instrumental in spreading his beliefs and values well beyond the senior management team. Professional academic input helped avoid the danger of too much informal

institutional introspection. One emerging conclusion from this research is that the practising-principal-plus-sympathetic-academic partnership may constitute an effective model for 'leadership training', 'succession planning' and 'workforce development'.

In relation to personal professional development, 82 percent felt that the programme provided an appropriate process for personal and professional development, and 90 percent felt that it had contributed to the creation of a learning organisation. The extent to which Winstanley College had become a learning organisation, and the criteria which should be used to inform that judgement, was a matter of recurring consideration in the wake of the course. Even teachers with a deep suspicion of anything deemed to be "jargon" or "psycho-babble" appeared ready to accept the concept of the learning organisation as an aspirational state of being. Interestingly, the term 'learning organisation' subsequently found its way into the College Mission Statement – after full consultation with all staff.

Interview data presented a largely similar positive response. Most participants stated that the effect of being encouraged to investigate complex and potentially controversial areas of the college's life was liberating and empowering – more so than had been the case with any other professional development previously undertaken. Despite the pressures on time and workload which, increasingly, are serious issues in relation to teacher commitment to CPD, most found the experience personally and professionally significant:

- "The most important professional development opportunity I've ever had.... Invaluable experience for me."
- "I certainly rediscovered my love of learning.... I have really valued and appreciated the opportunity I have been given – it was a real turning point for me."
- "The programme has provided me with a platform to move forward with my career.... Frank, open discussion and guidance have allowed me to think more creatively and form judgements from a more informed basis."
- "I would not normally have opted for any type of professional development which demanded so much written work but I have really enjoyed doing it and it has taught me that I can be successful in an area outside Science.... The course has made

me feel valued and respected as an employee and I think the money invested has been recouped in terms of the changes in me as a leader.”

Many references to the specific ways in which the research process helped an individual to understand and perform a given role were equally positive. It would appear from the above evidence that the collaborative CPD programme did much to inspire significant professional development for teachers, and the support provided, notably by the college principal, was important in ensuring that the internal action researcher role was a positive learning experience for the teacher. The involvement of the principal in the learning process and the academic credibility provided by the university were both important ingredients. It may not be an over-statement to claim that an imaginative and focussed approach to CPD has played a major part in the nurturing of a self-sustaining learning organisation. In their evaluations, some of the participants commented on the course as part of a wider approach to running the organisation. Notably positive was the acknowledgement of the principal’s involvement in staff development, coaching role with staff and focus on teaching and learning as genuine and well established. However, some doubts were expressed as to whether these features of the principal’s participation were characteristic of the whole senior management team. In one interview, the question was asked as to whether the middle-managers undertaking CPD might be seen by the principal as an alternative power base to the senior management team. Another evaluation interview produced a less dramatic view that:

the College as a whole could only benefit from debates about the big issues of management, leadership and change becoming commonplace and widespread. Nobody should feel threatened by such openness.

Conclusions

It is important to recognise the specific context of the study and to give due weight to the passion of the individuals involved. However, neither factor precludes the transferability of the design and processes of this programme to other contexts. The features of effective teaching and learning are very similar to those of effective managing and development

of staff: open dialogue, two-way communication, responsiveness and a willingness to learn and change (Knight & Trowler 2001). The Winstanley example would suggest that it is possible to create a culture within an educational organisation where teachers operating as learners and insider action researchers. This research suggests that the action researcher/change agency role for the teacher needs to be supported and driven institutionally by the chief executive officer if it is to be positive for both the individual teacher and the organisation. The Winstanley College experience also shows that a collaborative approach with a Higher Education Institution and a real commitment from the headteacher or principal can be effective in translating the nebulous concepts of 'teachers as learners' (Day 1999b), 'communities of practice' (Wenger & Snyder 2000) or 'learning organisations' (Senge 1991) to a functional reality. Such a conclusion is particularly interesting in the current climate of school and institutionally focussed CPD. Its implications may be of particular significance to policy makers as they decide on the manner in which CPD budgets should be spent, and work on ascertaining the best conditions for professional development.

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10

Mentoring as a Key Strategy in the Development of a Community of Reflective Practitioners in Tertiary Education

Ruth GORINSKI, Cath FRASER & Lyn AYO

The practice of mentoring continues to be profoundly influential as a mechanism for developing a dynamic, flexible and creative community of reflective practitioners in global educational settings. However, the many ambiguities and complexities surrounding the terminology 'mentoring' are thwarting efforts to clearly articulate the concept, thus reinforcing, rather than challenging the often restrictive, and overly prescribed, boundaries of higher education. An awareness of these inherent tensions provided the impetus to explore the current practice of mentoring at a regional institute of technology. The rationale behind this detailed study of a single tertiary setting was to highlight discrepancies between policy intention and practical reality, and to investigate whether these incongruencies were grounded in context-specific practices, confusion arising from interpretation of the literature, or a combination of the two.

The specific research question which this study sought to address was: "In what ways does current mentoring practice at this institution foster the development of a community of reflective practitioners?" The research was guided by a qualitative case study design and used face-to-face interviews, document analysis and anecdotal notes as the primary data collection tools. The process of analysis sought to describe the roles and tasks, and explain the pattern of relationships between mentors and mentees.

Analysis of the data indicates that individual experiences reflect the definitional ambiguities identified in the literature, resulting in a wide disparity of practice within the organisation, which, in turn, has led to a general failure to foster a community of critically reflective practitioners. In sum, the data reveal the tensions inherent in interpreting and effecting the role required to 'induct' mentees into the organisational structures of

a provincial tertiary institution, while concurrently encouraging an interpretation of teaching that is based around activities of research and inquiry. To achieve this ideal in practice is clearly a challenge for even the most experienced educators.

The research highlights a number of barriers to fostering the development of a community of reflective practitioners, including historical, contextual and structural practices. The chapter concludes that the way forward for this institution in particular, but also for the wider global learning community, lies in reinterpreting the notion of what constitutes mentoring. In doing so, new ways of optimising learning opportunities for teachers as learners will be navigated.

The findings are significant for educators who are interested in integrating a theoretical and practical framework of mentoring to enhance their own future growth and reflective practice, and to challenge the boundaries of what constitutes mentoring in tertiary education. There remains abundant scope and reason to continue inquiring into the possibilities of mentoring as a strategy for developing a community of reflective practitioners in tertiary education contexts. This focus on the professional conversations, exploratory dialogue and critical reflection inherent in successful mentoring relationships has the potential to overcome the limitations of prescriptive approaches to higher education, and promote a climate of change in a rapidly changing educational environment. Implications for ongoing practice and research are suggested for those interested in further examining the contribution of mentoring in tertiary settings.

Mentoring: An Overview

Echoed around the world, the desire to enlist mentors in optimising career development in business settings, and more recently, in promoting excellence in education has inspired a profusion of research on mentoring (Gray & Gray 1986). An examination of the mentoring and reflective practice literature bases evidences clear links between the growth of a community of reflective practitioners in tertiary education settings and mentoring processes which may facilitate this ideal. The following discussion loosely defines three key terms pertinent to this chapter: reflective practice, a community of critically reflective practitioners and mentoring.

Reflective Practice

Reflection is a key concept in adult education (Zepke, Nugent & Leach 2003). It can be an individual or collaborative process involving our ability to think about things, to make sense of and gain meaning from experiences by constructing knowledge from them. Critical reflection is a more macro-focussed activity, involving the development and construction of specific skills, ideas, understandings or behaviours as a result of reflection (Zepke, Nugent & Leach 2003).

Community of Critically Reflective Practitioners

Within the context of this chapter, the notion of a community of critically reflective practitioners refers to a collective of practitioners engaged in thinking and making sense of their current assumptions about knowledge, themselves and their world in ways that are critically challenging, receptive to change, and encompassing of multiple perspectives (Brockbank & McGill 1998; Brookfield 1995; Haigh 2000).

Mentoring

Despite wide examination of the concept (Darwin 2000; Roberts 2000), to date there has been an absence of definitional consensus in the mentoring literature (Gorinski 1997). The many ambiguities and complexities surrounding the terminology 'mentoring' are thwarting efforts to synthesise empirical findings into a coherent body of knowledge that postulates a comprehensive, yet dynamic and functional definition of mentoring (Bogat & Rednar 1985; Lucas 2001; Rix & Gold 2000).

According to the literature, however, mentoring continues to be profoundly influential in educational settings as a strategy for professional development, particularly in terms of reflective practice (Holloway 2002), the assumption being that a more experienced colleague acting as a mentor can facilitate the professional and personal development of a less experienced colleague or mentee. To synthesise the key attributes most frequently identified by commentators, then, mentoring can be conceived as a complex, interactive process that occurs between individuals of differing levels of expertise and experience. It envelops interpersonal development, socialisation, career and/or educational development, as well as professional and/or personal benefits (Bush, Coleman, Wall & West-Burnham 1996).

The Benefits for Educators

Results of empirical studies conducted in tertiary educational settings indicate that faculty mentors improve their mentee's employment opportunities (Cameron 1978; Darwin 2000; Jacobi 1991), professional skills (Bova & Phillips 1984) and professional growth (Daloz 1991; Harris & Brewer 1986; Jacobi 1991; Smit & McMurray 1999). Faculty members serving as mentors have also reported on their own professional growth, career advancement and career satisfaction when they mentor students (Allen & Poteet 1999; Busch 1985; Phillips-Jones 1982). Such observations are often expressed in terms of a "journey metaphor" (Cochran-Smith 2004, p.129), emphasising that learning to teach is an on-going, continuous, non-linear process that continues over the span of an educational career. Learners and teachers thus become partners in a lifelong educational process, and mentoring is simply one of the strategies that they employ within their partnerships.

Mentoring has the potential to impact significantly upon the development, performance and retention of teachers, and to reduce initial anxiety at the beginning stages of teacher education. Indeed, an expanding literature (Bush et al. 1996; Darling-Hammond 2003; Feiman-Nemser 1996, 2003; Holloway 2002; Johnson-Bailey & Cervero 2004; Perez, Swain & Hartsough cited in Kajs 2002; Roberts 2000) attests to the importance of mentors in higher education settings. The professional literature indicates that the mentoring process is indeed a critical component in growing a community of efficacious, reflective practitioners who are capable of evolving and flexing to meet changing aspirations and goals (Feiman-Nemser 1996). Practitioner critique, and reflective examination of knowledge and ways of thinking, teaching and learning, are undoubtedly prerequisites for the building of communities of practitioners who are responsive agents of change.

In moving toward a more refined understanding of the contribution of mentoring and its potential to introduce these new ways of practice, and so to extend the boundaries of traditional tertiary education, this section of the discussion identifies three key processes inherent in the mentoring literature: the role of a mentor, the tasks that the mentor performs, and the dynamics of the mentoring relationship and the power bases inherent in it. In the following discussion we shall look at each of these processes.

Roles

In very basic terms, a role can be understood as an obligation or duty that an individual performs. More specifically, roles are synonymous with functions assumed by an individual. Such functions might be described as duties, services or performances, carried out in this instance by a mentor (Gorinski 1997).

The diversity of mentor roles in education settings is clearly delineated by a number of authors in the field. Anderson and Shannon (1988) differentiate four mentor titles and roles: the clinical, collegial, consultant and community mentor; each serves a distinct role based on his/her particular area of classroom or specialist expertise. Moving from an experiential to a conceptual perspective, Gehrke (1988) identified three additional mentor roles in the higher education literature: the mentor as a coach, the mentor facilitating links between theory and practice, and the mentor perpetuating the 'gift and exchange system' – the gift being that of wisdom, which is ultimately passed on further. Lucas (2001) similarly explores the role of reciprocal 'gift giving' in mentoring relationships.

Smit and McMurray (1999) propose a three-dimensional model in which mentors' roles range from reactive to transformative: peer pal, guide, coach, sponsor and/or formal mentor. Others argue that it is the role of the mentor to make the theory of teaching overt in relation to educational practice (Bird 1985; Field & Field 1994; Galton 1996; Kinchin 2002). According to Galton (1996), the mentor's role is to highlight the importance of praxis, practice that is informed by philosophical and theoretical considerations. In this way, mentoring requires a balance to be struck between "a benign apprenticeship model, where the role is mainly exemplary and pastoral, and a more professional approach where the mentor's role is to challenge students to think about what they do within the context of theory" (Galton, 1996, p.4). Similarly, Smit and McMurray (1999, p.148) assert that the mentor's role will ideally be "transformational rather than directional", and that "their aim is to facilitate growth in the mentoree [mentee] rather than to pass on the lessons from their own experiences". Mentors have the potential, thus, to assume a change agent role (Kinchin 2002) within their educational communities.

As we can see, the titles assigned to a mentor convey both meaning and function. With the title comes a set of assumptions about mentor roles and the image the mentor may convey within the wider educational community. Terminology denotes the degree to which mentoring is seen

as a casual support system, an educative function, an evaluative and/or attestation function, or an agent of organisational change. Such broad differentiations in terminology create the possibility of multiple interpretations of a mentor's role and the tasks associated with this role. This realisation directly informed the nature of inquiry in this study and assisted with interpretation of the data discussed explicitly in a later section of this chapter.

Clearly then, the mentor fulfils a variety of roles and/or functions. In realising these roles, the mentor necessarily engages in a number of tasks.

Tasks

Tasks differ from roles in that they involve particular work that an individual must engage in to fulfil their role (Christ 1976). The implication is that in performing the task-related aspects of their role, a mentor is undertaking assigned work or labour. Mentoring tasks in tertiary education can most clearly be delineated as those involving professional, and at times, personal support to the mentee, and those that foster the critical reflective practitioner abilities of mentees (Gorinski 1997).

Schulman and Colbert (1987) suggest five major tasks that mentors can undertake to assist mentees on the path of critical reflection: guidance in procedures; observations; sharing curriculum materials; classroom management and discipline strategies; and discussions which engage mentors and mentees in reflection of their own practice. Angelique, Kyle and Taylor (2002), Smit and McMurray (1999) and Darwin (2000) posit that such tasks are simply operational and designed to fit new staff passively into an organisation. In this way, they are trained to assume the lower-end functions and tasks of senior staff, rather than being mentored into leadership or reflective practitioner roles that develop a sense of self-efficacy. The fostering of a community of critically reflective practitioners remains a challenge, then, for mentors to embrace in higher education contexts.

In summary, the mentor in the context of tertiary education can fulfil a diversity of roles. Furthermore, they can effect a range of tasks associated with their mentor roles. These tasks can be conceptualised into those that provide operational support for the mentee to learn new functions in an organisation, and those professional tasks that promote the development of a community of critically reflective practitioners, embracing both mentors and mentees. Clearly, the interaction between

the mentor and mentee is critical to the achievement of such outcomes. Underpinning such a process is a dynamic, supportive relationship.

Relationships

Relationships are a dimension of mentoring that is seen to be essential to the overall mentoring process. Stalker (1992, p.3) states: "These relationships define the connections through which interactions occur and outcomes are achieved". Mentoring provides a unique kind of relationship and access to special opportunities (Jacobi 1991). Many components go into the creation of a strong, positive, trusting and effective mentor-mentee relationship. According to the literature, in order for the mentoring process to be positive, a mentor must be more than simply a disseminator of information who perpetuates institutional hierarchy (Angelique et al. 2002; Daloz 1991; Rix & Gold 2000; Smit & McMurray 1999). In addition to showing knowledge and understanding and facilitating the integration of theory and practice, a mentor can build a relationship with a mentee, and assist in their growth and development in a variety of ways. The relationship, however, will be based upon constructs of either professional hierarchy or mutuality (Gorinski 1997).

Hierarchical mentoring relationships are most predominantly represented in the literature (Cook 1979; Daloz 1991). Typically, an older, more experienced person guides and acts as a role model to a younger, novice mentee. This activity is a top-down, unilateral (Angelique et al. 2002), "didactic" (Daloz 1991, p.206) one in which "a neophyte academic is chosen...by an experienced and senior academic" (Stalker 1992, p.3), who has higher professional or organisational status and associated power.

An alternative to such hierarchical relationships, is one in which the mentoring relationship is a "mutually enhancing process where the career development of both parties is addressed" (Kram 1985, p.26), and one in which both should prosper and grow (Angelique et al. 2002). This type of conceptualisation necessarily implies a mutually helpful relationship between mentor and mentee. Ideally, hierarchical distinctions between the two are absent in such a relationship. Instead, mutuality is at the hub of this type of mentoring, which has the possibility of becoming a two-way, interactive process (Daresh & Playko 1990; Gorinski 1997; Rix & Gold 2000).

Such reciprocity is demonstrated in the growing body of literature focussing on the study of learning communities. Cochran-Smith (2004, p.127) exemplifies the use of multiple, interactive perspectives in teach-

ing and learning in her description of the “cluster mentors” initiative established across three different Massachusetts educational organisations. The participants’ expressed intention was not only to support new teachers, but also to build a shared body of knowledge from a collective inquiry stance. All involved in the initiative reported increased knowledge of subject material, related pedagogy and day-to-day practice as a result of these collaborative relationships.

Relationships, however, are naturally sensitive areas and the greater the diversity in the workplace, the greater the likelihood that challenges will arise (Holloway 2002). Issues of cross-cultural mentoring (Johnson-Bailey & Cervero 2004), gender, age, power inequities (Darwin 2000), change, and divergent growth within the relationship (Lucas 2001) create special challenges within mentoring relationships. Clearly, skill and integrity in dealing with interpersonal relationships are necessary co-requisites for any effective and beneficial mentoring relationship (Allen & Poteet 1999; Playko 1991).

This overview of the literature has highlighted the specific processes of mentoring, including roles, tasks and relationships. While at a theoretical level these three areas have been discussed as discrete activities, it is important to be mindful that the categorisations have loose parameters. For example, some elements of the mentoring tasks converge with the literature that discusses mentoring relationships. The roles, tasks and relationships associated with mentoring are not divaricated into distinct components. The framework here, then, has been adopted in an attempt to allow an examination of the diverse literature, and works towards negotiating a comprehensive, yet functional definition (Gorinski 1997). It points clearly to the potential of mentoring as a strategy to develop teaching professionals who are far more than instructor-advisors merely perpetuating organisational norms. It suggests that such educators use reciprocal, professional dialogue to co-construct a dynamic, flexible and creative community of reflective practitioners. The literature also indicates the shared global context of this desire, suggesting that a detailed study of a single institution, and the efficacy of, and barriers to a successful mentoring policy, may well identify new factors transferable beyond the immediate context, and so make a small, but significant contribution to this field of study.

Research Design

The research design of this project was guided by a qualitative case study.

The finer points of the case study approach in qualitative research are detailed by a number of authors (Burns 1994; Cohen 1995; Merriam 1988; Robson 1996; Stake 1994; Yin 1989). The purpose of this study was to explore the ways in which current mentoring practice fosters the development of reflective teaching and learning practice within the bounded context of a provincial tertiary institution in Aotearoa/New Zealand.

The focus of the study was upon discerning insights, making discoveries, understanding and interpretation. A situational case study has been employed as an appropriate methodological approach because it presents, examines and interprets the specific personal experiences of mentors and mentees in one tertiary education community; the cohesive collation of all respondents' viewpoints provides a starting point for understanding and reinterpreting what constitutes mentoring and in navigating new ways of fostering a global community of critically reflective practitioners (Gorinski 2002).

Ethical Considerations

The data collection processes implemented throughout this inquiry have been guided by the ethical principles adopted by the American Anthropological Association. These included discussions with management and senior academic staff members; making the nature of enquiry overt; and written communication with respondents declaring that their participation was voluntary and confidential, and that their anonymity would be maintained (Bogdan & Biklen 1992). The protection of identity was effected by the use of the letters A-K to identify mentees' transcripts, and the numbers 1-10 to identify those of mentors.

Selection of Respondents

Respondents were all colleagues of the researchers collecting the data, in that they worked in the same institution. However, because respondents were representative of the five faculties in the institution, relationships between respondents and researchers were not hierarchically positioned; that is, the researchers did not hold 'power over' and/or managerial roles in relation to respondents, and vice versa. The researchers recognised the importance of credibility and dependability of findings, particularly when working with colleagues. To this end, formal mechanisms were implemented throughout the data-gathering process. These included letters to potential respondents (rather than informal conversations), formal interviews and formal feedback of findings.

Potential respondents included those who were engaged in mentoring activities over the 2002-03 academic years. The initial contact letters explained the nature of the research and sought the cooperation of respondents in participating in one-on-one interviews designed to glean qualitative information about their views and practices in relation to mentoring. Letters and accompanying consent forms were distributed to twenty one participants – ten mentors and eleven mentees – representing the five faculties of the institution. Selection of respondents was limited by the number of staff who had been actively involved as mentors over the 2002-03 period, and by the mentees who remained at the institution. No endeavour was made to pair mentors and mentees, as it was their experiences, understandings and knowledge that the researchers were seeking to learn more about, rather than the specifics of individual ‘paired relationships’ as such. Eight respondents were male and thirteen were female. Five respondents were Maori: two males – one a mentor and one a mentee; the two females were both mentees.

Table 10.1: Respondent Details

	Maori Male	Maori Female	Non-Maori Male	Non-Maori Female	TOTAL
Mentors	1	0	4	5	10
Mentees	1	2	2	6	11

Data Collection and Analysis

The primary method of data collection used was a semi-structured interview schedule, with one interviewer and one respondent. The interview schedule was adapted to gather feedback from the two distinct groups of informants – mentors and mentees. Interview questions were designed to enable probing into ambiguous answers and the context and reasoning behind those answers, in order to gain an overview of respondents’ experience, understandings and knowledge. To enhance the credibility and dependability of the findings (Anderson 1988), the interviews were supplemented with document analysis of previous mentoring relationships including institutional policy and procedural documents, mentoring/probation forms, and minutes of meetings about mentoring (Burns 1994), as well as anecdotal notes from informal meetings, diary entries and workplace conversations (Bogdan & Biklen 1992).

The form of analysis for this study was one of qualitative interpretation, where findings were not expected to be conclusive, but rather, a reflection of a perceived cultural situation that warranted further investigation. Essentially, the analysis and interpretation of this data sought to explain and describe the roles, tasks and patterns of relationships between mentors and mentees within a set of conceptually specified analytic categories (Huberman & Miles 1994). These categories were developed in two ways. First, the interview responses were examined and analysed, and from this initial raw information, emergent themes or categorisations were identified. Quotes were clustered together based on their similarity and separated from each other according to their incongruity. From the groupings of quotes, elemental meanings were extracted and criteria for each group established. Second, the categorisations were defined in part through the literature review. The literature revealed widespread definitional ambiguity surrounding the notion of mentoring and a concomitant wide disparity of practice, particularly within the context of higher education. Consequently, the implications of the literature review were also considered when the analytical categorisations were established.

The data from this study indicate a critical key finding: there is a considerable discrepancy between policy intention and practical reality. This single, overarching issue is informed by two separate contributory findings. Firstly, despite the immense goodwill and support of staff for the concept of mentoring, there is a wide disparity of mentoring practice within the institution. Secondly, there are barriers to recognising the potential of mentoring as a key to building practitioner capability including historical, contextual and structural practices. While these are undeniably context-specific, a number of these practices are typical of higher education environments, so that here, too, there are likely to be global implications. The significance of this for the wider educational community will be addressed in a later section of this chapter; meanwhile, the following section discusses these two contributory factors within the context of roles, tasks and relationships.

Definitional Ambiguity – Roles, Tasks and Relationships

The term 'mentoring' is so frequently invoked in the common parlance of our contemporary society, that there is a real danger that a slippery assumption of meaning and intent will be made by both experienced educators and novices in the field (Gorinski 1997; Roberts 2000). The data

indicate that this appears to be the case at this institution. The definitional ambiguity surrounding mentoring has resulted in both positive and negative experiences for mentors and mentees. For example, new staff, once aware of the accessibility of a mentor, were almost unanimous in their fervour for a mentoring relationship, as exemplified in mentee B's comment: "I'd always wanted a mentor". Existing staff concurred, mentor 10 noting that "new staff have a lot of enthusiasm, a real desire to make a contribution – they've made a conscious decision to [enter the teaching profession]".

A significant proportion of mentees, however, expressed feelings of disillusionment and/or confusion with the mentoring process: "it [mentoring] was a waste of time" (mentee K); "I felt like a little pawn just being pushed around" (mentee B).

This widespread confusion between participants in their perceptions of what was being offered to them, or they were offering to others, and what was actually delivered, or received, reflects the uncertainty about the precise meaning of the term 'mentoring' so evident in the different approaches taken by commentators in the literature. The fact that such confusion existed in this institution and had also been noted in the literature suggests that similar uncertainty is likely to extend to a host of similar institutions internationally. The definitional ambiguity was evident in terms of mentoring roles, tasks and relationships.

Roles

The data indicate clear delineations between mentor and mentee understandings of role processes. Only one mentee was able to articulate his/her role clearly and in any detail, saying "It's definitely a two-way process...a partnership.... I was willing to present myself equally in terms of what I was prepared to give the relationship" (mentee A). This singular response highlights the role of reciprocal gift giving in the mentoring process (Gehrke 1988; Lucas 2001). The other mentees expressed some level of diffidence about role definition, as is demonstrated by the following statements:

"I didn't feel as though there was really a very clear role – just being a mentee" (mentee D);

"[I was] happy to be led...you need to be at this meeting, you need to complete these tasks" (mentee E);

“I always saw it as me being supported – I wasn’t really a giver”
(mentee F);

and “I really don’t know...never really talked about it” (mentee I).

In contrast, all the mentors had very clear ideas about their roles. Three clear mentor roles were identifiable in the data: support person inducting mentees into the organisation’s structures; teacher advisor; and facilitator of links between theory and practice and critical reflection. The following responses exemplify the sorts of roles that mentors perceived they undertook in assisting mentees into the institution’s organisational structure:

“support – unconditional support, to enable a new staff member to perform well in all areas of the job” (mentor 6);

“provide information about procedures, moderations, structures”
(mentor 8);

and “to bring someone up to speed with the systems and process... so they get an appreciation of the institution’s expectations...of the level of performance and aspects of quality expected from an academic staff member” (mentor 9).

Mentor 10 defined his/her role as “compliance...to a degree, an internal monitor”. These emphases upon inducting the mentee into the organisation’s purposes and shaping them accordingly are consistent with Angelique et al. (2002) and Smit and McMurray’s (1999) claims that mentors frequently assume the role of training new staff in organisational functions, rather than facilitating the growth of their pedagogical knowledge, skills and understandings through reflective practice dialogue. This finding is also consistent with the historical mentoring practices at this institution and the associated inherent barriers to developing reflective practitioners.

A second perceived role common in all mentors’ responses, and embedded in historical institutional practice, was that of teacher-advisor giving assistance relating to day-to-day teaching practice, and classroom dynamics and management, as well as providing guidance on delivery techniques. The data indicate that mentors did not perceive this role in a

highly prescriptive way, and the emphasis tended to be upon the collegial mentor role identified by Anderson and Shannon (1988). Respondents commented, for example: “My role is to be there as a guide.... I’ll encourage them [mentees] to find their own answers, but I’ll still give them some if they need them” (mentor 3); and “I act as a support, rather than being seen as an expert, evaluating from the back of the room’ (mentor 9).

A minority of mentors perceived their role as a facilitator of links between theory and practice and/or assisting their mentees to develop critically reflective skills (Galton 1996; Gehrke 1988; Smit & McMurray 1999). Evidence of their understanding of this role was seen in comments such as: “[I] encourage the mentee to start evaluating their [own] practice” (mentor 9); “[I foster] some critical reflection into what we’re trying to achieve” (mentor 1); and “[I suggest] keeping a journal to encourage the reflections” (mentor 3).

Mentor 7 consciously endeavoured to reconcile the theoretical and reflective roles, saying:

In the first year, it’s about getting used to systems, practices and the whole campus way of life...reflection comes later.... Mentees have to get used to the systems and how we operate before they can become reflective.

The findings clearly evidence that mentoring as it is currently practised at this institution supports roles that are “directional”, rather than “transformational” (Kinchin 2002; Smit & McMurray 1999). However, there is a high level of goodwill amongst staff, who have a strong desire to help others through the mentoring process. This is further highlighted in examining the tasks performed by mentors and mentees.

Tasks

Whatever respondents’ initial intentions regarding the purpose of mentoring, the data indicate that all the mentor-mentee relationships focussed almost exclusively on functionalist tasks, rather than the praxis of teaching and learning. This is consistent with the traditional operational tasks performed within a functional discourse identified in the mentoring literature (Darwin 2000; Smit & McMurray 1999). Structural barriers, such as work pressures and time availability, appeared to contribute to this situation, evidenced in comments such as “the role [mentoring]

needs to be formalised with official [workload] recognition" (mentor 8), and "lack of time [means that sometimes] mentoring started well and just petered out" (mentor1). Further, most respondents noted that issues of workload and a shortage of time created a situation in which many mentoring sessions were chiefly devoted to "decoding acronyms and institutional systems, procedures and requirements regarding assessments, moderation, compliance: the bureaucratic system" (mentor 5). In this way, the focus came to centre on perpetuating current practice, rather than empowering mentees to challenge these boundaries, seek new ways to think, learn and teach, and to embrace change.

Mentees appeared to have very clear ideas about the tasks associated with mentoring, particularly those of the mentor. They commented that a mentor is: "somebody who would look after me...make sure I was OK" (mentee B); "a person who acts as a bridge for you to walk across and into the [institutional] environment" (mentee E); and "someone to help you walk through the unknown more confidently" (mentee H).

This clarity of task definition is incongruous with the definitional ambiguity identified in the literature (Gorinski 1997; Roberts 2000). However, mentees' comments do correspond with those of mentors, in that they highlight the functional versus reflective tasks that underpin many mentoring processes (Angelique et al. 2002). One reason for this apparent focus on operational tasks can be found in the historical delegation of mentoring responsibilities to the sole domain of senior academic staff members (SASMs). These individuals, whilst undeniably co-operative and willing, may themselves have little experience in a paradigm of mentoring that embraces notions of mutuality, reciprocity and reflective praxis. This historically based practice appears to have fostered a conservative, unidirectional approach to mentoring (Feiman-Nemser 1996), thereby creating a significant barrier to the growth of a community of reflective practitioners.

Further, the somewhat ad hoc institutional approach to mentoring has resulted in a lack of timely, consistent and structured interactions between mentors and mentees. For example, mentees reported time lapses of between four and twelve months after starting employment before contact with a mentor began, resulting in comments such as: "I would have appreciated it [a mentor] earlier; I sort of feel like there's no point now" (mentee G). Such comments clearly indicate the underlying assumption of teaching as being a technical, rather than intellectual

process (Cochran-Smith 2004) that some of the participants held at the early stage of their entry into the profession.

Mentors similarly commented on the discrepant operation of mentoring, as is exemplified by mentor 10's statement that "new staff have a lot of disillusionment, and I hear their frustrations regarding the [lack of] support and recognition they're given". Mentoring, then, is one step specifically designed to introduce new teachers to an organisation in a supportive way. The failure to do so can create a significant barrier to auspicious integration, and academic and professional success.

Equally significant to the narrow range of tasks identified in the data was the apparent mentor-mentee confusion between the mentoring and institutional probation processes. This institution has an official document that is intended to guide/facilitate the mentoring process and to outline the ways in which it might be beneficial to both parties. However, it also contains a schedule of timelines for meetings, and various tasks that must be signed off to meet probation period obligations. These accountability and functional tasks appear to have dominated many of the mentoring relationships. For example, several mentees commented that they felt they were being monitored:

"it [probation sign off] has to be done" (mentee G);

"meeting with a person to tick boxes for compliance of mentoring" (mentee K);

"I was under the microscope...so it could be seen I'd done the right thing by the institution" (mentee B);

and "reporting on the mentoring process to the AA (Academic Adviser) makes feedback summative – [it] shouldn't be" (mentee D).

The findings suggest an inherent tension in assigning summative probationary assessment reporting tasks to a mentor who synchronously assumes supportive tasks involving the development of critically reflective practices in his/her mentee/s (Gorinski 1997; Kinchin 2002). This situation has the potential to jeopardise the nature of the mentor-mentee relationship.

Relationships

The literature shares a common thread in citing the essential role of relational interactions. Allen and Poteet's (1999) study of effective mentoring relationships concluded that three of the most significant attributes that determined success were "trust, open communication and setting standards and expectations" (p.69). Correspondingly, this sense of trust, integrity and confidentiality was cited by almost all respondents in the present study as a cornerstone for a relationship that allowed the mentee to explore teaching and learning issues in safety. This was expressed in the following comments:

"I felt like I could confide in him/her quite confidently" (mentee G);

and "Very discreet, non-judgemental. Some of the things I've done are pretty dumb – I would hate for them to get around!" (mentee C).

These very positive responses to mentoring relationships highlighted in the findings were, however, tempered by data that highlighted three problematic areas. First, a potential barrier can be created through a structural framework that merges mentoring and probationary reporting requirements. Second, there appears to be an institutional gap in addressing cultural components in mentoring relationships. Finally, there is an historical and present lack of institutional clarity and definition concerning the locale of mentoring within the organisational framework, and what constitutes an effective, functional mentoring relationship. Together, these three areas form a considerable impediment to developing a community of reflective practitioners.

The institutional linking of the mentoring and probation processes has, in many cases, relegated mentors to a potential power position (Darwin 2000) involving box ticking, form filling and assessor type processes, as noted by mentee B: "...there were the boxes that had to be ticked". Concomitantly, the barriers created by the structural binding of mentoring and probation were evidenced in mentees' comments such as:

"...one of the negative things [about mentoring] was that I never got a report back.... I never got to see what s/he wrote" (mentee F);

and “I just got a bit of feedback, I think s/he sent a report, but I never got notified when that period [mentoring/probation] was over” (mentee I).

This situation bears little relationship to the ideal collegial, nurturing relationships espoused in the literature (Angelique et al. 2002; Darling-Hammond 2003; Stalker 1992), sanctioning instead, a structural framework in which organisational relationships are potentially based upon hierarchical, unequal power bases. While variation within relationships is inevitable and desirable, given individual personalities and preferences, if mentoring is to fulfil its potential to promote critical reflection rather than mere compliance and procedural training, this conceptual divide must be addressed.

Consideration of culture in the formulation of mentoring relationships was highlighted by a mentee who commented, “I asked for someone Maori [to be my mentor] who knew what I was going through... some things I wanted to discuss, I’d’ve [sic] felt more comfortable discussing within the reo (Maori language)”. Matched with a non-Maori mentor, a relationship failed to develop. Consequently, when it came to the classroom evaluation required to meet probationary requirements, the lesson taught in Maori had to be translated into English for the mentor’s understanding, causing considerable frustration for the mentee. This situation exemplifies the unacknowledged power relationship and notion of paternalism that Johnson-Bailey and Cervero (2004) discuss in respect of cross-cultural mentoring. In contrast however, two other Maori mentees who did have a Maori mentor did not find their relationships particularly useful, commenting thus:

“I felt it [the mentoring relationship] was kind of social, but then there were the boxes that had to be ticked which I wasn’t clear about at all” (mentee B);

and “I remember some classroom korero (conversation) and some personal things – just talk” (mentee D).

It would appear, then, that whilst culture clearly needs to be considered in forming mentoring relationships (Johnson-Bailey & Cervero 2004); the most fundamental prerequisite to effective mentor-mentee interactions is a mutual understanding of what, in fact, the

framework for mentoring is, and what each party will contribute to it (Holloway 2002). It is precisely this universal need for both mentor and mentee to share the responsibility for building the relationship, rather than any unique culture-specific requirement, which elevates the significance of this issue beyond institution-based practice to global educational settings.

Contextual barriers created through a lack of clarity over where mentoring relationships are located within the organisational framework were also highlighted in the findings. Several mentors had strong opinions about the benefits of crossing artificial school and departmental boundaries in the pairing of mentors and mentees, versus same department relationships. Respondents commented thus:

“If it’s within the same school, it’s too close” (mentor 4);

“A different discipline is safer for both” (mentor 6);

“[My] personal experience of supporting a mentee against their Head of School....” (mentor 7);

and “[My] personal experience of supporting a mentee against a colleague who was restricting access to teaching and assessment material....” (mentor 2).

There was, however, equally strong argument by mentors and mentees in favour of same-school mentoring, as is evidenced in the data. For example, mentor 3 commented: “I have a strong belief that [the mentee] is here today because I’ve kept a damned good eye on [X] and I’ve recognised [X] stress levels and I’ve been able to guide [X] through it...[because X was in my school]”.

The data highlight the importance of organisational clarity regarding appropriate pairing of mentors and mentees, including cognisance of cultural factors (Johnson, Bailey & Cervero 2004). This is important in reducing contextual barriers, and maximising the potential of mentoring as a tool in growing a community of reflective practitioners. Further, the data show how ambiguity surrounding mentoring roles and functions can result in task-orientated relationships that perpetuate current structures and fail to encompass empowering, professional conversations at a reflective level.

Summary

The practice of mentoring and the theoretical explanations underpinning it have received considerable attention in the tertiary education literature, particularly in terms of its influence on developing a community of lifelong learners who are also reflective practitioners. This body of knowledge has identified the specific processes of mentoring in educational settings, including roles, tasks and relationships. It has also identified the benefits for mentors and mentees engaged in such interactions when the boundaries between teaching and learning are dissolved, and a shared outlook of research and inquiry develops to nurture and facilitate professional knowledge and experience. For this potential to be fully realised, it is critical that some consensus on conceptual and practical frameworks be agreed upon by educators at the individual, faculty, institutional and global levels.

This study focussed on current mentoring practice in one specific tertiary setting, or micro-level context, within Aotearoa/New Zealand, with the intention of providing insights for the wider international community of higher education regarding ideas and strategies that foster the development of a community of reflective practitioners. The data reveal that whilst an organisation may evidence a clear commitment to mentoring practice, it can nonetheless reflect, create and perpetuate a normative approach based upon historical, contextual and structural practices that impede the growth of such a community. Tensions reflected in definitional ambiguity surrounding the term 'mentoring', and a concomitant wide disparity of mentoring experience and practice, highlight the difficulty of reconciling theory and practice.

Theorisation of mentoring based on the literature has been a useful tool for examining the ways in which the practice of mentoring is contributing to the growth of a community of reflective practitioners. This combination of mentoring and reflective practice was brought together in the present study, to build theory upon practice and practice upon theory.

The future of mentoring as a mechanism for developing reflective practitioners in tertiary education contexts at a global macro-level will be enhanced if, within institutional structures, educators work together to navigate new models of practice. This will involve a commitment to a discourse of mutuality, reciprocity, empowerment and reflective praxis. The use of professional conversations, exploratory dialogue and critical reflection within collegial, nurturing relationships has the potential to allow educators flexibility and resiliency within the rapidly changing

arena of higher education. Looking at theory and research to make connections to practice is crucial if we are to develop critically reflective practitioners. As such a discourse develops, we will foster and grow a community of practitioners who interact across disciplines, institutions, and regional and national boundaries as responsive agents of change in a diverse global educational environment.

Implications for Practice and Theory

Practice

An important implication for practice arising from the findings of this study relates to a reconstruction of the notion of mentoring in tertiary education contexts. The study clearly suggests that some mentoring models can maintain the status quo, thereby limiting the potential for a more inclusive approach that fosters critically reflective practice. A broader understanding and interpretation of mentoring offers the potential for a reconceptualised and reconstructed scope of practice. From this, an important lesson regarding the natural evolution of policy development can be deduced. While early steps in the development of new institutional systems and processes may well be soundly based on conceptual underpinnings and theoretical frameworks, responses to seemingly linked policies, and re-interpretation by differing personalities and preferences, can lead to considerable variation in practice.

In practical terms, this means challenging historical, contextual and/or structural practices that create barriers through the fostering of hierarchy and power, and searching instead for those methods that facilitate equality, participation and collaboration. Such an approach will necessarily be positionally, culturally and gender inclusive. Furthermore, such mentoring programmes will need to embrace an inclusive professional development programme that provides a forum for the consideration of critically reflective pedagogical practice. Future work in this field could well be developed using an action research approach, with learning-teachers and teacher-learners sharing and building their experiences together to challenge and extend the boundaries of what constitutes mentoring in tertiary education. Clearly, resulting mentoring models, both those adopted on an institutional basis and those developed to provide international standards of 'best practice', will ideally be informed by theory, as well as detailed contextual studies, that can provide new insights and directions.

Theory

The challenge to educators must be to theorise new ways in which they can recognise the opportunity to facilitate critically reflective dialogue, and then integrate these theorisations into practice. In linking theory and practice, educators need to examine carefully both the implicit and explicit attitudes and practices they pass on as mentors, in order to ensure the growth and development of non-sexist, non-racist, transformative interactions. This would necessarily include an analysis of historical, contextual and structural socio-political factors and their influence upon mentoring practices, such as the data specific to this study, as discussed earlier in the paper. It would also mean that educators must imbue their mentoring relationships with the conceptualisation of teaching as an intellectual activity, conducted from a stance of inquiry, which will last the professional lifespan (Cochran-Smith 2004). Macro theorisation is important because it stimulates interest in the possible impact of policy on practice. This area requires further theorising if we are to begin a fuller discussion on the different dimensions of mentoring.

Conclusion

The critical finding from this study has been the discrepancy between policy intention and practical enactment, directly due to unsubstantiated assumptions about what mentoring really is, and a raft of previously unidentified historical, contextual and structural barriers. This indicates the need to explore theories of difference, including gender and culture. If we are seriously seeking the growth of an inclusive community of reflective practitioners and the participation of all minority and/or marginalised people, theorising is the first step toward action that may lead to a more inclusive practice. Linking conceptual frameworks to practical application remains an ongoing challenge, not only for this institution, but for higher education institutions globally.

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Policy Concerns for the Teaching Profession

11

Lessons on Reform: A Story of Teaching as Lived Practice *

Warren Mark LIEW

A focal theme in global education reform movements is the critical role of teachers in schools and classrooms. In Singapore, efforts to improve the recruitment, remuneration, certification and continuing professional development of teachers have continued apace alongside a number of education reform initiatives over the last decade (Deng 2004). Underlying these systemic changes is Michael Fullan's (2001, p.117) succinct assertion: "educational change depends on what teachers do and think – it's as simple and as complex as that". Yet, understanding the complex demands of teacher professionalisation entails an equally complex understanding of the demands of the profession – one that, I would argue, demands an empathic engagement with the lives of teachers. Arguably, attempts to sponsor teachers' agentive voices in making sense of their own experiences have featured marginally in the high-stakes agendas of policy-makers and state-funded researchers. At issue is the view that teachers' "bald" testimonies and stories, so often freighted with emotion and subjective opinion, scarcely qualify as scientifically based evidence on which policy and practice can be built.

With scarce pretence to scientific legitimacy, this chapter offers one insider's perspective of the complex realities of teachers' work in the context of educational change. Merging personal recollection, reflection and interpretation, I unfold a series of fictional vignettes drawn from a personal "database" of journal entries, field notes, official documents, email correspondences, newspaper articles, formal and informal interviews, and remembered critical incidents, gathered over the course of five years of teaching in Singapore. Emerging from my lived memories as a participant-observer are details of a story centering on a teacher named Sarah Lee, whose fictional experiences serve to illuminate some of the extant scholarship on teacher learning and education reform. My aim throughout is to examine, through the conjunction of imaginative writing

and literature review, the nature of teachers' professional struggles amid the vicissitudes of educational change. In closing, I reflect on the contributions of fictional inquiry to the goals of critical education research.

* * *

Sarah returned to her desk exhausted. Thursdays' back-to-back lessons, six out of eight periods, with extra-curricular duties in the afternoon, were her busiest. On her notepad was the week's list of reminders:

	Things to do: April 7-14	Done?
1	Mark Sec.3 History assignments	√
2	Record Sec.4 assignment grades in Excel file	√
3	Chase late assignments	
4	Check students' files	√
5	Book computer lab for enrichment class (any clashes with	
6	students' afternoon schedules?)	
7	Write 1 st semester report for Debating Club	
8	Edit article for school magazine	√
9	Photocopy notes for Friday's history lesson	
10	Design publicity brochure for open-house by end March	
11	Reply to parents' email	
12	Inspect and close class treasury account	√
13	Collect missing consent forms for Scouts June holiday camp	
14	Call Adventure Co. to confirm camp program	√
15	Check booking of transport to campsite	
16	Collect and file consent forms	√
17	Attend briefing for exam invigilation at MOE! headquarters (Thurs	
18	(2pm)	√
19	Write students' testimonials for scholarship applications	
20	Upload notes & lesson plan on Blackboard	√
	Finalise edits for Sec.3 Thinkquest project	
	Prepare lessons for next week	

While adding to her list of to-dos, Sarah was interrupted by the recess bell – a reminder that she would have to finish her lunch sandwich and PowerPoint slides in the twenty minutes before the next lesson.

“Miss Lee, can you help us now, please?” Jack and David, two secondary three students whose project on women's labour rights she had agreed to supervise, had sneaked into the staffroom.

"I'm sorry, guys, but I'm really busy right now, and I have a staff meeting after school to attend," said Sarah, apologetically. "Tell you what. Let's meet instead on MSN Messenger at 9 o'clock tonight to sort out your questions on the project."

Teachers like Sarah had developed flexible work schedules with the help of digital technology. The trade-off, ironically, was extended teaching hours – at school and at home.

"OK! But please explain to my nosey mom again that I'll be chatting online with a teacher and not just friends," insisted David. Sarah groaned inwardly at the prospect of another long, polite conversation with Mrs Seah over her son's progress in school. Ministering to the anxieties of grade-conscious parents was one aspect of her job she did not relish.

"At least you worry about parents who worry about their kids!" said John to Sarah once. John was a close friend and erstwhile teacher at Aspiration High, a neighbouring secondary school where half the students were labeled "at-risk". "NIE² never warned us that it'd be this emotionally draining," he confided, just before resigning to pursue an MBA.

Sarah and John had dated for a year despite her parents' prejudices. A man should aim for more prestigious employment, her father had insisted. A high-flyer throughout her college years, Sarah faced family pressures to pursue a career in law or medicine. Instead, with a Bachelor of Arts degree, a passion for learning and a heart of idealism, she had decided to join the Ministry of Education.

Sarah was eventually posted to Fly High College, a top-ranked independent secondary school, where she now taught English and Literature. Surrounded by bright and motivated students (some of whom were in the Gifted Education Programme), Sarah felt both pleasure and pressure in expanding her subject-matter knowledge and pedagogical expertise. More importantly, two years of beginning teaching had taught her to be a better reflective practitioner. Once a stubborn perfectionist, Sarah had grown to embrace the ceaseless imperfections of classroom life as a spur to continuous improvement. An avid reader of the literature on "best practices", she had learnt to experiment with different and innovative instructional approaches, adapting them to the diverse needs of her students. Naturally, she didn't always succeed in all her goals and standards – but that, she reasoned, was to be expected in a job that thrived on variety, flexibility and creativity. In all, Sarah felt that she was doing her best to answer the core imperatives of her profession.

Those Who Can, Teach

One of the vexing paradoxes faced by teachers (and teacher educators) is that the extraordinary complexities of the profession are for the most part invisible to outsiders (Labaree 2000). Indeed, public perceptions have often relegated teachers to the status of “semi-professionals” practising commonplace skills. As Darling-Hammond (2001, p.761) observes, “[t]he view of teaching as relatively simple, straightforward work, easily controlled by prescriptions of practice, is reinforced by the ‘apprenticeship of experience’ that adults have lived through during their years as students in schools”. Nevertheless, that teaching is marked by a high degree of role complexity, conflict and ambiguity has been amply documented (e.g. Lortie 1975; Lieberman & Miller 1984; Smylie 1999). Danielson (1996, p.2) likens teaching to “not one but several other professions, combining the skills of business management, human relations, and theater arts”, and estimates that a schoolteacher makes more than 3,000 non-trivial decisions per day, including the moment-by-moment intuitive actions and calculated reactions that make up classroom instruction. Within and between their classroom rounds, teachers continually “multi-task” across a range of instructional, pastoral, administrative and managerial duties, answerable simultaneously to the sometimes conflicting expectations of students, parents, administrators, colleagues and the community.

Arguably, “[t]he tasks of a teacher are so many and vary so much from context to context that they almost defy specification” (Smyth 1995, p.75). A consequence of such role expansiveness is the difficulty teachers face in reaping desired and definite outcomes commensurate with their assigned range of responsibilities. Conditions of ambiguity mount when teachers’ multiple expectations collude with the differential characteristics of students’ abilities, interests, ethnicities, languages and home backgrounds. Indeed, that it is impossible in theory or practice for a teacher to satisfy with certainty the needs of so many different students has led at least one researcher to conclude that “uncertainty is the lot of those who teach” (Lortie 1975, p.133).

One way to reduce such uncertainty is for the practitioner to gain a clearer understanding of each student’s thinking habits and learning styles, beliefs and aspirations, concerns and motivations, peer and family relationships, and out-of-school activity involvements. Predictably, this calls for extended interactions with students outside the classroom, as well as considerable investments of time and energy in lesson preparation,

review and reflection. With the emphasis on progressive, child-centered teaching in many reform agendas, these challenges have conspired with the chronic heterogeneity of classroom communities to levy increasing expectations on teachers' ability to differentiate instruction, often in classes of more than 30 pupils³. By having more students learn more, therefore, teachers end up having to teach more. In Singapore, such pressures are paradoxically underscored by the Education Ministry's latest policy aphorism, "Teach Less, Learn More":

"Teach Less, Learn More" (TLLM) is a call for all educators to teach better – to engage our students and prepare them for life – rather than to teach more for tests and examinations. *This would mean deeper and richer interactions between teachers and students, and more opportunities for students to learn and develop holistically* (MOE 2005c; my emphasis).

It has been argued that teachers' susceptibility to work overload explains in part the perennial disjunction between the rhetoric and reality of progressive teaching practices in school reform efforts. Larry Cuban's (1993, p.266) historical investigation of *How Teachers Taught* in American classrooms, for example, revealed that efforts to embrace student-centered instruction

imposed a direct, unrelenting obligation upon the teacher to invest far more time and effort than was invested by teacher-centered colleagues. If there is any continuous theme in what teachers have said about opening up their classrooms or introducing progressive practices, it is that these innovations require more of teachers.

Technically and socially labour-intensive, progressive teaching has historically been fraught with promise and peril. Indeed, at what personal price might the ideals of excellence and equity be bought? To what human lengths should teachers reach to honour the humane goals of learner-centered teaching? Under what circumstances might a teacher's labour of love shade into loveless labour? To what extent is Sarah's love of labour shared by her co-labourers, leaders and administrators?

Sarah's third year at Fly High saw her frequently stressed and perplexed. Recently, she had been persuaded to become the editor-in-chief for the school magazine, as well as the chief advisor for the Student Learning Organisation Group (SLOG). Recognising her abilities, the principal had also asked her to assist the department heads in crafting the new Integrated Program curriculum – an honour she was able to decline, in order to focus for now on her graduating class. Sarah worried that she was becoming a less efficient worker. There were days she would bring home piles of essays to grade, only to lug them back to school half-finished, annoyed at herself for spending too much time writing meticulous comments on each script. Just last year, she had successfully organised weekly remedial lessons for the underachievers in her classes, keeping several logbooks in which she had detailed each student's family background, personal strengths and weaknesses, interests and ambitions. Believing fervently in teaching beyond tests and assignments, Sarah often tired herself over the tireless pursuit of monitoring, motivating and mentoring her students – a fact she took considerable pride in.

"Miss Lee, I really admire your youthful idealism!" remarked Mr Sage Lee one morning. "But honestly, most teachers get their kids the grades they want by being less hardworking."

"Thank you, Mr Lee, but I actually enjoy working hard," answered Sarah.

Smiling, Mr Lee replied, "You know, one need not be the most popular teacher among students. Don't be killing yourself over work that people don't see anyway. Remember what our Minister has said – 'Teach Less, Learn More!'"

* * *

Caring to Teach

Beyond the intellectual concerns of pedagogical expertise and subject-matter knowledge, teaching is at once a social and emotional enterprise. At the moral heart of teacher professionalism is an "ethic of care" (Gilligan 1982; Noddings 1984) founded on personalised relationships of trust, sincerity and intimacy. According to Noddings, the teacher-as-caregiver seeks to affirm and augment the worth of each child, "seeing the cared-for as he is and as he might be – as he envisions his best self" (p.67) – through the exercise of openness, patience and concern. Often glossed as a kind of vocational "calling", caring teaching features as a recurrent motif in the policy rhetoric on teacher professionalisation. Consider, for instance, the following excerpt of a speech by the Education Minister at the MOE's "Caring Teacher Awards" ceremony:

Ms Chia Chen Chi from Crescent Girls' School is another example [of a Caring Teacher Award recipient]. When she first joined the teaching profession 22 years ago, she filled the emotional gaps in the life of a 13-year-old student who came from a dysfunctional home. That student is now a teacher herself, many years later. She related, in her nomination of Ms Chia: "I am one of the most fortunate. She took me home, showed me what a family was. Her family accepted me as another daughter. I was loved and I belonged. Many have passed through her gates of love and have acquired many glories and success in life" (Tharman 2004a).

Rhetorical tributes to the transforming power of personalised teaching, however, reveal little of its arduous labours. Beyond the commitment to altruism, research suggests that teachers partake of forms of "emotional labour" (Hochschild 1983) native to service vocations, whereby actors must guard and guide their displays of emotion in order to elicit desired emotional responses in others. To be sure, there are worthy intrinsic rewards associated with such emotional labours (Isenbarger & Zembylas 2006). At issue, though, is the degree to which one's emotional investments are subject to the law of diminishing returns. Indeed, the commitment to care, unregulated by professional norms and limits, can occasion feelings of persecutory guilt, disappointment and even anger when teachers fail to reconcile their selfless attitudes with the finitude of time and resources (Hargreaves 1994; Shacklock 1998). Lured into a virtuous cycle of giving, dedicated teachers discover that their work:

is never over; the job is never done. There are always more books to mark, more assignments to prepare – and more care to give to one's pupils (Hargreaves, p.147).

Shadowing the ethic of care, perhaps, is a poignant paradox: one should never care too much, even if one can never care too much.

On the one hand, to embrace a Darwinian notion of professional survival is to vindicate the cutting of corners on pragmatic grounds – lest, to borrow Mr Lee's phrase, teachers end up "killing themselves over work". Subordinating the ethic of care to an ideology of pragmatism may thus be viewed as a legitimate coping response to work stress and overload. On the other hand, the inevitability of such compromises may be read as an indictment of work conditions that limit teachers' capacity

to care. More disturbing is the argument that bureaucratic doctrines advocating healthy “emotional management” serve ultimately to mask administrators’ complicity in structures of oppression beneath strictures of emotional suppression (Boler 1999). Indeed, to what extent might the exercise of “emotional resilience” in the face of unreasonable work demands be deemed desirable or even admirable? Should one always insist on principled stoicism in the rational pursuit of work efficiency and productivity?

* * *

Sarah was silently outraged at how Mr Lee had so casually reduced her elaborate lesson plans, differentiated assignments, assessment rubrics, Flash-animated PowerPoint slides and interactive website – in short, her proud, hard work – into a vulgar popularity vote. Yet she felt sorry for the old man. An “old school” proponent of teacher-centred learning, Mr Sage Lee had earned a reputation as a reluctant retiree, out-of-sync with the modern, fast-paced demands of an independent school, with its corporate vision of global competitiveness. Students had, in fact, spoken cruelly about his teaching methods and computer illiteracy, some taking their complaints online with their hilarious blog entries. At least Sarah could congratulate herself for being well-liked by her students.

Sarah was also proud of the fact that, unlike some of her colleagues, she could never boast about her classroom triumphs in front of teachers. Teaching seemed to her a profession that encouraged privacy and humility, inasmuch as teachers seldom entered classrooms other than their own to praise and appraise each other’s work. The professional sharing of best practices at staff gatherings just didn’t seem authentic enough. Sadly, earlier efforts by the principal to encourage co-teaching and peer-observation had failed to take off, given the logistical limitations of the school’s teacher-student ratios.

In any case, Sarah wasn’t sure if the rest shared her professional passions. A devoted workaholic, Sarah could find neither the time nor energy to develop closer relationships with her colleagues (save her best friend, Tracy) beyond the casual exchange of greetings and goodbyes at the canteen, along corridors, or in the staffroom. Many others, besides, seemed equally caught up in their own work, mostly socialising within their cliques. Sarah herself preferred to retreat behind her cubicle walls between lessons and meetings, if only to recover from the sheer exhaustion of interacting with students throughout the day.

For now, much attention was focussed on the year’s centerpiece of curriculum innovations: an interdisciplinary unit based on the theme of “Conflict”.

For the first time in Fly High's history, Science, Math and Humanities teachers found themselves seated together at the drawing board of weekly planning sessions dubbed "Professional Operation Periods" ('POP'), pooling their experience and expertise for a pilot attempt at whole-school curriculum reform. The POP Head, Mr Concott, had declared at the outset that they would all have to work together – agreeing to disagree – as part of a "learning organisation". As time went by, new alliances and understandings were indeed forged, though amid occasionally heated arguments. In all, Sarah's share in POP had increased not only her respect for some of her colleagues, but also her awareness of the team's hidden conflicts.

"What did that Sarah Lee say during the meeting today?" complained Miss Hotti in the staffroom one evening. "Must English teachers speak with such pretentious vocabulary?"

"Such a wordy show-off – using literary jargon to criticise our Chemistry scheme-of-work. It's not as if she majored in Chemistry!" added Miss Goss Yip, in bright satirical tones. "Why can't these pretty young upstarts keep their comments to themselves?"

Sarah overheard this conversation between two senior science teachers while working "overtime" in her cubicle one evening. Seething with hurt but terrified of offending her colleagues, she picked up her bag of test scripts and slipped out of the staffroom, careful not to be noticed. Sarah's privacy policy advocated non-interference in the private opinions of others, no matter how wrong they seemed. In any case, she acknowledged that she, too, had participated in unhealthy gossip over sundry staff affairs. She recalled with guilty glee Tracy's hilarious imitation of Mr Goei's effeminate behavior and critique of Mrs Quinn's flamboyant dress sense. Though often disturbed by such unkind remarks of Tracy's, Sarah nonetheless owned that laughter was the best medicine in times of stress and frustration. Just this afternoon, she had to control – while laughing uncontrollably – the urge to rebuke her best friend's wicked humour, not wishing, after all, to appear in any way self-righteous.

* * *

Community, Collaboration and Conflict

Consensus views highlight the pivotal role of collegiality in curriculum development, professional learning, student achievement and educational reform (e.g. Hargreaves & Fullan 1998; Lieberman & Miller 1984; Nolan & Meister 2000; Rosenholtz 1989). Particularly salient are forms of

collegial interdependence forged through “joint work” (Little 1990), where teachers work synergistically to pursue common purposes amid divergent perspectives. Examples of joint professional endeavour include team-teaching, peer mentoring, joint action research, and (as observed in Fly High College) the collaborative design and delivery of interdisciplinary curricula, where teachers gather to discuss, plan, implement, review and refine curriculum structures, materials and practices. Such forms of teacher collaboration, however, run counter to the norms of isolation and privatism associated with the “egg-crate” structures of schools, where teachers work alone in self-contained classrooms (Lortie 1975). Reasons for the persistence of teacher isolation are often practical and emotional. Collaborative work can be time-consuming, while operating independently can facilitate speedier completion of single tasks. Meanwhile, teaching alone and away from the scrutiny of colleagues can mask teachers’ competence anxieties while obscuring the talents and achievements of others. Sarah’s preference for solitude appears also to reflect teachers’ characteristic desire for psychic retreat from the socio-emotional stresses of the job (Flinders 1988; Little 1990; Lortie 1975).

A useful conceptual model for analysing the socio-emotional barriers to collegiality and collaboration in school reculturing efforts is Hargreaves’ (2001) notion of “emotional geographies”, which identifies five categories of “emotional distance” – *physical, sociocultural, professional, political* and *moral* – among teachers, administrators and parents. *Sociocultural* and *professional distances* are especially salient in secondary schools, where teachers’ subject affiliations reflect deeply cherished professional identities stemming from their distinctive educational and intellectual backgrounds, often reinforced by socialisation into department subcultures (Grossman, Wineburg & Woolworth 2000). In secondary schools, these cultural barriers may be reinforced by the *physical distances* grounded in the departmentalisation of teachers in demarcated staffroom locations. Sarah’s relationships with her colleagues further illustrate the salience of *political* and *professional* distances in hierarchical organisations, where the maintenance of harmonious asymmetrical power relations often relies on strategies of “impression management” (Goffman 1959). Finally, *moral distances* emerge from differing beliefs and value orientations towards professional concerns, such as the philosophical bases of teachers’ pedagogical biases, the practical dilemmas of competing work priorities, and the ethical improprieties of staffroom gossip.

Enriching the understanding of staffroom emotional geographies is the study of micropolitics – “the use of formal and informal power by individuals and groups to achieve their goals in organizations” (Blase 1991, p.11). Micropolitical analysts point to the conflictual basis of staffroom communities, highlighting the pervasiveness of interpersonal competition and rivalry within “communities of practice”. Indeed, covert struggles for symbolic recognition and material rewards are often bound up with feelings of pride, insecurity, anxiety and envy. To the extent that pursuing of collaborative work relations intensifies the emotional labours of teaching, the micropolitics of curriculum reform agendas must be seen as central to the challenges of teacher community and professional development. Figure 1 lists some of the structural and micropolitical factors that help account for the tenacity of individualism and privatism in staffroom communities.

Figure 11.1: Reasons for the persistence of individualism and isolation in schools (Liew & Sim 2004)

Micropolitical/Emotional	Structural/Rational
<ul style="list-style-type: none">• competence anxiety• fear of conflict• apathy and indifference• pride, prejudice, rivalry and jealousy• suspicion that others might plagiarise one's ideas in the competition for personal gain• fear of colleagues' non-reciprocity or ingratitude when sharing resources• negative memories of unresolved conflicts• righteous refusal to participate in “contrived collegiality”	<ul style="list-style-type: none">• lack of formal or mandated arrangements for interaction and collaboration• asynchrony of schedules and priorities among team members• heavy workloads and lack of time• marginal utility of working alone (particularly in terms of time spent)

Meekly conflict-avoidant and self-effacing, Sarah’s “diplomatic” negotiation of tensions with her colleagues, Miss Goss Yip and Miss Hotti, may be construed as undermining professional values. While impression management is perhaps inevitable in mediating sociocultural and professional distances, its negative effects can include the failure to confront

unprofessional conduct. De Lima (2001) also found that close friendships can interfere with “critical friendships”, silencing otherwise productive peer critique. Sarah’s reluctance to offend her best friend, Tracy, for instance, renders her a reluctant accomplice in the harmful ramifications of backstage conversations. Indeed, while private gossip can offer stress relief and strengthen group bonds (Gluckman 1963), it can also reinforce inter-group prejudices and misunderstandings, widening emotional distances within the community. Here, the emotional micropolitics of collegiality suggest that laughter and fellow feeling can sometimes conceal moral distances between friends. By allowing gossip, mockery and criticism – playful or vengeful – to go unchecked, such congeniality can be ethically injurious to the degree that it “suppresses the much more legitimate practice of formally and professionally exposing harmful acts committed by peers or even the less threatening step of discussing concerns face-to-face with one’s colleagues in a private and productive way” (Campbell 2003, p.89).

Axiomatic is the fact that power and politics are inseparable from organisational change processes that involve the renewal of attitudes, beliefs, values and relationships. Such reculturing projects must therefore involve policy makers, school leaders, teachers and even teacher educators in mediating and mitigating the micropolitics of emotional geographies in local school settings. Crucially, reformers should afford teachers more time and formal opportunities to discuss and debate deeply-held professional beliefs, fearlessly negotiating, rather than falsely negating conflicts. Painful but necessary, embracing vulnerability as part of change entails feelings of self-doubt, anxiety, loss and uncertainty. Indeed, reculturing for reform is emotionally straining to the extent that it threatens teachers’ established beliefs, assumptions and routines. Accordingly, reform policies that do not sustain authentic transformation beyond short-term goals thus underestimate the continuities between the emotions and the motions of change (Fullan 2001; Hargreaves 1997; Sarason 1990).

* * *

30 April 2006

Dear John,

With the SEM⁴ inspections looming, everyone seems to be anxiously chipping in to gather documentary evidence of Fly High's many achievements over the past year. The school leaders seem bent on capturing all the awards under the new Masterplan⁵. Rumour has it that if the school wins five out of the seven titles, all the staff will receive an extra half-month's performance bonus!

Lately, I've been observing a few senior teachers stealing breaks from their classes just to write their SEM reports. I shouldn't judge, perhaps. In any case, it's amazing how they get their class monitors to administer mock tests on their behalf, while maintaining perfect classroom discipline as if by proxy!

Actually, I'm writing to relate my sad experience today with Madam Liang, my Reporting Officer, over my annual Work Review. In preparation, I spent hours documenting my work for the entire year. I even compiled a personal portfolio of lesson plans, curriculum work-schemes, extra-curricular reports and parents' feedback forms. Sadly, all I got in the end was a mediocre C for my performance grade on the EPMS (short for Enhanced Performance Management System)! Mdm says that while I deserve top marks for subject mastery, analytical thinking and creative teaching, I haven't done my best as a form teacher to "Nurture the Whole Child". She reminded me that I might have prevented the fighting incidents involving the three boys last year had I, for instance, conducted remedial classes for Moral Education. Also, she implied that I'd allowed the Grade Point Average for my graduating class to drop by 1.2 points. Bottom line is: I haven't been as "proactive" as some of the others in initiating projects that have stood out in the interschool competitions. Then she tried to console me by revealing that my C had in fact been scored relatively on a staff-ranking list mapped on a cumulative frequency curve! "By right," she says, I would have gotten a B.

In the end, I accepted my fate in silence, so to speak. Of course, I'm still very upset. I guess I'll just have to work harder this year. At least I think my students appreciate my efforts. Maybe teaching is just full of such private achievements that one gets to share only in letters and emails.

Sincerely,
Sarah

* * *

A Time of Intensification

Critical educationists contend that globalisation pressures are contributing to a process of work intensification in schools, evidenced in the multiplication, diversification and specialisation of teachers' tasks, roles and responsibilities (Apple 1986; Hargreaves 1994; Larson 1980). The consequences for teachers' work include: task and role overload; reduced time for relaxation, reflection and professional development; compromises of professionalism as corners are cut and personal autonomy curtailed; and the intensification of guilt, anxiety and feelings of inconsequentiality in the face of mounting standards and expectations (Apple 1986; Woods 1999).

Driven by escalating accountability mandates and performance pressures, teacher professionalisation efforts may even result in the misalignment of professional priorities, as seen in the "amazing" techniques employed by Sarah's colleagues in trading teaching responsibilities for the high-stakes work of preparing for school inspections. Allied to performative pressures is the intensification of comparative measures of schools' performance in standardised assessments. In Singapore, for example, the results of schools' academic and non-academic accomplishments are tabulated by the MOE in annual league tables published in the newspapers and on the Internet (MOE 2005b). Further leveraging on the power of publicity are annual "open house" events staged by top-ranking schools competing to attract the "best and brightest" prospective students. Inspired by business models of market advertising, such events typically feature recruitment talks and exhibitions, glossy coffee-table brochures and dossiers, promotional videos, and the solicitation of the press to highlight the school's distinctive accomplishments (Tan 2005).

Ironically, intensification pressures may be aided and abetted by teachers themselves in their equation of role overload with heightened professionalism (Hargreaves 1994). The pitfalls of increased teacher autonomy are illustrated in the case of Fly High, where teachers like Sarah willingly court additional responsibilities by initiating new projects and "enrichment programs" in a bid to support curricular diversity and innovation. A senior teacher in a secondary school in Singapore recently shared with me the following observation (quoted unedited):

I find nowadays the young teachers are very heavy taxed with preparations, marking, CCA [co-curricular activities], competitions,

sitting on committees, extra project work piled onto them by various HODs [Heads of Department] and not forgetting at the end of the year the documentation for SEM or if the school is into awards doing things to win awards. They have not much time to socialize because weekends are busy with catching up on marking. And at work reviews (3 times in a year!!!) they are told every year to come up with something new and innovative to show they have not stagnated but have progressed. How many new projects and innovations can one come up with? (E. Lim, personal communication, April 20, 2006)

Currently, teachers’ performance appraisals (or “work reviews”) are conducted under the auspices of the “Enhanced Performance Management System”, an evaluation instrument aimed at “providing our officers [teachers] with greater clarity in the competencies and behaviours expected of them, [and to] help them to actively reflect on their capabilities and achievements, and chart their own professional development” (Teo 2002). The pitfalls of such an accounting system lie not so much in their rational objectives as in their hyper-rational objectification of teachers’ work in terms of “target levels” of “performance indices” for various “competency clusters”. Figure 11.2 shows part of the document on which Sarah’s unfortunate appraisal was based.

Figure 11.2: The Enhanced Performance Management System’s Teaching Competency Model

Core Competency	Competency Clusters			
	Cultivating Knowledge	Winning Hearts & Minds	Working with Others	Knowing Self & Others
<ul style="list-style-type: none"> • <i>Nurturing the Whole Child</i> 	<ul style="list-style-type: none"> • <i>Subject Mastery</i> • <i>Analytical Thinking</i> • <i>Initiative</i> • <i>Teaching Creatively</i> 	<ul style="list-style-type: none"> • <i>Understanding the Environment</i> • <i>Developing Others</i> 	<ul style="list-style-type: none"> • <i>Partnering Parents</i> • <i>Working in Teams</i> 	<ul style="list-style-type: none"> • <i>Tuning into Self</i> • <i>Personal Integrity</i> • <i>Understanding Others</i> • <i>Respecting Others</i>

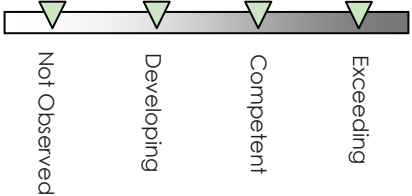
(Continued to next page)

Figure 11.2 (Continued): The Enhanced Performance Management System’s Teaching Competency Model

INSTRUCTIONS:

- At Performance Planning, you and your Reporting Officer (RO) should discuss how the competencies and target levels relate to your work/job level.
- You and your Reporting Officer should use this section to discuss and review how you have demonstrated the 9 assessment competencies at the respective target levels required for your job level.
- Your Reporting Officer should give a rating on how consistently you demonstrate your respective target level for each competency during the mid-year and year-end reviews.
- Please refer to the competency rating scale presented below:

Rating Scale



Definitions

Not Observed: Competency at the target level is not observed.

Developing: Officer demonstrates competency at the target level to some extent.

Competent: Officer demonstrates competency at the target level in his work.

Exceeding: Officer demonstrates competency at the target level consistently and is beginning to demonstrate competency required of the next target level.

(Source: Ministry of Education, Singapore)

Complicit in the intensification thesis, then, are technologies of power that seek to tabularise the teacher-self within the framework of outcomes-based measurements and comparisons. According to Apple (1986, p.187), “[t]he continuing attempt by administrators and state bureaucrats to define the skills of teaching as a set of objectively determined competencies... documents exactly this continuing connection between skill and power”. Indignantly, one might ask on Sarah’s behalf: Can the skills and dispositions needed to “nurture the whole child” ever be measured on a

four-point scale? Can accountability systems premised on competency-based models of professionalism ever capture the invisible labours of caring teaching? Disturbingly, by prizing performance over persons, indicators over individuals, the logics and logistics of performance management cum measurement gesture towards “the real possibility that authentic social relations are replaced by judgmental relations wherein persons are valued for their productivity alone” (Ball 2001, p.214).

Time for More Time

*A poor life this if, full of care,
We have no time to stand and stare.*

— William Henry Davies, “Leisure”

A perennial challenge to teacher professionalisation and school reform is chronic shortage of time. Axiomatically, teachers need time to access, adapt, reflect on and assimilate new knowledge and skills, finally consolidating these into professional norms for whole-school renewal (Adelman, Walking-Eagle & Hargreaves 1997). Lack of time can stifle teachers’ motivation, inspiration and learning, as attention is diverted to – among other priorities – the here-and-now exigencies of administrative duties. In particular, curriculum reform necessitates additional time for professional development, as demonstrated by case studies of interdisciplinary curricula in secondary schools, where teachers work to acquire knowledge and competence in subjects other than their own (Grossman et al. 2000; Nolan & Meister 2000). In sum, school reform is a time-laden process of organisational growth. As John Dewey (1934, p.23) observed: “Time as organization in change is growth, and growth signifies that a varied series of change enters upon intervals of pause and rest; of completions that become the initial points of new processes of development”.

Timely, therefore, are the Education Ministry’s recent proposals to “provide [teachers] with more time and space to reflect on their teaching and innovate, and to motivate and inspire their students” (Tharman 2004b). By deploying additional full-time counsellors, special education instructors and adjunct teachers in schools, the Ministry envisages a 10 to 20 percent reduction of the secondary and pre-university curricula over the next few years. Accordingly:

Teachers will have 1 hour “timetabled time” per week, without adding to their total “timetabled” time, for reflection and to plan their lessons. The 1 hour set aside for professional planning and collaboration does not add to their current teaching load. To provide teachers with 1 hour ‘timetabled time’ per week, MOE is providing more teachers to schools. This is made possible through the recruitment of additional teachers and an improvement in pupil-teacher ratios (MOE 2005c).

Betraying the mathematical logic of such calculated solutions, however, are the contingent uses of teachers’ work-time. To the extent that the work of caring teaching encompasses both formal instructional and informal interaction time, the boundaries between official/unofficial, formal/informal work-hours must appear ineluctably fluid – a view that stands in counterpoint to the traditional spatio-temporal regimentation of schools, emblematised by the cellular architecture of classrooms and the scheduled regularity of the school bell.

Time, as Hargreaves (1994, p.95) contends, “structures the work of teaching and is in turn structured through it... Its definition and imposition form part of the very core of teachers’ work and of the policies and perceptions of those who administer it”. Research suggests that policies and practices of bureaucratic time-regulation dominate in times of intensification, where disciplinary surveillance of how “official working hours” may be legitimately employed attests to market-driven rationalisations of teachers’ work as salaried labour (Apple 1986; Smyth 1995). Often, the discrepant time perspectives of administrators and teachers are played out in the conflicts between task-centered pragmatism and process-oriented humanism. On the one hand, technical-rational time orientations insist on the observance of schedules, deadlines and procedures, in accordance with the organisational imperatives of productivity and efficiency. On the other hand, humanistic conceptions of time foreground the context-specificity of task demands, while acknowledging that investments in human relationships defy measurement by impersonal performance indicators (Hargreaves 1994). To apprehend the emotional realities of teaching is to comprehend the ways in which time is subjectively perceived and utilised by teachers, particularly through the work of caring relationship-building in classrooms and staffrooms. The moral burden, therefore, is on education leaders and administrators to recognise that the qualitative weight of teachers’ workload invariably

exceeds the quantitative sum of instructional hours, class sizes, work schedules and assignment quotas. Accordingly, reformers and policy-makers must be alert(ed) to the workplace conditions and bureaucratic impositions that detract from teachers' emotional investments in the subjects they teach, and in the relationships they forge. As Hargreaves and Fullan (1998, p.56) argue, caring for teachers as professionals

means avoiding damaging this positive emotional engagement by not overloading teachers, not distracting them too far from their classroom rewards and purposes, and not consistently interfering with or interrupting the emotional "flow" of their relationships with students and colleagues by constantly inspecting, testing, evaluating and having them account on paper for everything they do.

Conclusion

"Truth is stranger than fiction, but it is because Fiction is obliged to stick to possibilities; Truth isn't." – Mark Twain, *Following the Equator*

Allied to the research traditions of autobiography, autoethnography, life history studies and case methods, narrative inquiry has gained increasing currency among qualitative researchers (e.g. Barone 2001; Clough 2002; Connelly & Clandinin 1990). Valourising shared experience as the locus of consensual validation, narratives privilege the literary functions of verisimilitude, evocativeness and rhetorical persuasiveness over the positivist injunctions of objectivity, replicability and generalisability (Clough 2002; Casey 1995; Eisner 1997). Arguably, by extending the epistemological frontiers of ethnographic inquiry, fictional narratives offer imaginative access to the imponderable realities of teaching in the absence of systematic empirical data. The paradox of such inquiry lies in its attempts to clarify, by complicating, official understandings of the "truth":

As a means of educational report, stories can provide a means by which those truths, which cannot be otherwise told, are uncovered. The fictionalization of educational experience offers researchers the opportunity to import fragments of data from various real events in order to speak to the heart of social consciousness – thus providing

the protection of anonymity to the research participants without stripping away the rawness of real happenings (Clough 2002, p.8).

Underlying this is the belief that important insights can be gleaned from the subjective representations of teachers' life-worlds. To this end, Sarah's story may be seen to confront, through the eyes of its flawed heroine, some of the endemic obstacles to enduring educational reform: the contradictory pressures of pedagogy and policy, the agonistic dealings of communities of practice, the promises and pitfalls of work intensification, and the practical and ethical dilemmas of teachers' multiple obligations to students, parents, colleagues and administrators.

I wish further to argue that the emotional affordances of narrative research resonate particularly with contemporary scholarly accounts of the affective dimensions of teaching, wherein teachers' emotional labours are portrayed in terms of relational bonds, moral purposes and intellectual passions. Accordingly, a key motive for fictional writers is the promotion of an "emotional understanding" of teachers' experiences – that is, the "[s]hared and shareable emotionality [that] lie at the core of what it means to understand and meaningfully enter into the emotional experiences of another" (Denzin 1984, p.137). At the heart of narrative inquiry, then, is the belief that a deep understanding of teachers' individual and collective struggles begins with the vicarious participation in the lived practice of teaching. Consequently, to expose the contradictions and conundrums of teaching as lived practice is to embrace a "pedagogy of discomfort" whose "central focus is to recognize how emotions define how and what one chooses to see, and, conversely, not to see" (Boler 1999, p.177). Indeed, to the extent that seeing is a matter of *feeling for* that which matters, the ethical drive in any research endeavour may be seen to derive from the advancement of care and concern for the cares and concerns of its subjects. Stories of teachers' struggles, therefore, ask simply to be told, the better that they may be sympathetically read. As Harold Bloom (2000, p.29) urges, "[r]ead deeply, not to believe, not to accept, not to contradict, but to learn to share in that one nature that writes and reads".

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* This chapter is a significantly revised version of an essay that appeared in Jason Tan & Ng Pak Tee (eds.), *Shaping Singapore's future: Thinking Schools, Learning Nation* (pp.137-166). Singapore: Pearson Prentice Hall.

¹ Singapore's Ministry of Education.

² Since 1991, the National Institute of Education (NIE) at Nanyang Technological University (NTU) has been solely responsible for teacher training and certification in Singapore.

³ In 2003-2004, for instance, the average class sizes for primary and secondary schools in Singapore were 37.8 and 36.5 respectively (MOE 2005a).

⁴ The School Excellence Model (SEM) is a school appraisal system that claims "a holistic approach to education with equal focus on processes as well as results" (MOE 2005b). It involves school audits and inspections carried out by externally-appointed officials from the MOE and the National Institute of Education.

⁵ The MOE's *Masterplan of Awards*, introduced as part of the School Excellence Model in 1998, comprises seven incentive awards: the School Excellence Award, School Distinction Award, Sustained Achievement Awards, Achievement Awards, Outstanding Development Awards, Development Awards and Best Practice Awards (MOE 2005c).

12

Professional Standards: A Context for Teachers as Learners in Victorian Schools

Geoff EMMETT

The postmodern era and the knowledge economy have placed pressure on the teaching profession to define more precisely what education can do for society and the economy. To this end, the emphasis on professional standards and the introduction of teacher registration and standards authorities are, in part, responses to the need to attune teaching to the knowledge economy (General Teaching Council 2000). Through the development and use of standards of professional practice (clear definitions of what teachers should know and be able to do), institutes of teaching have focussed the debate on teacher quality on the importance of both sound discipline knowledge and related pedagogical knowledge and skill, rather than more generic approaches to teacher quality.

The need for a different educational preparation in light of the 'knowledge economy' has not materialised (Petrosky & Delandshere 2000, p.31) and the much-touted generic response of 'critical problem solving skills', and 'higher order thinking skills' remains obscure. A focus on teaching standards and their use to define more specifically what teachers should know and be able to do may have a more enduring influence on teacher quality and student outcomes. This chapter considers the implementation of standards of professional practice for beginning teachers in the Victorian education system and the questions and issues this raises.

Teacher Quality and Professional Standards in the Knowledge Economy

A broad question in the critique of professional standards in the context of knowledge-based economies concerns the additional pressures on teachers created by this 'new knowledge'. Teachers legitimise what

counts as valued knowledge, and one critique of standards of professional practice misrecognises the importance of defining valued knowledge in the context of an information-abundant society. Educational reform is masked in a complexity that can disguise the importance of selecting the knowledge that is taught and learnt.

Standards distract and detract teachers from focussing on the complex and rich tasks that recent educational reforms such as the New Basics perceive as the type of curriculum required for new times (Blackmore 2002, p.62).

Often missing in this critique is the emphasis in these types of curricula on the importance of content knowledge and its inter-relationship with teaching practice and professional standards. Allan Luke, the driver of the New Basics in Queensland, puts it this way:

I think there's a danger of notions of teaching as facilitation that fails to recognise that particularly in knowledge-based economies teachers have a responsibility, an epistemic responsibility to superior and critical knowledge (in Hunter 2000).

This should be regarded as a serious warning against solipsism and process as dominating influences on what counts as valued knowledge and how these influences are reflected in judgements about teacher quality.

The importance of focussing on teacher quality through professional standards should not be underestimated in its capacity to address broader questions. This is particularly so in a context where solutions to student disengagement and underperformance, at least in Victoria, that effectively differentiate the curriculum on the basis of socio-economic background seem to be back in favour (Timmins 2002). Problematically, there is a renewed emphasis in this differentiated curriculum on vocational skill, seemingly to 'qualify young people for jobs that are largely non existent' (Timmins 2002, p.12).

Professional Standards have a central focus on discipline knowledge or content knowledge and pedagogy, and through their elevation offer the possibility of a renewed insight into these central domains. As the curriculum has grown under the spectre of the information economy and aspects of schooling in a broad range of areas have been given

support, the question of whether that diversity has weakened the quality of teaching and the quality of outcomes for a large number of students must be considered. Teachers must re-engage in a consideration of what is enduring discipline or content knowledge and how it can be taught and learnt by all students.

Much of the work on teacher quality has set aside the influence of socio-economic and cultural factors. As Richard Teese (Teese & Polesel 2003) recently argued, schooling remains a socially unjust practice and teachers unwittingly contribute to this injustice. There is clearly a weakness in theorising about teacher quality without giving due recognition to the contributions of socio-economic and cultural factors to the concept of quality teaching and its related classroom practice. While the structuralism and pessimism of the radical pedagogy of the 1970s and early 80s clouded the potential of the new sociology, theories of reproduction or correspondence raised broader social and cultural questions (for example, Giroux 1983; Bourdieu & Passeron 1977) and offered some ways forward for redressing the role of schools and teachers in producing and reproducing unequal social relations. There needs to be a re-emphasis on the social and cultural context of schooling, and a stronger connection between work such as that of Teese and Polesel and the implementation of standards of professional practice. In defining what teachers should know and be able to do, standards of professional practice must address social and cultural outcomes of that practice. As Potter suggests:

Teachers should engage in theorising and re-theorising what is happening in classrooms and schools, what works, how they know and how things can be done differently. These conversations will foreground the great anomaly between social justice on the one hand and the structural features of the system which perpetrates injustice on the other (Potter 2001, p.35).

The importance of teachers collectively considering the quality of their work in a focussed way and in the context of broader social outcomes should follow from the implementation on a system-wide scale of standards of professional practice.

Concerns have also been raised about the potentially standardising effects of professional standards outside the context of assessment that are raised later in this chapter. That is, standards may oversimplify the

complexity of teaching and or may stifle innovation, diversity and intuition as a source of quality in teaching (Blackmore 2002; Brennan 2002). From an alternative viewpoint, standards of professional practice may also provide a rubric to allow teachers to consider what is at the core of teaching and learning and what is at the periphery – what they should focus on, what is central.

The complexity of teachers' work is a common theme in much of the literature on professional standards of practice. In many cases, this is overstated to the point of being unrealistic and impossible to realise. Authors such as Darling-Hammond tend to exaggerate the complexity of teachers' work to the point that expectations for teachers are beyond the capacity of any individual to deliver. These descriptions encompass a range of activities that teachers are unqualified to undertake. In this context, authors such as Darling-Hammond also raise concerns that standards of professional practice may inhibit the diversity of what teachers know and are able to do (Darling-Hammond 1999). Diversity at this level and in this form distracts teachers from the essence of their work, and the quality of teaching and student learning suffers. It can lead to an emphasis on the personal attributes of a teacher as a carer and performer – attributes in the latter case that enable a teacher to perform, but not necessarily teach.

The teacher as charismatic subject focussed more on their own performance than student learning leads to an overall reliance on personal attributes at the expense of less visible aspects of pedagogy such as content knowledge, planning, assessment and evaluation (Moore 2000, p.122).

This also raises the question of what Doecke and Gill term individualistic professionalism (Doecke & Gill 2000). This notion was central to the Victorian Liberal Government's 'Schools of the Future Program' implemented in the 1990s. The authors use an account by Don Haywood, then Victorian Minister of Education, and Professor Brian Caldwell from the University of Melbourne, an advocate of the Minister's position, to illustrate their point:

The authors evoke the ideal of the teacher as an individual professional whose improved performance is individually negotiated and overseen by a school principal and achieved through an

externally driven and individually achieved professional recognition package (Doecke & Gill 2000, p.4).

These corporate and managerial demands are strongly embedded in Victorian education as an outcome of this focus on self-management and devolution. From this point of view, professional standards would be imposed and would have a stronger focus on professional management than professional learning, and on individual professional action rather than on building a collegiate culture. They can become mechanisms for surveillance and control, and as Blackmore laments, displace a professional culture in teaching to the subservience of corporate and managerial demands (Blackmore 2000, p.61).

Alternatively, an agreed and coherent set of professional standards of practice can offer the possibility to both engage the profession and focus on a vision of a collegiate culture of professional learning to improve teaching practice (Doecke et al. 2004). The implementation of standards of professional practice in Victoria attempts to create such an environment and model collaborative practice within a set of evidence-based requirements. Importantly, this is occurring at a time of significant demographic change.

A Profession in Crisis

Victoria is little different from other Australian states, and indeed, countries worldwide, in experiencing significant changes to its teaching workforce. In Victoria in the next five years, over 20,000 teachers are expected to retire or leave the teaching workforce (Department of Education and Training 2003). As a corollary, almost the same number of new teachers will be entering the profession, which is undergoing the most significant demographic change since the 1970s.

Australian teachers are also under-prepared for their work (Ramsey 2000) and it remains difficult to keep young teachers in the profession (Ewing & Smith 2002; Ramsey 2000). The estimate of attrition rates for new teachers within their first three years is up to 30 percent of the new teacher cohort and while there is insufficient empirical data on attrition rates of new teachers in Victoria and Australia, these figures are not surprising and are supported by like comparisons internationally (Texas Centre for Educational Research 2000).

The case for Standards of Professional Practice is strengthened by these demographics. As more experienced teachers leave the profession

opportunities are created, and if younger teachers are going to make the most of these opportunities they need to understand as quickly as possible the complexities of teaching and learning. The consequences of their not learning quickly about the on-the-job complexities of teaching and learning are in many ways represented in the high attrition rates, where a capacity to cope has reached an end point. In future scenarios with increasing numbers of younger teachers in systems, such a consequence is likely to be highly destabilising. There is, therefore, an incentive for both individuals and employers to strengthen the professional practice of beginning teachers.

There is also a pressure in terms of high demand and shortfalls in supply of teachers to relax entry conditions and effectively lower teaching standards. Protecting the integrity of the teaching profession should be a concern for all members of the teaching workforce and is one of the strongest arguments for the introduction of standards of professional practice.

Introducing Standards of Professional Practice

In this environment the Victorian Government established the Victorian Institute of Teaching in 2002 and charged the Institute with the task (amongst others) of establishing and maintaining standards of professional practice for entry into the teaching profession and continuing membership of the profession. It began the task by establishing, in consultation with over 9,000 teachers in Victoria, standards of professional practice for beginning teachers.

Once standards of professional practice were established and supported, the most difficult step was to define the key areas of teachers' work where these expectations can be demonstrated and to establish what is required to meet those expectations. While this is new territory in Australia, particularly in terms of mandating requirements for all beginning teachers, there has been a volume of research into defining key characteristics of teachers' work (Uhlenbeck, Verloop & Beijaard 2002) and translating standards into evidence-based requirements (for example, the work of the National Board for Professional Teaching Standards and the Interstate New Teacher Assessment and Support Consortium in the USA).

In working with a large group of teachers to develop tasks to gather evidence that beginning teachers had met the expectations established for Victorian teachers, it was no surprise that classroom activities or obser-

vation and an analysis of teaching and learning formed the central components of the evidence-based requirements (The Victorian Institute of Teaching 2004b).

The Institute also introduced an induction and mentoring program to support beginning teachers to develop their professional practice in their first years of teaching and to redress any shortcomings in their pre-service training that might otherwise result in their leaving the profession.

The standards and the evidence-based process to be undertaken to meet the standards were approved by the Victorian Minister for Education in November 2003. From that time, all beginning teachers have been required to meet the standards of professional practice for full registration through an evidence-based process if they are to continue to teach in Victorian schools. The 2500 new teachers who begin each year are required to compile evidence under the guidance of a trained mentor. The evidence includes records of classroom activities, a written analysis of teaching and learning and a report on the teacher's professional learning in the context of the standards.

The standards of professional practice, the process required to demonstrate the standards and the induction program to support beginning teachers is expected to prepare new teachers to meet the demands of professional practice faster in a time of significant change. The system-wide introduction of standards of professional practice is also fertile ground for addressing questions about the regressive possibilities of using such standards as a tool to assess, manage, monitor and standardise teachers' work. These questions are addressed in the following sections in the context of the evaluation of a pilot project that preceded the Minister approving full cohort introduction of the process and the evaluation of that full cohort implementation in 2004. Particular insights include a discussion of the conditions that give rise to collegiate forms of practice and how the assessment of teachers against the standards can be constructive rather than regressive. The following section provides some background to the Standards of Professional Practice adopted for beginning teachers in Victorian schools and the evidence teachers are required to compile to demonstrate their attainment of these standards.

Standards of Professional Practice

In the period from late 2002 to the present, the Victorian Institute of Teaching has developed, piloted and now implemented Standards of

Professional Practice for beginning teachers and a process to enable those new teachers to demonstrate they have met the Standards.

The Standards of Professional Practice are organised around three broad themes: Professional Knowledge, Professional Practice and Professional Engagement. There are eight standards organised under these themes as set out in the following table.

Professional Knowledge	Professional Practice	Professional Engagement
1. Teachers know how students learn and how to teach them effectively.	4. Teachers plan and assess for effective learning.	7. Teachers reflect on, evaluate and improve their professional knowledge and practice.
2. Teachers know the content they teach.	5. Teachers create and maintain safe and challenging learning environments.	8. Teachers are active members of their profession.
3. Teachers know their students.	6. Teachers use a range of teaching practices and resources to engage students in effective learning.	

The three broad themes and eight standards together describe the essential elements of teaching. These standards or expectations are informed by indicators or characteristics of what might constitute evidence of meeting the expectations, and an overarching value statement of the purpose and vision for the teaching profession in the State of Victoria, viz:

Teachers in Victoria are committed to the learning and wellbeing of the students they teach and make a significant contribution to the communities in which they work. They respect the individuality, capacity and backgrounds of their students and maintain high expectations for student learning.

Teachers are committed to the continuous development of their professional knowledge and practice. They work collaboratively, using research and evidence derived from theory and practice, to improve education and build effective communities of learners.

Teachers share an essential and privileged responsibility with parents and communities to care for all young people, and to

discover and develop their potential to learn independently and critically throughout their lives. Victorian teachers make a difference (Victorian Institute of Teaching 2004a).

Apart from celebrating the role teachers perform, the statement of purpose and vision encapsulates an intention to develop a more reflective and collegiate practitioner, a teacher committed to continually improving their professional knowledge and practice, and in turn, the quality of student learning.

The characteristics or indicators of effective teaching seek to illustrate and affirm the quality and complexity of the work of teachers. The characteristics provide a guide to effective teaching practices that all teachers should seek to understand, strive to develop and demonstrate over time. The characteristics are not a checklist of competencies; rather, they illustrate the practices through which teachers demonstrate the quality and complexity of their professional work.

For example, the characteristics that provide a guide to the Standard “Teachers create and maintain safe and challenging learning environments” include the following:

- Teachers develop a positive learning environment where respect for individuals is fostered and where learning is the focus;
- Teachers provide a learning environment that engages and challenges their students and encourages them to take responsibility for their own learning;
- Teachers use and manage the materials, resources and physical space of their classroom to create a stimulating and safe environment for learning; and
- Teachers establish and maintain clear and consistent expectations for students as learners and for their behaviour in the classroom

(Victorian Institute of Teaching 2004a).

In the first instance, the Institute has developed these characteristics of effective teaching practice for new teachers entering the profession; all new entrants into the profession are required to undertake an evidence-based process to demonstrate their competence in the eight standards of professional practice.

Around 5,000 teachers in Victorian schools in 2004 and 2005 have undertaken this evidence-based process. These teachers are provisionally registered until they are able to demonstrate that they have met the standards of professional practice for beginning teachers during their first year of employment or, should they request an extension, in the first two years.

The evidence requirements include three records of collaborative classroom activities, two from the beginning teacher's classroom and one from an experienced teacher's classroom. In preparing these records, the beginning teacher is required to plan the lesson (or a component of the lesson) with another (experienced) teacher, work together in teaching the lesson, discuss the strengths and weaknesses of the lesson at a meeting afterwards, and make some observations on aspects that worked well and areas that could be improved.

Beginning teachers are also required to analyse a sequence of learning (10-15 hours) and comment on the teaching context (student background and other characteristics of the school and classroom that might affect student learning), the lesson plan, the progress of two students in the context of the class (using work samples from the students collected near the beginning and end of the learning sequence) and the effectiveness of the teaching and learning sequence.

Finally, the evidence includes a commentary on professional activities undertaken throughout the year and an analysis of the contribution that three of these activities have made to the beginning teacher's professional knowledge and practice.

The following is a summary of these components of evidence:

1. **Collegiate Classroom Activities** (three records of collegiate activities across the full year-two from the provisionally registered teacher's classroom; one from an experienced teacher's classroom)

Each record should document a three part process – planning, team teaching or shared activity and shared reflection. They can be for a full lesson or part of a lesson and focus on strengths, affirm sound practice, and work on areas of interest, challenge or development for the teacher. In undertaking the classroom activities, beginning teachers can teach with their mentor or any other experienced teacher.

This component provides evidence of Standards 5, 6 and 7 and some evidence of Standard 4.

2. An Analysis of Teaching and Learning – focussing on one sequence of learning or unit of work planned and undertaken with a class during the year, including:

- A discussion of the teaching context
- A discussion of two learning activities in the sequence
- A commentary on the learning progress of two students
- A reflection on the learning of the class and the effectiveness of the teaching and learning program

The Analysis of Teaching and Learning involves only one of the total number of sequences delivered throughout the year. It encourages articulation of and reflection on planning decisions and follows the teaching and learning process from planning, through delivery, to assessment and reflection.

This component provides evidence of Standards 1, 2, 3, 4 and 7 and some evidence of Standards 5 and 6.

3. A List of Professional Activities

- A list of professional activities undertaken during the year
- A commentary on the value of three of those activities in terms of their contribution to professional knowledge and practice

This component affirms and encourages professional engagement within and outside of the school and recognises the breadth of a teacher's contribution to the school across the year. It allows for discussion of other elements of professional learning and development.

This component provides evidence of Standards 7 and 8.

Underpinning the evidence is a belief in the importance of an effective school-based induction and mentoring program to support beginning

teachers and a commitment to collegiate practice. Professional learning and standards of professional practice are interdependent. To be most useful, professional standards need to be vehicles for professional learning and be able to be used to promote effective feedback, to strengthen professional practice and enhance student learning. In the longer term, the objective is to promote a more reflective and collegiate profession committed to continually improving their professional knowledge and practice. The Institute is working with employers of teachers and teacher representative bodies to ensure that all provisionally registered teachers, their mentors and principals have access to higher quality professional learning opportunities. It is also providing training and support for school-based induction programs and mentoring to promote a culture of collegiality and to build effective professional practice.

Mentoring and Induction

Central to the process of introducing professional expectations for beginning teachers is the need to support them in meeting those expectations. Beginning teachers participate in a professional support program which includes two half-day support programs. They also receive a range of materials, including examples of evidence compiled by other teachers and a guide to the requirements for meeting standards of professional practice for full registration (Victorian Institute of Teaching 2004b). Further, support for beginning teachers includes assistance by a more experienced teacher – a mentor – throughout the process of building their evidence to meet the standards of professional practice. In turn, these mentors are provided with training and support to meet this commitment (Victorian Institute of Teaching 2004c).

The mentoring support is clearly focussed on meeting the standards of professional practice and fosters and encourages more collaborative ways of working. In determining what might constitute appropriate evidence, it was agreed that the evidence would be part and parcel of teachers' work and that the process would not unduly add to their workloads.

The value of collaborative learning that is embedded in teachers' work is well established (Abel 2002) and was central to the provision of mentor support as an essential component of the process and the requirements for teachers to work collegially in gathering the evidence. In particular, the collegiate classroom activities replaced an earlier classroom observation activity that was not dynamic and did not always

encourage collaborative practice. Of course, there are many aspects of a school's culture that act against collegiate and collaborative work: at one level, simple matters such as school organisation and programming; at another, an ideology of individualism that is a legacy of recent reform in education in Victoria discussed earlier (Doecke et al. 2004).

This program endorses and encourages phased induction from orientation, through what might be termed the survival period early in the year, to building requirements for professional learning during the year, culminating in an assessment of teachers' work at the end of the year (Victorian Institute of Teaching 2004d).

All teachers entering the profession have access to a school-based induction program that begins with orientation to the school and the profession, and includes information on school ethos, the expectations for teaching and learning – including the standards of professional practice for full registration – and the structures and resources available to support the teacher. Effective induction is seen as an extended process that familiarises the new teacher with the school environment, school priorities and policies, personal and professional support, opportunities to develop knowledge and skills, and understanding of the professional learning necessary to develop as an effective teacher.

Mentoring is a key strategy of effective induction. Mentors work closely with new teachers, providing peer support and collegial advice to assist them in reflecting on their work and improving their practice. This allows the individual needs of the new teacher to be met in a timely and relevant manner and guides their progress in collecting the evidence to demonstrate the Standards of Professional Practice for Full Registration. Mentoring promotes the mutual and ongoing benefits of collegiate activity and engages the professional community of the school, not just teachers new to the profession.

The assessment process is also embedded at the school level and is collaborative in nature. School-based panels are formed to discuss the evidence collected by the beginning teacher throughout their first year. Meeting with colleagues provides an opportunity for the provisionally registered teacher to present and discuss their portfolio, summarising the evidence and discussing the development of their professional practice over the year. It provides an opportunity for a collegiate discussion of professional practice generally and for the provisionally registered teach-

er to demonstrate their professional growth against the standards. At the request of the beginning teacher, the teacher's mentor can be a member of the panel. Leaving this decision with the beginning teacher ensures the role of the mentor as a supporter and assessor are not compromised. In the vast majority of cases the mentor has been a member of the panel.

The standards of professional practice in turn provide the framework within which this discussion proceeds, and the level of professional practice is set at the level of competency of a provisionally registered teacher at the end of their first year of teaching as demonstrated through the process.

Assessment rubrics that are necessarily coarse (that is, two point criterion referenced scale) are provided for each standard and define competent professional practice as well as identifying professional practice that requires further development. They provide a guide to the expectations the standards represent and what the evidence should demonstrate. There is a presumption of success, and in the process to date the vast majority of new teachers have met or exceeded the required level of professional practice.

Improving Teacher Quality – The Progress to date

In 2003, the program was piloted by 300 beginning teachers and the mentors of those teachers, and in 2004, it was fully implemented for 2,500 beginning teachers. In each year, the beginning teachers, mentors and principals were surveyed in confidence by the Australian Council for Educational Research (ACER) (Kleinhenz & Ingvarson 2004, 2005). While the Institute commissioned this research, the evaluation was entirely independent. The surveys included three instruments for graduates, mentors and principals that sought to gather the perceptions of participants in relation to three aspects of the program: professional learning, professional collaboration and the assessment process. The surveys were comprehensive and required graduates, mentors and principals to respond to 100 common questions and rank their response on a 4-point Likert scale. In 2003, 200 beginning teachers and their mentors and all principals completed the survey, whilst 700 beginning teachers, 500 mentors and 399 principals completed the survey in 2005. To complement information gained from the surveys, interviews with graduates, mentors and principals were carried out in six schools.

Whilst there is insufficient space in this chapter to discuss in detail the outcomes of the evaluation, some key indicators underscore the

effectiveness of the program and its perceived contribution to teacher quality. In the survey of the 2004 program, 97 percent of the principals surveyed, 96 percent of the mentors and 82 percent of the beginning teachers thought the program had contributed to the beginning teachers becoming better teachers. In relation to the components of evidence in the 2004 survey, 94 percent of the principals (97 percent in the 2003 survey), 91 percent of mentors (86 percent in the 2003 survey) and 74 percent of beginning teachers (72 percent in the 2003 survey) believed the collegiate classroom activities had improved the quality of their teaching. The analysis of teaching and learning was also highly valued as contributing to improving the quality of teaching by the principals (95 percent in 2004 and 89 percent in 2003) and the mentors (85 percent in 2004 and 81 percent in 2003).

However, this view was not as strongly shared by beginning teachers, with 68 percent of those surveyed in 2003 and 54 percent in 2004 considering that the analysis of teaching had made them better teachers. Common in the responses from beginning teachers who did not identify the analysis of teaching and learning as constructively contributing to the quality of their teaching were the issues of workload and relevance. Workload had been exacerbated for a large number of beginning teachers due to the administration of this component of the program in the latter part of the school year, where assessment and reporting was an additional factor in their work program. In 2005, this component of the program was initiated in schools at an earlier date, which has alleviated concerns about workload.

Some also felt that the analysis of teaching and learning replicated content in their pre-service courses. This was not reflected in the perceptions of mentors and principals; there is a question here about the relationship between the perceptions of beginning teachers, the immediacy of the task and their reflections. Will their perceptions of the value of the analysis of teaching and learning change in line with those of mentors and principals as they become more experienced and recognise the complexity and interrelationship of the key components of teaching and learning? This is an issue that the Institute will monitor.

The task has also been modified to include an emphasis on classroom management and assessment and the reporting of issues raised by these new teachers as ones that were of more relevance. These issues are explicitly linked with components of the existing analysis of teaching and learning. That is, effective classroom management and the capacity to

assess and report on students' progress flow from content and pedagogical knowledge, knowledge of the student and their social and cultural backgrounds, good lesson planning and teaching materials, and sound formative and summative assessment techniques. These, of course, form the basis of the analysis of teaching and learning – a connection that has not been transparent for a number of these beginning teachers.

Finally, beginning teachers, mentors and principals strongly affirmed the contribution of the program to building collegiate and collaborative practice. In the survey of the 2004 program, 92 percent of beginning teachers, 98 percent of mentors and 98 percent of principals believed the program had showcased the value of collaboration and teamwork and its contribution to better teaching. This was similarly reflected in the survey of the 2003 program, where 96 percent of beginning teachers, 90 percent of mentors and 89 percent of principals believed the program had demonstrated the value of collaboration and teamwork.

The researchers have yet to conclude their analysis for the survey of the 2004 program, but the raw data suggests that their reflections on the full cohort implementation would be little different from those made in relation to the 2003 survey data. From that data, Kleinhenz and Ingvarson concluded that there is convincing evidence that the evidence-based requirements have led to significant professional learning for both beginning teachers and their mentors. In their view, the great majority of graduate teachers, experienced teachers and principals valued the tasks and believed completing the Institute evidence-based tasks had improved teaching.

This framework was the first of its kind in Australia. It broke new ground in inducting new teachers into the profession, setting up learning experiences on the basis of professionally agreed standards, and documenting practice to support evidence-based assessment of progress.... These findings show that teachers, mentors and principals supported the portfolio tasks and that powerful professional learning of a magnitude likely to have strong positive effects on graduates subsequent careers had occurred....

The (Analysis of Teaching and Learning) was a well-structured authentic activity that gave graduates maximum opportunity to use the Standards to support their learning. While graduates found this task demanding most agreed that it led them to improve....

The [Classroom Activity Task] was remarkable for its success. The positive effects experienced by many of the teachers...are likely to add considerable support to develop more open and collaborative teaching arrangements in schools (Kleinhenz & Ingvarson 2004, p.16).

The Assessment Conundrum

Although the evaluation of the 2003 program indicated that the vast majority of participants believed the assessment was grounded in the standards of professional practice that teachers were expected to demonstrate, concern was raised by the evaluators about the rigour and validity of the assessment procedures.

The balance between 'school-based' and 'external assessment' procedures has always been a point of contention. In designing the pilot program, there was a strong view that the summative assessment process should be school-based, providing a much stronger opportunity for schools to own the process and to build its rigour and validity. There was a trade-off here between external content and construct validity of the assessment and the ownership of the process. Proponents of assessment at the school level argued that such assessment was more likely to enhance the contribution of evidence-based tasks to job-embedded collaborative learning of the graduate teacher. School-based assessment was also consistent with a new emphasis on responsibility at the school level for professional learning and the development of a stronger collegiate culture. In Victoria, there has been a strong shift over the last decade from a centrally prescribed curriculum and its associated professional practice to a more school-based responsibility for curriculum, professional learning and teacher quality. In this climate there is little support for externalising any educational decision making, let alone that associated with judgements about teacher quality. The evaluators argued that the demanding context of a school makes it difficult for a school to establish a rigorous assessment process (Kleinhenz & Ingvarson 2004, p.24). On the other hand, in the context of an emphasis on devolution of decision making, if the induction and support of beginning teachers is as important as is suggested in this chapter, and if the process is to have integrity with teachers, then the assessment process must be located and assume a priority at the school level. It must also be conducted in a manner that is focussed on the school's responsibility for the professional growth and development of the new teachers. Importantly,

in the evaluation of full cohort implementation in 2004, the vast majority of beginning teachers, mentors and principals (over 97 percent of those surveyed) believed the assessment process was fair.

The arguments that the evaluators made about rigour and validity have strong parallels with processes used in the National Board for Professional Teaching Standards (NBPTS) assessments and the Interstate New Teacher Assessment and Support Consortium (INTASC) assessments in America. These are sophisticated external assessments that have raised questions about the effects of their emphasis on measurement on broader possibilities for constructive reforms in teacher professionalism (Delandshere & Potrovsky 1998; Thirunarayanan 2004; Delandshere & Arens 2003), and the capacity of externally assessed systems of judging teacher quality to provide for system-wide improvement in the quality of teaching and learning.

Danielson, an advocate of INTASC and NBPTS assessments, argues that education systems can provide equally for both quality assurance and professional learning, and bring together the seemingly competing interests of a valid and reliable quality assurance system and the 'softer, more collegial more collaborative professional learning a system provides' (Danielson 2002, p.4). However, her solution – assessment systems characterised by external assessors, summative assessment and sophisticated assessment instruments and procedures – disconnects teachers from their practice geographically and professionally. The aspects of a teacher's work that contribute to the evidence of a teacher's competence – classroom observation, samples of student work and lesson plans – are components of the quality assurance Danielson advocates. However, in validating these aspects for the purpose of reliability, they are mediated by the requirements of external assessment. Videotapes of lessons rather than actual classroom participation, responses to structured questions rather than reflective conversation, and so on, are used as the instruments of reliability and distract and disconnect the teacher from real analysis of their work. This is clearly problematic.

Danielson's work has made an invaluable contribution to defining the dimensions of the assessment of teacher competence. There is a point, however, where the sophistication of the assessment system and its construct and content validity become an end in themselves. At this end of the spectrum they are more likely to be disconnected from professional practice, become mechanisms for control, promote an individualistic

culture and certainly detract from forms of collaboration that might build and construct professional learning at the school level (Petrovsky 2003).

Petrovsky provides an account of the narrow psychometric approach to standards of professional practice and their assessment in the USA, arguing that standards of professional practice are captured by the assessment industry and are, in that context, regressive (Petrovsky 2004). His solution, however, includes the abandonment of standards, a renewed emphasis on critical literacy in the Friirian tradition (a conviction that all education is political and that education should and can mobilise the oppressed [Friere 1970]) and the use of video techniques to examine the minutiae of professional practice – such measures are neither realistic, nor practical, at least in Australia. Additionally, the “experiment-based interventions” that Petrovsky proposes are unlikely to have any sustainable impact on systems and the broader changes in the professional culture of teaching necessary to promote wide scale and constructive reform. The obsession with assessment of teacher quality in the USA, either from those advocating more rigorous external testing and licensing procedures (Wise 2004), or those lamenting the regressive outcomes of those procedures, is not the dominant standpoint in other countries that are developing and implementing Standards of Professional Practice to improve teacher quality. Rather, as in other Australian states and in Scotland and Hong Kong, for example, there is a renewed emphasis on professional learning in a defined context (standards of professional practice) as the driver of teacher quality (Draper, O’Brien & Christie 2004; Advisory Committee on Teacher Education and Qualifications [ACTEQ] 2003; NSW Institute of Teachers 2005).

While the assessment system may have the highest integrity, the prospect of it contributing to broader improvement in teaching and learning diminish as it is further refined and externalised. There needs to be stronger emphasis on the role and responsibility schools assume for the assessment of teacher performance and development, if a stronger collegiate and collaborative approach and acceptance of the need for quality assurance and professional learning and development are to be achieved.

In Victoria, the starting point has been to drive the integrity of the process of improving teacher quality through an assumption about teacher professionalism rather than assessment, and to build in checks and balances to monitor the integrity of the process. Assessment of teacher quality is being developed by the profession, and is continually

grounded in beginning teachers' culture and practice and the progress that is being made towards their professional growth. In that context, standards of professional practice provide the ground to raise the quality of teaching and of student outcomes.

Conclusion

In this chapter, I have argued that standards of professional practice have the potential to significantly improve the quality of teaching and student learning. In particular, the criticism that the introduction of standards of professional practice will constrain pedagogical practice and stifle diversity is challenged. Rather, it is argued that a clear statement of what teachers should know and be able to do (standards) may strengthen the focus on discipline knowledge and its related pedagogy which, in turn, will improve teacher quality and student learning. The introduction of an evidence-based process derived from standards of professional practice in Victoria has demonstrated constructive outcomes to date.

Standards of professional practice may also make a contribution to improving collegiate and reflective practice if they are appropriately implemented. In particular, this would mean that collegiate support is built into the implementation process. In the Victorian case, this is through a strong focus on mentoring and ensuring judgments about the attainment of professional standards promote and contribute to collegiate and reflective practice. In the latter context, the judgements would be formatively and summatively constructed, be school-based rather than external to the school, and would not be obsessed with content and construct validity to the detriment of the promotion of collegiate and reflective professional practice.

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13

Professional Education for Teachers: Lessons from Other Professions

Robert J. YINGER

The 1980s and 1990s were a time of ambitious reform initiatives for the teaching profession in the United States. There was growing recognition that professional standing for educators would require a concerted effort to establish professional standards, a scientific knowledge base, and a new status in relationship to education policy and policy makers. Created were the National Board for Professional Teaching Standards, The Interstate New Teachers Assessment and Support Consortium, The Holmes Group, National Network for Educational Renewal, the National Commission for Teaching and America's Future, and dozens of other reform-oriented professional organisations. By the end of the 1990s in the United States there even seemed to be a growing consensus on how children learned and how best to teach them (Bransford et al. 2000).

During this same time period, however, much of this work was challenged by powerful, conservative, market oriented policy voices that portrayed the problems of education in the United States as due mainly to self-interested bureaucracies in schools and universities, overly regulated and exclusionary licensure and accreditation policies, and the protectionist and reactionary structures maintained by the 'education cartel' made up of school administrators, teacher unions, and university teacher educators. Solutions to the problems of public education should be found, according to this viewpoint, in educational de-regulation and competition, school choice, privatisation, and alternative forms of teacher education and licensure. (See for instance, the writings and policy recommendations of the Fordham Foundation, the National Council on Teacher Quality and the Education Leaders Council). These voices advocated for opening up P-12 education in the United States to the 'invisible hand' of the free market system, which would allow student and parent choice to correct the ills of the system. With the change of the United States Presidency in 2000, de-regulation and choice, enforced by a

national system of accountability for student and school academic performance did, in fact, become the backbone of federal educational policy. This policy has taken its most influential form in the 2002 reauthorisation of the federal government's Elementary and Secondary Education Act referred to as the No Child Left Behind Act (NCLB).

The response of many educators to these developments has been to 'man the barricades' and resist the reasoning and even the implementation of these new educational policies. Their belief is that a professionalisation strategy based on professional knowledge and the internal professional control of standards, licensure, and accreditation will eventually work. Look at the professional successes of United States medicine and law, they say. The strategy necessary to win this contest, they argue, is to hold the line by strengthening educational research and knowledge base and to use the political clout of the teacher unions and other professional associations to consolidate the gains made during the 1990s. This strategy is evident in the policy recommendations and practices of the National Council for the Accreditation of Teacher Education, the National Commission for Teaching and America's Future.

Others who have supported this strategy up to now – myself included – are beginning to question the viability and sustainability of this 'internal control' professionalisation strategy. American teacher educators' efforts over the past 15 to 20 years have made little progress in generating strong research results, generating resources, and generating widespread public or political support. They have been unable to successfully counter conservative political attacks that have appealed to the growing public distrust of public institutions, intellectual elites, and professional guilds. Teacher educators have been embarrassed repeatedly by revelations that decades of weak educational research make it difficult to establish our professional knowledge-base claims (see, for example, the research reviews by Wilson et al. 2001; Cochran-Smith & Zeichner 2005). Ideas and beliefs about the democratic and civic purposes of public education have been undermined by the federalisation of a narrowly drawn school performance paradigm emphasising standardised high-stakes testing that measures a narrowly drawn skills-based curriculum.

At the same time, new possibilities have begun to emerge elsewhere. Work on similar challenges in other professions and new historical and philosophical analyses of professional work and public institutions have created some viable alternatives to our current professionalisation

strategy. Re-framed perspectives on the purposes and characteristics of the professions provide new lenses for understanding the work of teachers. Historical analyses of the development of public institutions in modern life shed new insight on the problems and the promise of the professions. Re-drawn ideas about public life, healthy communities, and commitment to the common good are providing resonant alternatives to excess individualism and the commercialisation of Western society.

Theories of Professionalism

At the beginning of the 21st Century, professionals are caught in a unique dilemma.¹ On the one hand, the work of professionals has never been more dominant and crucial to the functioning of modern society. The professional knowledge and expertise wielded by physicians, lawyers, engineers, and university professors is at the core of our most powerful private and public institutions. On the other hand, professionals feel increasingly beleaguered as many of the most distinctive features of professionalism – control of specialised knowledge, self-regulation, and self-policing – are being restricted by government policy, bureaucratic oversight, or public access and scrutiny (May 2001).

In United States medicine, these threats have taken the form of managed care and the easily accessible medical information available on internet sites such as www.webMD.com. In the United States legal profession, state and federal legislation dictating sentencing guidelines for judges (e.g., three strikes laws), restricting lawyer/client confidentiality (e.g., in cases of national security), and allowing non-lawyers to provide certain legal services has had similar effects.

Recent efforts to resist these changes by powerful professional organisations such as the American Medical Association and the American Bar Association have been less than successful. William Sullivan (2000) argues that the major weakness of these efforts is their focus on professional expertise alone as the basis for professional control of this work:

Expertise does not provide much leverage for asserting traditional professional privileges in the face of calls for greater efficiency and cost reduction, let alone public demands for more personalized attention and care in dealing with complex technologies and more daunting social problems. What is missing from these ways of responding to contemporary challenges is precisely the moral code

of professionalism: the contract between professional and society in which [professional and client] are bound together within a larger "body politic" (p.673).

Sullivan argues that a major problem with professionals fulfilling their work in modern societies is the ascendance of the ideology that free markets are the most efficient and effective way to structure social as well as economic life. Free market ideas quickly substitute analysis of individual costs and benefits for the traditional social contracts between professionals and clients built on integrity, trust, care, and service. In market formulations, clients of professionals become reduced to autonomous consumers shopping for the 'best deal.'

Sullivan's argument draws on an emerging body of theory that characterises professionalism as a cultural and political development focussing on social responsibility and the public good (see also, Brint 1995; Perkin 1989, 1996). This conception is in contrast to those theories that portray professionalism mainly as a 'project of collective mobility' where professions struggle as occupations for 'market shelters' and protection of economic interests (see Collins 1979; Krause 1996; Larson 1977). The social contract formulation also contrasts with theories that focus on social jurisdiction and authority, and argue that professionalisation involves establishing claims to specialised knowledge, expertise and to a particular set of work tasks (see Abbott 1988; Freidson 1986; Haskell 1984). It is this latter conception focussing on professionals as agents of scientific change and technical rationality in modern society that is the object of critique in the Sullivan quote above. This same reliance on claims to expert professional knowledge underlies the 'internal control' professionalism strategy in United States education described earlier.

Lessons from Other Professions

As other professions have struggled with changes in modern society, alternative conceptions have converged on reconnecting professional work to the work of civil society. Out of this response, some common strategies have been deployed. What can educators learn from other professionals as we jointly struggle with these issues? I have grouped this learning into six lessons.

Lesson 1: Do Not Count on Public Relations or Marketing Campaigns

A first response by professionals when criticised recently has been to

argue: "We are really doing a good job. We just need to communicate and market our work better." At best, this response merely plays into the consumer and market orientation that defines the transaction relationship many clients have adopted. At worst, these 'campaigns' have been perceived by the public as defensive and self-interested. Cruess and Cruise (2000) argue that the defensive stance that United States physicians took in the 1970s and the 1980s as government and the private sector took control of the medical marketplace was dysfunctional. Many citizens perceived this stance as lending credence to the criticism that medicine was putting its own welfare above that of society. The opportunity to redefine medical professionalism with the public has only recently resurfaced with the public's growing dissatisfaction with the corporate business model of health care utilised by managed care organisations (Sullivan 2000). The American Bar Association has experienced similar frustration with improving the public perceptions of the legal profession by marketing campaigns. They have instead turned to a strategy of directly engaging citizens around specific legal issues that concern the public (American Bar Association 2001).

Public engagement strategies, in contrast to public relations strategies, assume that the underlying problems between professionals and the public are due to the erosion of the social contract or social covenant. This formulation focusses not on the organisational structures and processes individuals experience in modern society but on the underlying ideas and relationships that shape organisational life, what many sociologists refer to as social institutions. A reform strategy focussing on social institutions is grounded in the notion that social organisations are shaped and constrained by underlying social relationships and agreements. Further, this strategy assumes a particular set of relationships among society, social institutions, and organisational life.

Bellah et al. (1991) provides a comprehensive analysis of social institutions as they have developed in modern American society. He defines social institutions as: "patterned ways of living together" (p.4) and argues that modern life is lived in and through social institutions such as the family, school, corporation, house of worship, economy, and professional and civic associations. Social institutions are normative in that they shape behaviour, values, thought, perceptions, and expectations. By shaping roles, language, and interpretive frameworks, they assert that social institutions create: "moral ecologies" (p.6). As such, social institutions constitute a key component of the social contract and remain

essential to a democratic way of life, because of the mediating role they play between the individual and the state. From this, they argue that much of what is dysfunctional in contemporary United States society (injustice, poverty, inequality, crime, lack of access to social services, school failure) can be attributed to dysfunctional social institutions.

Institutional breakdown can be attributed to three primary reasons, according to Bellah and his colleagues. First, there is a basic lack of agreement about desired ends for society. In most simple terms, Americans operate out of two different versions of societal good. One version focusses on the rights and liberties that foster individual gain. Another version of societal good advocates that the individual should be constrained whenever it is necessary to preserve or to establish the common good. A second reason for the breakdown of social institutions is the assertion that institutional means have been corrupted into organisational ends. For example, it is not unusual in modern society to treat the maintenance of the bureaucratic *status quo* as an end in itself. The third reason, according to Bellah is that the goals, values, and language of economic institutions have invaded and corrupted other institutions. It is not unusual, for instance, to have to defend education, health care, and criminal justice in terms of efficiency, productivity, and cost-benefit analysis.

A number of social theorists argue that social institutions can be repaired and rebuilt using the same social processes used to establish them, such as public argument and action (Boyte 1984, 2005), public deliberation (Mathews 2002), practical and moral reasoning (May 2001; Sullivan 2004), and broad consensus and trust-building (Bellah et al. 1991). The logic of an institutional change strategy, then, builds on the above assumptions and establishes a goal to revisit and re-negotiate the social contract for a particular institution. Several common recommendations have emerged as steps in this process. First, move away from a public relations (PR) strategy aimed at shaping public opinion and move toward a public engagement strategy focussed on convening citizens around shared public concerns (Mathews 1994). Second, reconstitute publics for public institutions by convening citizens to deliberate on particular public goals and values (Mathews 1996). Then frame new social contracts from commonly supported values and goals (Mathews 2002) and then frame public work (Boyte 2005). Third, re-negotiate the work of professionals in relation to and in service to public goods

(Sullivan 2000). Fourth, redesign professional workplaces to best serve professional work and public goals (Bellah et al. 1991; Sullivan 2004).

Lesson 2: Question the Impact of Support from Interest Groups

The Public Journalism movement in the United States has sought to explore the role of the journalism profession in reconnecting with citizens in order to make public discourse, public deliberation, and public life more viable (Kettering Foundation 1997). Jay Rosen, a leader in this movement, has reported that some of the biggest resistance he has met to these ideas has come from the largest and most prestigious American newspapers. Some editors from these newspapers have argued that the public engagement and participation advocated by public journalism is contrary to the 'values and methods' of modern journalism that prize a distanced and detached, objective reporting (Rosen 1997). In addition to the worry about surrendering professional judgment, Rosen also reports a concern from main-stream journalists that public journalism has become: "a dangerous intrusion of 'advocacy' into the politically neutral space of the news" (Rosen 1997, p.30). The response he provides argues that it is impossible for journalists (or anyone for that matter) to remain above social and political interactions as un-involved observers.

So here is the accommodation we have come to: to acknowledge a political "identity" as a public journalist is to agree that you have a stake in public life – that you are a member of the community, and not a mechanism outside it. This does not mean that the press can become a partisan or advocate. But neither is it to withdraw into a stance of civic exile, where what's happening to the community somehow isn't happening to you as a professional (Rosen 1997, p.131).

This debate about the need to revise or even abandon more technical and scientific stances in the work of the professions has also played out in the resistance of the American Medical Association to the work by the American Association of Medical College, an association that is exploring the notion of re-orienting the practice of medicine toward the public good and toward public professionalism (Sullivan, personal communication, April 4, 2003). At the root of this debate is resistance among some in the medical establishment to the assertion that medicine has failed to live up to its professional compact with society and

that American medicine needs to be re-evaluated in terms of both goals and practice. Cruess, Cruess, and Johnston (1999) argue that in order to re-establish organised medicine as a: “respected, influential, and useful profession in Western society” it must: “place first the doctor-patient relationship (the role of the healer) and the idea of service in redefining and fulfilling its obligations to society” (p.878).

Lest this vision be seen as too unrealistic, I would like to point to recent major changes to the medical profession in Britain that have come about by the willingness of medical professional organisations to fundamentally re-evaluate their relationship to the public. Sir Donald Irvine and his colleagues in the General Council of Medicine and the National Health Service have for the last decade been involved in re-making the standards and accountability frameworks for physician and hospital practice (Irvine 2003). Key to these changes has been the asserting of a ‘new’ professionalism with the patient at the centre of medical practice and a new openness to public involvement in standard setting and the judgment of quality. To date, this work stands as one of the best examples available of public institution-level discourse that has resulted in remaking a professional system and rebuilding public trust.

In my own work examining the usefulness of increased public participation in the work of teachers and schools, I have encountered concerns similar to those raised in journalism and medicine from teacher union representatives and other professional association leaders. Many of these educational leaders prefer to operate as they currently do in public relations modes and through special interest politics. One explanation for this reluctance to explore other stances is the current interests of many leaders in maintaining current status and power in existing and *status quo* political relationships. Another is the fact that there appears to most people to be no viable alternative to the current American political influence system inhabited by specialised political advocacy (lobbying) organisations backed by large sums of special interest money.

Lesson 3: Experiment with New Working Relationships

The core work of the professions, who are seriously re-evaluating themselves, focusses on developing new relationships with those served by their work. In the British medical reform cited above, much of the success was due to the willingness to reorganise professional deliberations on health care quality to include the participation of patients and citizens. There is a need for similar re-examination in all the professions both at

the level of individual clients and whole communities. One of the new conceptions that is most radical in relationship to the dominant 'scientific management' paradigms applied by most modern professions is that of the covenant relationship. Bateman (2005) summarises May's (2000) notion of a physician's covenant as follows:

May advocates a covenant to describe the physician-patient relationship. He states that primary religious covenants include an original gift between soon-to-be covenanted partners, a promise based on the original or anticipated gift, and the covenanted people accepting an inclusive set of ritual and moral obligations by which they live. This model illustrates that physicians and patients are responsible to one another. Patients and physicians owe much to one another. The covenant model highlights the element of human gift in relationship. In contrast, the contract model envisions minimalist expectations for both parties. May contends that a contract determines only what is required, not what is just. On the other hand, the biblical covenant idea obliges the more powerful to accept some responsibility for the more vulnerable and powerless of the two partners. Patients are by definition vulnerable, but today physicians are knowledgeable in matters medical but vulnerable personally, morally, and legally (Carlson, Reynolds & Moss, 1978). Therefore, patients have a responsibility to work with their physicians and other health care workers to achieve their own healing. In order to be faithful to the healthcare community, of which the patient is a vital part, cooperation is necessary (p.5).

Mathews (1996, 2002) advocates exploring new community level relationships such as public deliberation and 're-chartering' that aim at fundamentally redefining public work and the social contracts underlying public institutions. He has outlined the following strategy for creating this shared vision in education. First, assuming that people take ownership for what they make and produce, a community should start with the questions: What do we want as a community for our children? What role does education play in these desires? Second, the community should shape shared expectations for education beyond the schoolhouse by thinking about and providing a context for education throughout the whole community: home, workplace, main street, and playground. The community should make use of all educational organisations: schools,

museums, libraries, churches/synagogues/mosques, and the media. Third, the community should redefine school problems as community problems and seek community solutions.

Rosen (1997) describes several particular models of professional work that have helped to make journalism more public. One model, called a 'citizens' agenda', was developed by the *Charlotte Observer* newspaper in Charlotte, North Carolina in the early 1990s. It was first applied to journalistic coverage of political campaigns, and was designed to shift the reporting from focussing on which candidate was now leading the political race as a result of recent events (the 'horse-race' angle). Instead, the newspaper began its campaign coverage with research into the citizen issues and priorities. Candidates' speeches and press releases were then mapped onto the citizens' agenda, so that it was easy for the public to determine where the candidates stood in relation to their concerns and priorities.

This may seem like a modest reform, but it involved a fundamental shift in the mission of campaign journalism. The master narrative changed from something like, "Candidates manoeuvre and manipulate in search of votes," to something like, "Citizens of Charlotte demand serious discussion." The Charlotte approach has become widely known and widely copied, because it addresses longstanding frustrations with a campaign dialogue dominated by political professionals and the cynicism they engender (Rosen 1997, p.127).

In Norfolk, Virginia, the newspaper set out to routinise the approach taken in Charlotte for political coverage and to apply it more broadly. They created 'public life teams' who were assigned to covering public issues at a more grass-roots level. They convened 'community conversations' through various public forums in order to better understand how community members were naming and framing particular issues. This then became the starting point for political reporting rather than viewpoints of public officials or political insiders, which is the more typical starting point for many reporters.

Lesson 4: 'Go Public' with the Project

As has been described above, most of the strategies that other professions have undertaken to re-define professionalism have engaged the public. This work has been portrayed as both an interpretive and formative

project (Sandel 2002). It is an interpretive project in that it requires the development of clear arguments for alternative conceptions of the public and the professions. This conceptual work is directed at creating new interpretive frames, narratives, and mental models that provide ideas of what the work of professionals in relation to the public can look like. It can also provide specific examples of how new professional relationships could provide more desirable and productive outcomes for both the professional and the client or community. This kind of activity is formative in that it must also provide experiments with new professional practices and examples of how these changes were achieved. Further, this work is formative in that new structures and process must be invented and professionals must be educated about how to use these strategies.

All of this new professional work is grounded in conceptions of participatory and deliberative democracy and focusses on professionals working with community members to define community issues and to work in partnership with the public to define and solve problems. The most elaborate theoretical and experimental formulations of this approach have been developed by the Kettering Foundation and the Center for Democracy and Citizenship at the Hubert H. Humphrey Institute of Public Affairs at the University of Minnesota. The work of both of these organisations has focussed on creating new working models of participatory democracy that accommodate the many social and economic changes particular to globalised and pluralistic societies at the beginning of the twenty first century.

Harry Boyte, the Director of the Center for Democracy and Citizenship at the University of Minnesota, has coined the terms 'public work' and 'everyday politics' to capture a new orientation to the work of citizens and professionals in a democracy. He argues that the main reason for declining participation in democratic processes (e.g., voting, public service) is due to a sense of disempowerment felt by citizens in the face of an increasingly professionalised political landscape. Like Skocpol (2003), Boyte decries the trend in American politics for political power to be located increasingly in professional political advocacy organisations funded by large sums of private, special-interest money rather than in groups of active citizens. This trend and the increasing technical knowledge, language, and method of politics, leaves more and more citizens standing outside of the political process. Boyte sees public work as a way of de-professionalising politics and of providing a renewal of citizen participation and civic engagement.

Public work also has the potential to ‘re-professionalise’ the work of other professionals in relation to citizens and the public realm. Boyte argues that: “nonprofessional, everyday politics points toward the distinctive freedom of twenty-first century that comes through the democratizing the hierarchical structures of knowledge power in a technocratic age” (2004, p.xiii). In summarising the recent work of the Center for Democracy and Citizenship, Boyte offers the following frame for the relationship among citizens, professionals, and democratic society:

Over time...we developed the concept of public work – work with public meanings, purposes, and aspects – as a resource for civic engagement. The concept acquired richer meanings as we wrestled with the problems of culture change in highly professionalized settings, where: “organized knowledge” keeps most people relatively powerless and locked into passive roles as clients or customers.

Public work has proven a useful way to name, in conceptual terms, the vernacular, work-cantered traditions of citizenship in America. It is a valuable conceptual tool for civic change, a way to re-imagine professionals as part of the political and civic mix, not as outside fixers, and a way to highlight the civic contributions of groups, from minority and low income communities to new immigrants and young people, often seen in terms of their needs or deficiencies not their talents and intelligence. Finally, public work is a way to illuminate the productive side of politics – to see politics not simply as a fight over scarce resources, who gets what, but as the way for people with diverse interests and views to build the common world. (Boyte 2004, p.xvii)

Lesson 5: Engage Organisations and Institutions

The work of modern professionals is embedded for the most part in bureaucratic organisations. Though the primary professional relationship appears to be personal, between the professional and the ‘client’, the fact that organisations shape professional work requires that organisations must be engaged in order to rethink the professions. And in complex systems, all relevant organisations must be involved in the discussion. For instance, the work on The Charter for Medical Professionalism has been criticised for focussing primarily on the physician and the patient

and not significantly involving hospitals and other health care organisations (Reiser 2003).

More specifically, organisational engagement must directly focus on the belief systems of the underlying social institutions (Bellah et al. 1991). As an example, modern bureaucracies and engaged citizens don't mix well, because bureaucracies tend to embrace scientific management ideals that believe social problems are primarily technical and should be managed by experts who know how to control the situation with their expert knowledge and techniques. This and other implicit belief systems inside many bureaucratic organisations must be named, examined, and purposely reshaped in order for new institutional norms to emerge. This activity is difficult because it involves changing professional cultures, practices, and identities (Boyte 2005). This often creates multiple shocks to the organisational system.

Often, the first shock to professionals who begin to embrace public professional strategies is the loss of the exclusive control of practice. Public professional work necessarily requires citizens to participate in the naming and framing of problems and to take on part of the responsibility for shared action. A second shock to professionals is that they will likely need to leave the comfort and safety of existing organisational arrangements in order to do this work. Experience has indicated that these public strategies will be more successful if, for example, they are undertaken outside of bureaucratic organisations in 'boundary spanning' organisations (Mathews 1996) such as community groups and civic associations that are more likely to incorporate community deliberation and community action. Though, as some of the previous examples of innovative professional work suggest it is possible to work inside existing organisations to create new patterns of more public professional practice.

Lesson 6: Prepare Professional Candidates and Novices in New Ways

Professional education in modern society has become a complex intellectual and socialisation activity, most often located in research universities seeking to balance multiple missions. Sullivan (2004) has captured this unique educational challenge as follows:

All professional schools face the challenge of shaping their students' modes of thinking so as to enable their becoming contributing members of the professional context, and ultimately, the larger society. Chartered for their public mission to train profes-

sionals, these schools institutionalize a culture that is built up through pedagogical practices plus academic activities such as scholarship and research. As organizations they aim at a goal that is in a profound sense holistic. Their mission is to educate for professional judgment and performance. They are charged to enable students to learn how to integrate specialized knowledge with a specific matrix of skills and know-how, within the professional community's characteristic disposition toward clients and society (Sullivan 2004, p.207).

Sullivan draws in his analysis from recent studies of professional education in law, medicine, nursing, engineering, education, and the clergy done by the Carnegie Foundation for the Advancement of Teaching. This research has identified what Sullivan calls the three apprenticeships of professional Education. The first apprenticeship, called the intellectual apprenticeship, focusses on the academic knowledge base of the domain and upon the habits of mind most important to the profession. This aspect of professional education is most at home in the university context. The second apprenticeship centres on acquiring the often tacit body of skills possessed by competent professionals. Students learn these skills most readily in simulated and real practice situations, often in faculties that are different from those involved in the first apprenticeship. The third apprenticeship is that of professional values and attitudes and focusses on the ethics, social roles, and responsibilities that mark the profession (May 2001). This third apprenticeship is usually the result of dramatic immersion into the real world challenges of professional practice.

All the professions who have undertaken projects to redefine their work have acknowledged the challenges of professional education and the need to educate professionals in a different manner. Much of current discussion focusses on the importance of the third apprenticeship described above. May (2001) and Sullivan (1995, 2004) have identified specific agendas to enrich this apprenticeship of values and attitudes, particularly the infusion into professional education of work in the humanities and in character ethics.

Though not exhaustive, the following changes to professional education are being advocated:

- Moving beyond a focus on technical preparation to include a focus on the purposes of professional work and on professional identity. This opens up the opportunity to discuss the logic of professional work (Freidson 2001) and the unique historical roles of the professions in democratic society.
- Focussing the curriculum more on the 'first principles' of practice – Why professionals do what they do – the core assumptions, goals, and values of professional work.
- Seeking more emphasis on understanding the moral core of professional work. What does it mean to do something on behalf of another? This allows the exploration of issues of character and virtue – the role of integrity, trust, fidelity, and responsibility in professional work.
- Seeking professional formation – the nurture of professional character. This work to form particular modes of thought and particular beliefs has long been characteristic of professional education in law and in religious preparation.
- Promoting a deep understanding and appreciation for institutional life and institutional citizenship.
- Instilling an understanding of the social organisation of knowledge and practice.
- Developing skill in doing the public work of professions – public engagement, public deliberation, public work, and partnership.

Sullivan (2004) captures much of the spirit and intent of these changes in the idea of professional integrity. In professional integrity, the professional's sense of direction, one's ability to assume responsibility for the quality of one's work and the standard of practice for the profession all come together. This integration may allow a profession to envision a new pathway for its work and a renewed contribution to the work of society.

Conclusion

The importance of the professions will only increase in the 21st Century as national development and globalisation increase the value and economic rewards associated with the ability to organise knowledge and expertise. There is a real danger that individualism and consumerism on the one hand and elite professionalism on the other will undermine

traditional social and cultural communities and lead to an erosion or breakdown of the social contract in democratic social institutions. A renewed professional ethic emphasising social responsibility and the public good may become an important counterweight to consumer society. The role of educators will become even more crucial. It is they who will shape understandings of the 'good society' and they who will prepare young people to enter this world as productive workers and citizens. How we think now about the profession of teaching will fundamentally shape the world of the future.

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¹ This argument applies most directly to professions in the United States, Canada, and Britain, where the professions have been the most autonomous and prestigious. See Sullivan (2004) and Perkin (1989). Occupations that were received the most analysis as professions included medicine, law, engineering, the clergy, nursing, journalism and teaching.

Conclusion

14

Teachers as Learners: A Moral Commitment

Ora KWO

This final chapter reviews the book as a whole, and draws together some of its threads. It also reflects on how this book is situated in the research literature as part of the continuous quest for understanding of teachers' learning. In an attempt to synthesise contributions from all the chapters and summarise what can be learned, I discern relationships between challenges and opportunities that the authors address. The major thrusts of the discourse are woven into *what*, *where* and *how* teachers can learn, from which a resonance emerges.

In the spirit of learning as conveyed in this book, this final chapter also shows some of my personal learning during the editorial process. The individual dialogues with authors over e-mail and my review of the chapters in various stages have strengthened my grasp of the sense of learning that can be deepened through synthesis and critical reflections. At the same time, I have been challenged to consider questions that the chapters have raised. In turn, I consider it desirable to raise questions about the values and purposes underlying the push for teacher learning. Visiting the fundamentals of education in a quest for morality, the chapter ends with a broadening vision of teacher learning that challenges educators to reach beyond boundaries over a moral commitment to education.

Continuity of Discourse on Teachers as Learners

The focus of this book on teachers as learners can be seen as a challenge to research orientations which are not directly concerned with improvement of practice in education. On my entry to a university career in teacher education some decades ago as an experienced school teacher, I was grateful to a mentoring colleague who was willing to listen to my queries about the impact of our curriculum design for initial teacher education based largely on the model of disciplines in foundations of

education. I respected him for his established view that, as teacher educators, we should not see ourselves holding any responsibility for teachers' choices in their classroom practice. Rather, he suggested, we could only do our best to educate student-teachers' minds with theoretical inputs. However, my respect for this colleague did not over-ride some of my concerns about the gap between theory and practice. I found myself embarking on a very different track in pursuing my role as a teacher educator in a quest for an alternative vision from learning about teaching. Accepting that I am not responsible for my student-teachers' choices in their teaching stances, I nevertheless chose to be responsible for what I knew as much as for what I did in seeking integration between theory and practice. While editing chapters for this book, I re-discovered the course of my professional pursuit. My research interest has been guided by my curiosity and desire to understand issues related to teachers as learners rather than teachers as teachers. Joining other scholarly and professional associates who care for the liveliness of teachers' learning, it has been exciting to find the critical discourse in the literature, which is sketched here to map out how this book may stand.

A seminal discussion on theory and practice for professionals was presented by Schon (1983, 1987, 1991). He outlined widespread crises of confidence in professional knowledge and professional education as rooted in the prevailing epistemology of practice, namely technical rationality. He queried the assumption underlying much of the research that held practitioners as instrumental problem solvers who can select technical means best suited to particular purposes. In this light, he envisioned new premises in the artistry of professional practice. Professional expertise, he argued, does not, should not, and ultimately cannot depend on the application of general theoretical knowledge to particular problems. Instead, he declared, professional expertise must depend on experience-based knowledge. Schon's 'reflective turn' has been associated with a major alternative approach to research, focussing on the subtle and implicit artistry of professional practice.

For the teaching profession, Stenhouse (1984, p.71) also critiqued a narrow view of research as science for informing and improving practice, and emphasised the significance of artistry in teaching:

All good art is an inquiry and an experiment. It is by virtue of being an artist that the teacher is a researcher. The point appears to be difficult to grasp because education faculties have been invaded by

the idea that research is scientific and concerned with general laws.

Asserting a view of teachers as the focus of research and development, he observed a 'teacher-as-researcher movement' in Britain from an alliance between some universities and teacher groups in breaking the tradition of a 'psycho-statistical and nomothetic paradigm' on educational research. Researchers in this alternative tradition observe, describe, and illuminate the things teachers actually say and do. According to this view, improving education is not about improving teaching as a delivery system, but rather about the desire of the teacher-artist to improve practice. This visualisation of a movement was also recognised by McKernan (1996, p.6) in his identification of action research as an alternative paradigm of social inquiry in the research literature which aspires to bridge the gap between theory and practice, and which presented various typologies and models.

However, even within the action research frame, the theory-practice gap is problematic because it assumes that what is thought, what is represented, and what is acted upon, can be delineated as a series of procedures that can be interpreted separately. In practice, they are all intertwined aspects of lived experiences. Probing into the way that action research is disseminated as published texts where research *practice* becomes known from the research *product*, Carson and Sumara (1997, xvii) queried the missed connections between the researcher and the subject of inquiry, and argued for clearer recognition of the complex and messy nature of action research as lived experiences. Participation in educational research requires more of the researcher than the application of research methods, as the investigation both shapes and is shaped by the researcher. Research is therefore not something that is *done*, but included in the researchers' lived experiences. The question, "How does one conduct educational action research?", is thus replaced with the question, "How does one conduct a life that includes the practice of educational action research?". With this alternative question, *who the researcher is* becomes completely caught up in *what the researcher knows and does*. Essentially, the knowledge that is produced through action research is always knowledge about one's self and one's relations to particular communities. The interpretations are always in a state of becoming, and can never be fixed into predetermined and static categories such as theory-practice dichotomies. In many ways, the contributors to this book are associated with an action-research paradigm which is maturing

through critical interpretations from different traditions. Likewise, this book is not intended to present authoritative claims, but stands rather more firmly with a critical stance in a state of engaged reflections to reach what is becoming better known beyond the initial state of understanding.

Related to this hermeneutic approach to consider action research are contributions on the nature of teacher inquiry (e.g. Clarke & Erickson 2003) and teacher educators' self-study as scrutiny of an individual's pedagogy in teaching about teaching (e.g. Loughran & Northfield 1996; Hamilton & Pinnegar 1998). Since the 'reflective turn' advocated by Schon (1983), the legitimacy of teacher inquiry as a form of research has come a long way. Teachers are increasingly involved in inquiry into their own practice, and have contributed to the extensive teacher inquiry literature which, as observed by Clarke and Erickson (2003, p.1), "not only attests to its importance for understanding the complex world of schooling but supports our contention that it is one of the defining features that distinguishes teaching as a form of professional practice and not as labour or technical work". The corollary is that, "without inquiry, practice becomes perfunctory and routinized" (Clarke & Erickson 2003, p.5). Teacher inquiry usually emphasises the initiating focus and the impact on changes in the teachers' own professional practice. It is also significant as an emergent discourse in communities of educators when the inquiry practice in private is conveyed for public understanding, as well as for critical scrutiny amongst professional peers. Inquiry, as embedded in professional practice, becomes most meaningful as a dynamic process of *knowing* in the developing discourse. With acknowledgement of contributions from various research communities in the teacher-as-researcher movement, the present book is associated with the alternative pathway for theory-practice integration. It also presents a learning discourse for resonance to voices from research communities on teacher learning. In different cultural contexts and in varied research and professional experiences, the authors' inquiries into teachers as learners are ready to be interpreted in the broader discourse of the related literature.

In Pursuit of Opportunities amidst Challenges

The various scenarios presented by contributors to this volume show that the deep meaning of learning can be reached against the background of numerous challenges. As such, challenges and opportunities become inseparable entities of the critical discourses for teachers working not only in schools but also in universities, including in faculties of education

as teacher educators. This section brings together the discourses from all chapters, and summarises what can be interwoven about the nature of teacher learning in terms of orientations, locations and approaches. Given that each chapter has contributed to all the three dimensions, this is a demonstration of ways in which the major thrusts of all the chapters can be related in the discourse.

What Teachers Can Learn

The five images of research and teacher education by Marilyn Cochran-Smith and Kelly Demers provide a useful frame for understanding orientation to teacher learning. With each chosen image, a reality can be created as self-fulfilling prophesy. It appears that the three images of research as 'weapon, report card and warranty' in the American context share a common perception of teachers' inadequacy in the battlefield of competing powers that determine pathways to teacher qualifications and policy options. The 'reality' for teachers, under these images, seems simply to live within the battlefield as conformists to the political scene of the day where 'learning' is about conforming to the system and survival in the changing climate. By contrast, the images of research as 'foundation and stance' pose challenges to university-based teacher educators for teacher preparation with a knowledge base, and call for a culture shift that teacher educators become learners rather than traditional authorities in curriculum delivery. With a collegiate-based inquiry stance, teachers and teacher educators are engaged in multiple risks of not reaching consensus and certainty, and instead learn about questioning existing practices by making their struggles and learning accessible to others. Teacher learning therefore requires co-construction of perception of problems and changing understanding of long-established assumptions across the professional lifespan.

In a similar national context, teacher learning is viewed as pertinent to the teaching profession that will fundamentally shape the future of the world. Robert Yinger reviews the ambitious reform initiatives for the teaching profession and limitations to the concerted effort to establish national standards. Despite the growing consensus on how children learn and how best to teach them, much of such work was challenged by powerful conservative market-oriented policy voices that define the problems of education as due mainly to self-interested bureaucracies in schools and universities. In the USA, deregulations and competition in a free market system were recommended as solutions, as indicated in the

No Child Left Behind Act. Querying the effect of a professionalisation strategy based on professional knowledge and the internal professional control of standards, Yinger sounds an alarm about the federalisation of a narrowly drawn school performance paradigm that measures a narrowly-drawn skills-based curriculum. Lessons are drawn from other professions, and professionalism is described as a cultural and political development rather than a collective mobility of professionals as agents of scientific change and technical rationality in modern society. Yinger asserts that professional education must break beyond technical preparation to reach core values in nurture of professional character. The chapter advocates a renewed professional ethic emphasising social responsibility and public good for the traditional social and cultural communities being undermined by the extremes of consumerism and elite professionalism.

Amidst the vibrant documentation for curriculum reform initiated by the Hong Kong government since the change of sovereignty in 1997 came the challenge to teachers for a move towards a learning profession. The chapter about preparing student-teachers for a move towards the learning profession in Hong Kong shares the images of research as 'foundation and stance' posed by Cochran-Smith and Demers, and presents a journey of seeking the meaning of learning as a community before, during and beyond the lived curriculum for initial teacher education. Teacher learning for the teacher educator is initially about opening up a space for co-construction of understanding with student-teachers in a fundamental shift of relationship. Despite evidence of student-teachers' responsive capacities for engaging in the inquiry as a community through the progressive learning dialogues and the constant practice of 'students-and-teachers evaluation of learning-and-teaching' (STELT), deep learning for the teacher educator comes with dissonance of data from the long-standing system of Students' Evaluation of Teaching (SET). Teacher learning involves interpretation of dissonance from the latent knowledge and determination to accept complexity of the change process, given that a professional is held accountable for both the existing system and the call for reform. The commitment to the quest for improving the quality of teaching and learning may be considered in the light of Robert Yinger's concern for professional education that must reach core values in nurture of professional character.

In Victoria State of Australia, with high attrition of young teachers and shortfalls in teacher supply, the introduction of professional stand-

ards, as reported by Geoff Emmett, has provided an incentive for professionals to share the problem by means of mentoring and induction of beginning teachers. The move towards standards to hold professionals accountable to practice tends to be skeptically viewed as a process of advancing technical control with oversimplified measures that can paradoxically inhibit innovation for developing teacher professionalism. However, it is argued that professional standards can provide vehicles for teacher learning and can promote effective feedback to strengthen professional practice and student learning. Like Marilyn Cochran-Smith and Kelly Demers, Geoff Emmett expresses a concern for the impact of assessment. In its critique of assessment as management focussing on individual professional action, this chapter presents a move for Victorian schools to create an environment and model collaborative practice within a process of evidence-based assessment that brings about social and cultural outcomes of professional practice. Rather than confirming the intended policy, it is through the accounts of the dynamics of learning (or constraints to learning) that informed policy development can take shape.

Overall, these chapters invite re-orientation to understanding problems that can be identified from the ways that challenges are observed in different contexts. Teacher learning can be based on unquestioned conformity to traditional culture and policy-driven systems, but equally, can be open to questioning validity of systems and initiating transformation. Whilst standards and assessment systems challenge professional practice as external regulatory power, they can also be challenged when teachers engage in critical inquiry into new territories beyond the existing mindset and boundaries, from which to develop capacity to define professionalism. The deficit and hierarchical assumptions for teacher learning in an individualistic mode can instead be replaced by a sense of community where professional relationships are built and commitment to professional ethics supersedes elite professionalism. Instead of being confined by existing perception of problems as world-receivers, teachers can work on a new vision for re-defining problems and pursue collaborative opportunities to make differences as 'world makers'.

Where Teachers Can Learn

The location of teacher learning is found in innovative curricula for pre-service teachers with interflow of school and university settings, and yet the less visible and non-formal settings also provide channels for our

understanding in a different light.

Cheng Man-Wai and associates recognise teachers' own classrooms as powerful settings for learning, and argue that artifacts of videotaped lessons can bring teachers' classroom practices to other locations for collaborative analysis. Using videotapes of exemplary teacher practitioners, teacher educators can create an inquiry environment to challenge and mediate prospective teachers for reflective practice. Through induction of self-regulated inquiry for pre-service science teachers with stimulated reflections on video material, the fast-paced complicated world of classrooms can be better understood in a secure and personal setting for private critical inquiry. University-based learning can be enriched with the use of artifacts from the practitioners' world and, in turn, contributes to professional learning beyond the formal university setting in practitioners' individual classroom contexts. When experiences are turned into teacher education curriculum, teacher educators necessarily get *involved* in understanding the complexity of teaching and learning rather than leaving student-teachers' practice in schools with some form of supervision. In this case, they look at video as an educational tool for mediating student-teachers' inquiry from experiences in former schooling, observation and reflections, to which they are actively engaged in collective interpretation. The locations of learning vary from student-teachers' independent and peer inquiry tasks to teacher educators' collective focus in nurturing a safe inquiry environment, when experiences with observation of classroom teaching is no longer hostage to real life and real time.

The issue of learning environment is considered by Alex Moore as situated within the practitioner's ongoing philosophical and pedagogical repositionings and relocations in the face of their unfolding professional experience and expertise. Emerged principally from three related research projects involving the professional learning and development of teachers is an articulation of the tensions between teachers' own preferred pedagogies and those from externally-imposed education policies or practical constraints such as class size and student dispositions. Such tensions, as argued by Moore, often result in positions of compromise. By revealing that learning as readjustment is made within the context of various messages telling the teacher what to do in order to be deemed to be good at the job, the chapter presents an argument for practitioners' reflexive stances toward their practice.

Such stances demand critical reflection not just on classroom experience itself but on the tensions and interactions between our 'private' and 'professional' selves, including understandings of reasons leading to experiences. Such reflexivity for repositionings finds a parallel in the chapter by Lily Orland-Barak, as she reveals her understanding of mentors learning to participate in competing discourses of practice. Described as 'lost in translation', mentors have to locate their learning in the gaps between expressed beliefs and realised actions, and between the bottom-up discourse of dialogue in favour of collaboration in learning espoused by academic professional development orientation and the top-down discourse geared toward instructions for pupils' achievements. Just as the beginning teachers in the studies by Moore, mentors, as observed by Orland-Barak, experience dissonance and a sense of emotional burden under the influence of many players in the system. Through managing competing dialogues of practice, confronting controversies and dilemmas, as mentors are engaged in the internally persuasive discourse, the links between mentoring and teaching works are to be established. Both chapters shed light on the location of teachers' learning as individuals in reflexivity and as members of the profession participating in competing dialogues for the chosen re-orientation to meet the complex challenges.

The concern for such an internal environment and open dialogues is expressed by Ying Dan-Jun and associates in their pursuit of self-understanding. In the context of joint effort for curriculum innovation, they learn from telling stories of their experiences. On stories from formal classroom settings, authentic learning can actually take place in non-formal settings of the kitchen – the communal area for family life and a place for free intensive exchange of thoughts. Such an engaging professional inquiry is vividly integrated into an everyday life of cooking, eating and washing up, from which teachers embark on the journey to understanding their identity and becoming aware of their teaching philosophies, the congruence or lack of congruence between beliefs and practices. Teacher learning, therefore, does not just take place in the context of practice: it is in the safety and authenticity of sharing stories lived and told that the language in recounting and reflecting on experiences can be re-visited. Such safety is signified by the bonding over the sustainable learning discourse where no one ever silences the other's voice.

Kim Mi-Song provides another perspective on the significance of bonding for learning by relating Vygotskian theories on teacher-student co-construction of knowledge to a Korean philosophy of compassion for cultivation of '*jeong*' – a concept of a special bond of trust and intimacy. The study of second language dialogue journals highlights that teacher learning is located in selflessness of 'creative apprenticeship'. It does not limit to the teacher's self-determination or learners' autonomy as individuals, but instead focusses on an open-ended dynamic process of negotiation and co-creation of knowledge conducted by all learners, including teachers.

Such humility towards learning about student is also found in Jill Smith's recommended strategies of teacher learning. Just as Kim in critiquing the authoritative assumptions behind a traditional model of 'cognitive apprenticeship' for second language learners that fail to take into account of cultural heterogeneity, Smith also queries the imposition of power-holding and controlling sector of culturally specific curricula to non-indigenous visual arts teachers. Arguing with a theoretical and philosophical rationale for the place of indigenous knowledge within the curriculum of visual arts education, Smith, in her role as a non-indigenous teacher educator, is ready to claim the responsibility to acquire indigenous forms of knowledge by consultation with indigenous colleagues to seek their support and scrutiny to retain integrity and sensitivity. The critical focus is therefore upon protecting and sustaining indigenous forms of knowledge within a culturally diverse nation in New Zealand, while empowering non-indigenous teachers to become learners of indigenous knowledge. Both chapters advocate teacher learning as grounded in the critically significant yet neglected aspects of knowledge about where students are coming from.

The locations of teacher learning, as captured from the contributions by various authors, reveal the challenges of established routines and systems, multiple tracks of inherently conflicting discourses, and authoritatively imposing theories and assumptions that can threaten to reduce teachers' learning space to formal settings in structured modes. Yet it is precisely in confronting these challenges that the authors have brought alive the opportunities for breakthrough. The way that the chapters echo each other from different national settings demonstrates a global space for teacher learning to be understood. Together, these chapters present authentic professional stances against the background of the often simplistic and officially sanctioned discourses of teacher

learning by taking into consideration of the inner voices of teachers, where students are coming from, and the way that bonding takes place over learning. They highlight not just the desirability, but the feasibility of teacher learning when they break beyond institutional and mental boundaries to claim new focusses and embark on new paths.

How Teachers Can Learn

Given the resonance on the locations of learning beyond structured boundaries, some chapters contribute to this discourse with scholarly re-construction of professional experiences to depict the ways that teachers learn.

Warren Mark Liew offers an insider's perspective of the complex realities of teachers' work, as he presents his memories as a participant-observer drawn from a personal 'database' of journal entries, field notes, official documents, email correspondence, newspaper articles, interviews and remembered incidents, all gathered over five years of teaching. Through imaginative accounts of a fictitious young teacher who is committed to learning, alongside review of related literature, he reveals a process of making sense of the meanings embedded in the flow of experiences which carries tension between competing and conflicting demands. While the literature, as cited, shows burdensome expectations of teachers, Liew has vividly demonstrated a critically reflexive approach to learning, through a bold confrontation of vignettes of how the young teacher emerged through the siege in daily battles – a 'flawed' but realistic heroine who will go on with the struggles to identify professional priorities beyond the escalating accountability and performance pressures. Could a genuine sense of professionalism be embedded in the struggling response to the tall orders and high banners of educational reform? This chapter can be well linked to Alex Moore's 'working and learning under pressure' and Lily Orland-Barak's 'competing discourse of practice' for its realistic depiction of the struggles in a Singaporean context. It also provokes readers to make their own interpretation of whether such struggles in teacher learning can be commonly found in other cultural settings.

A major struggle for teacher learning is about living for beliefs in realities that do not readily bring a sense of congruence. Ruth Gorinski and associates provide another angle to view struggles within an institutional framework in which mentoring was organised as a mechanism for developing a community of reflective practitioners. As a

form of self-study, with data collected by the teacher-researchers from colleagues in a non-hierarchical relationship, the chapter reveals the learning experiences of new teachers, and of the authors as a team of teachers who uncover the barriers to realising the potential of mentoring in building practitioner capability. Instead of engaging in the expected relationship for critical reflection of practice and advancing mutual development, the new teachers can learn about perpetuating current practice within functional discourses and the concern for the practical outcome of a secure summative probationary assessment. The authors as teacher-researchers learn that ambiguity surrounding mentoring roles and functions can result in task-oriented relationships that reinforce existing structures. Living between beliefs and realities, teachers can learn about the unintended, despite the well-intended institutional policy. Yet, to continue with the struggles without giving up the beliefs, teachers may query the nature of commitment. Should the institutional claim of commitment to mentoring practice be only a matter of implementing the intended plan with rational justification and simplistic anticipation? Could the plan have involved an institution-based collective confrontation of the reality of historical, contextual and structural practices not conducive to a discourse of mutuality and reflective praxis? Although the chapter has centred on the innovative attempt of an institution that reveals discrepancies between policy intention and practical reality, the findings speak to the struggles not exclusively owned by teachers but shared by all committed to learning.

The chapter by Michael Aeillo and Kevin Watson adds another dimension to understanding teacher learning from frontline educators who tend to be subjects of research rather than the actual voices. It reports on a programme of continuing professional development as partnership between a university and a sixth form college in perseverance with the concepts of 'teachers as action researchers' and 'communities of practice'. The gap between beliefs and reality and the question about the nature of commitments, as revealed in the study by Ruth Gorinski and associates, is actually the core business of the headteacher who is actively involved in the design and delivery of the partnership programme, supporting the teaching staff to acquire postgraduate qualifications. Designed with formal inputs from both the university staff and the headteacher to engage the teacher participants in action research projects of realistic issues in their college for formal presentation to the college governing body, the programme accom-

modated the roles of the principal as teacher, assessor and chief executive. The concerns for academic freedom and internal politics were addressed with a firm positioning of the principal at the heart of learning in actualising the belief in turning the college into a learning organisation. The principal's involvement in creation and maintenance of a culture of openness and critical inquiry provided the significant support needed by the teachers, as evidenced in the evaluation by teachers as insider researchers. This chapter highlights the nature of partnership in learning – between university academics and the headteacher, and between the headteacher and the school teachers – as a tool of empowerment for teacher learning. It also sheds new light on commitment as a key to understanding challenges and opportunities.

The three chapters highlight that learning requires perseverance in going through the struggles, regardless of the physical locations. By illustrating different modes of challenges that teachers are facing, the authors show that the initiatives of teachers as learners primarily depend on how teachers perceive these challenges. Equally critical is what they learn from the experiences of handling these challenges. Subtly and yet most significantly, it is often not the immediate outcome of the day-to-day performance that matters: teacher learning is about the processes of teachers' engagement to take challenges as opportunities for learning, with thoughtful reconnections within their inner worlds to address the disequilibrium raised by the challenges. In this process, language is a vital tool for making explicit what is implicit. It is through the actualisation of teachers' voices that learning is empowered as *recognised* struggles amidst internal and collegial dialogues. This observation further challenges the conventional mode of training for teacher development that may have disregarded the latent power of teachers to learn, the significance of the struggles, and the deep meaning of support needed.

Resonance

Following this review of the major thrusts of the contributions from all the chapters, I am now ready to capture the converging tone at the conclusions of all the chapters that can metaphorically be taken as authors' resonance to one another. With the initial focus on teachers as learners, the contributors share a broad view of the teaching force. Though teachers as frontline educators are expected to be change agents in professional response to policy development, the teaching force comprises educators from different sectors who must take a collective

responsibility to confront complex challenges. Through the shared value and focus on learning, opportunities to tackle challenges emerge and consequently the desirable changes take place. The changes may not simplistically mean discovery of immediate solutions to the perceived problems, but rather they are embedded in the changes of perception with informed understanding, and the motivation to seek further understanding.

In a sense, the chapters present a sample of such educators who demonstrate the determination of learning from practice to shed light on the nature of learning. Rather than holding teachers accountable to implementing top-down directives or transmitting inputs of knowledge from external authorities, this collection of voices from cross-national and cross-cultural settings reveals contextual and historical burdens that teachers should not carry in isolation. Instead, changes are grounded in sustainable processes of critical discourse in the space created by educators as learning partners. Globally, the discourse over this learning space must be rooted in deep values and belief in education as the hope for shaping the world. Experiences hold a significant part in the creation and sustainability of the learning discourse. As a form of co-construction of cognitive, social and affective experiences, grounded in actions of inquiry, the learning carries openness in a continuing quest for higher goals.

Such a discourse track, as suggested and reflected in the chapters, is not so visible in the mainstream practice, which is characterised by the gaps between university discourse and school discourse, and the perpetual conflict between the push for changes at the conceptual level and the pull of inertia at the practical level. Such a reality does not necessarily encourage teachers to become learners who are constantly engaged in critical inquiry, as the immediate concerns are more likely about going through routines in task-completion for conformity to the workplace traditions.

A Quest for Morality

As I listen to the convergence of viewpoints from the discourses, questions bubble in my mind. Why do some teachers persevere as learners, whereas many other teachers merely engage in routinised practice? What are the motivations for and consequences of committed learning? Personally I know of former graduates of teacher education programmes who chose to work part-time because, as they told me, it is difficult to maintain the learning pace with a full-time teaching job. Beyond the

voices from contributors, it is worth seeking the fundamentals of education to understand the motivation of teachers who seek to be learners. Paradoxically, learning may not be an immediate concern in the push for most reforms, if the goal is conformity to set agendas without sustainable and genuine focus on educational aims. While educational reforms have been going on for decades, the quest for morality has long been articulated against the background of a managerial view of education. Just as Greene (1978, p.60) pointed out:

Educators and educational reformers have been continually tempted to test the rationality of what they have done by the effectiveness or efficiency of what has been accomplished, not by looking critically at their presuppositions. They have (partly because of their felt obligations to school boards, taxpayers, and the like) looked towards social consequences in their efforts to justify what has been done in schools. They have seldom looked at the question of whether their actions were intrinsically right. Facts have been easily separated off from values; decisions have been made on grounds independent of moral propriety.

In her wide-ranging literary allusions for the landscape of learning, Greene described the human tendency to “perceive everyday reality as given – objectively defined, impervious to change.... It presents itself to us as it does because we have learned to understand it in standard ways” (p.44). This philosophical observation seems to have captured the pattern of human activities which have remained consistent over decades. The human weariness of a sense of powerlessness in being programmed by organisations and official schedules is common until the question ‘why’ arises, which may accompany a perception of the insufficiencies in ordinary life, and often reform requirements external to teachers as agents without addressing such human tendency can only add to the weariness. Arguing that reality is to be interpreted in the wide-awakeness of our moral life, Greene pointed out that only as people learn to make sense of what is happening can they feel themselves to be autonomous. By contrast, the opposite of morality is indifference – an absence of concern when individuals are likely to drift on impulses of expediency. On morality, she further elucidated (*ibid.*, p.49):

To be moral involves taking a position towards that matrix, thinking critically about what is taken for granted. It involves taking a principled position of one's own (*choosing* certain principles by which to live) and speaking clearly about it, so as to set oneself on the right track.... I rather doubt that individuals who are cowed or flattened out or depressed or afraid can learn, since learning inevitably involves a free decision to enter into a form of life, to proceed in a certain way, to something because it is right.

Without attending to the moral dimension of learning, it seems natural for reforms to be perceived by teachers as tightening of behaviour and focus for accountability to predefined competencies and skills, or testing scores of students, even though such control may not be the intended outcome. The acute difference amongst teachers, as suggested in Greene's re-interpretation of reality, is situated in their readiness to enter a form of life. From my observation, Greene's elucidation has wide applicability across time and space. The contributors in this book are invariably engaged in the quest as a moral endeavour regardless of the contextual differences. Such 'liveliness' in the quest resembles what Greene (1978, p.49) described as wide-awake individuals:

They are not just creating value for themselves, they are creating themselves; they are moving towards more significant, more understanding lives.

Perhaps there is a deep question about whose responsibility it is to make it possible for all teachers to claim this life of morality. To this, I see connection to the queries raised by Pring (1999) concerning the neglected educational aims, as he critiqued what appeared to be a form of words (e.g. 'moral, spiritual, personal and social development') to counter-balance the pursuit of economic and social utility as the driving force behind reform documents. In reforms without the spirit of morality, teachers are naturally doomed to the motions in conforming to the requirements of the day and losing touch with the life of morality. In his alert of a language of education being borrowed from the language of management, he argued for a moral commitment to educational aims (pp.159-160):

We need to question whether, in the pursuit of greater standardisation of educational output, the language of management and control, whereby efficiency can be gauged, is adequate to the moral purposes of education.... What should be at the heart of the educational process can receive no recognition in the language of management. The language of efficiency is not that of moral struggle, moral deliberation, the searching for what is valuable, the gradual and often faltering introduction to traditions of thought and feeling. Indeed, such a moral language challenges the very managerialism and control with which the pursuit of effectiveness is associated.

In re-visiting aims of education as involving the kinds of learning which pertain to the learner living a more distinctively human life, Pring (1999, pp.62-63) iterated a view of the physical, social, aesthetic and moral worlds as constantly evolving through criticisms, new discoveries, and fresh insights. This progress, he suggested, was based on the articulation of purposes only half realised, and was far from being a body of knowledge to be acquired or a set of competencies to be gained. He emphasised that education is the initiation into a conversation between generations of mankind which do not work towards a pre-specified conclusion as the end is not known in advance. A good conversation, he added, transforms the very purpose as it is being pursued. Viewed in this way, education is essentially a moral activity – the introduction of young people to a world of ideas through which they come to see (tentatively, provisionally) what it is to be human, to live a distinctively human life, to aspire to a form of life which they believe to be worth pursuing.

This view of education as a moral development in humanity can be associated with the vision of 'learning to be', recognised in a UNESCO endeavour in the early 1970s (Faure et al., 1972, p.vi):

The aim of development is the complete fulfilment of man, in all the richness of his personality, the complexity of his forms of expression and his various commitments – as individual, member of a family and of a community, citizen and producer, inventor of techniques and creative dreamer.

This was later developed by UNESCO in the Delors Report (1996, p.95):

Individual development, which begins at birth and continues throughout life, is a dialectical process which starts with knowing oneself and then opens out to relationships with others. In that sense, education is above all an inner journey whose stages correspond to those of the continuous maturing of the personality.

Of the four pillars of education identified in the Report – learning to know, learning to do, learning to live together, and learning to be – the Commission (Delors 1996, p.86) recognised that formal education has traditionally focussed mainly on learning to know and to a lesser extent on learning to do. The two others are to a large extent left to chance, or assumed to be natural products of the first two. With a broad encompassing view of learning, as recommended by the Commission, education should aim to enable each individual to discover, unearth and enrich his or her creative potential to reveal the treasure from within.

This global quest for aims in education requires going beyond an instrumental view of education to one that emphasises the development of the complete person. Essentially, education is to engage individuals in learning to be. Despite the explicit articulation at the global level on balancing the aims of education, the reality tends to be dominated by economics linked to the concerns of social efficiency (Rizvi 2007, pp.87-89). Despite the market dynamics in the organisation of education around a view of education as a private good and the linkage of the purposes of education to the requirement of the global economy, it is possible to understand the facts of global interconnectivity and interdependence in radically different ways, with implications for rethinking educational aims that require educators to engage with transformations brought about by developments in information and communications technology in ways that do not prioritise the economic over all other human concerns. Rizvi (2007, p.89) concluded that it is possible to imagine and work with an alternative form of globalisation that demands not ready-made technocratic solutions to problems of education but instead opens dialogue across cultures and nations. This perspective, with which many other people would identify, involves viewing education as contributing to both public and private goods, to both social and economic ends, and to both national and global concerns. It also encourages wider consideration of how relations within a community and across the world might be constituted.

Interestingly, the importance of conversation, as raised by Pring and Rizvi, was also observed by Greene (1978, p.69) several decades earlier:

...liberating (students) to understand that the social reality they inhabit is a constructed one, educators ought to avoid, if possible, the high-sounding voice of expertise. They and their students might well enter a conversation with one another, the kind of conversation that allows a truly human way of speaking, a being together in a world susceptible to questioning.

With the convergent vision about preparing the younger generation for learning to be, teachers who aspire to be educators are morally engaged in development from the tradition of almost exclusive focus on learning to know towards greater degrees of autonomy for learning to be. They must achieve what Greene identified as wide-awakeness (as discussed earlier) to think about what they are doing and to take responsibility to be involved in the conversations in various domains and contexts. Essentially it is through teachers' own learning to be that students are inspired to engage in learning to be, within and beyond schooling.

In this exploration of why teachers may or may not be learners, I have come to see an ongoing educational scenario of reforms and tensions between the visible and the less visible, the immediate and the visionary, the managerial and the philosophical in our temporal and physical space of educational practice. For the committed learners, the core business of teaching and learning is education, and the tensions are often experienced as battles between the documents and reality. The exhortation of the importance of dialogues suggests that the quest for learning to be is like a timeless goal for moral development in humanity, which is articulated, re-visited and reinforced in the hearts of the committed educators whose persistent moral choices for learning demonstrate a form of living. Perhaps it is the questioning of the meanings of systems and orders and the responsive voices for the well-being of humanity that bring together educators across generations and cultural traditions. The long-term effect may be significantly situated in the open dialogues among critical masses on identifying shared visions, rather than the apparent expedient motions of the mainstream educational workers on tight schedules of the here-and-now agendas.

This book is a contribution to the open dialogues, as responses to the ongoing tension and paradoxes brought about by educational reforms, centralised by the learning stances of teachers who are more identifiable as educators than as mainstream workers who diligently conform to the systems. Sustainable learning is a form of engaged living as moral beings. It is only when teachers can identify themselves as moral beings, concerned with questioning and making choices that they can create their own moral lives and arouse their students to learn to break with what can be too easily taken for granted. On becoming educators, teachers can be re-defined beyond the classroom roles. Together, the chapters suggest a vision for a new relationship among all educational workers who are willing to re-define agendas through cross-boundary collaboration and engage in critical discourse as sincere learners for a moral commitment to education.

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