

A CONTEXT FOR GROWTH: THE LIVED EXPERIENCE
OF AN EMERGENT TEACHER EDUCATOR

by

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(ABSTRACT)

Inquiry into teaching increasingly focuses on how teachers examine and subsequently inform and transform their instructional practice. While we are beginning to see reports from public school teachers who are examining their own teaching, we have very little information about self-reflection among teacher educators. The purpose of this ethnographic study was to examine the influence of conducting inquiry into my instructional practice while I taught an introductory Language Arts course. The course contained two main components: a reflective teaching seminar and an on-site tutorial experience. Three questions guided this inquiry: 1) How did I, as the seminar leader, interact with the preservice teachers? 2) How did the preservice teachers interact within the seminar? 3) What personal experiences and attitudes were salient for one preservice teacher as she initiated a tutorial experience within the context of the course?

To conduct this study, I used narrative inquiry as the research method because it is a viable means both for understanding an experience in which the researcher is an active participant and for capturing the complexity of schooling. Narrative inquiry is a form of empirical research in which living, telling, retelling, and reliving stories is the basis for understanding lived experience. A variety of experiential materials were gathered to document the instructional behaviors of myself and the preservice teachers. Experiential

materials included transcripts of interviews, stimulated recall interviews, and the seminar sessions; field notes; course documents; tutorial session documents; and my journal. In response to my research questions, I expressed my interpretations as a series of essays. Through these essays, I conveyed my understandings about the value-ladenness of teaching, the ways in which a person's words and actions are representations of one's personal knowledge, and how an individual's personal knowledge shapes and informs instructional practice. By engaging in reflective inquiry, I learned more about my roles and responsibilities as a teacher educator and the potential promise and possible pitfalls of helping others engage in the study of one's assumptions about teaching. Furthermore, I came to understand better that engaging in reflective teaching requires a social network of support, involves modeling and practice, and that such learning is a long-term process.

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CHAPTER 1

Rationale

Public attention is focused increasingly on determining how to educate teachers (Carnegie Forum, 1986; Goodlad, 1983, 1990; Holmes Group, 1986). Questions are asked such as, how should teacher preparation programs be designed and implemented to accomplish the goals of educating teachers? What types of experiences best prepare people to teach? What length of time should be devoted to educating a teacher? How much of that time ought to be devoted to student teaching? What should the nature of the student teaching experience be? What types of experiences should preservice teachers have before student teaching? Are there certain occasions during a teacher's preparation when certain ideas and experiences are more meaningful?

Questions such as these (along with public interest in such questions) have been asked before, such as when Dewey (1904) questioned the practices of Normal schools. Dewey thought that those preparing to become teachers should be immersed in experiences that would nurture a reflective attitude toward teaching and learning. Dewey reasoned that if students were placed in schools prior to developing their own habits of inquiry, they might become overly concerned with existing school practices instead of attending to the development of processes of reflective action.

Today, as new questions are raised and old questions are revisited and revised, and as programs governing the education of teachers are legislated in and out of existence, there exists an expanding network of people who advocate that to bring about change in schooling, teacher educators, as well as teachers need to examine their roles and responsibilities as teachers, their instructional practice, and their societal responsibilities (Shor, 1990; Tabachnick & Zeichner, 1991). Within the field of teacher education, Richert (1991) gave voice to this call for action. She asserted:

We are at an important crossroads in teacher education. It is incumbent upon us at this juncture, when the eyes of the nation are on teachers and how they are prepared, that we conduct research on our own teacher education methods. (p. 147)

Critical inquiry into teaching is one way such research might be conducted (Adler, 1990, 1991; Tabachnick & Zeichner, 1991). Critical inquiry into teaching emphasizes the development of a teacher's ability to question his or her instructional behaviors and to question his or her assumptions about teaching and learning (Kincheloe, 1991).

Proponents argue that through involvement in processes of thoughtful deliberation and action, a teacher might come to understand better the educational and societal contexts within which she works. Such involvement holds forth the potential for bringing about change in educational practice that is more long-lasting and widespread than those resulting from technical/conventional approaches to teacher change (Beyer, 1988, 1989; Giroux & McLaren, 1987, 1989).

If we are to reconceptualize teaching in this way, as a reflective process of critical inquiry, then it seems crucial, as Richert (1991) asserted, that we must "mirror" teacher education as a reflective practice also. An increasing number of educators encourage critical inquiry into teaching as a means of transforming teacher education. Elliott (1988) wrote, "If we are to facilitate reflective practice as a form of educational inquiry in schools, then we must treat teacher education as a reflective process also" (pp. 15-16). Similarly, Shor (1990) acknowledged the need for change within teacher education, but advocated a more personal stance. He stated, "If I want to make a change elsewhere, I am the one who has to change. And if I don't work on myself, it seems that the chances of my having an effect elsewhere . . . are not very good" (p. 351). Following these suggestions, I decided to conduct such an inquiry into my lived experience as an emergent teacher educator while teaching a course that contained multiple opportunities for preservice teachers to themselves conduct inquiry into their work as tutors.

Theoretical Framework of the Study

I grounded the theoretical framework of this ethnographic study in cognitive, affective and programmatic dimensions of reflection. To understand better the cognitive dimension of reflection, I looked to the work of van Manen (1977), because his framework provides a means for discussing reflection in three conceptually distinct ways. In van Manen's first level of reflectivity, technical rationality, concern is on ways to apply efficiently and effectively, specific techniques for attaining predetermined objectives. Teachers reflect on how goals are to be achieved but not why (Carter, 1990; Feiman-Nemser, 1990; Kincheloe, 1991). The second level, practical action, focuses on relationships between principles and practices of education. Teachers reflect on both the means and the goals in terms of educational consequences (Tabachnick & Zeichner, 1991; Zeichner, 1987). At the third level, critical reflection, concern centers on making connections between the work of teaching and broader ethical and political forces that shape and influence that work. Teachers examine critically goals and means in relation to societal consequences for creating a more just society (Adler, 1990, 1991; Goodman, 1991, 1992; Shor & Freire, 1987). By conceptualizing reflection (i.e., critical inquiry into teaching) in this way, it becomes possible to examine not only the focus of what one's reflection is (i.e., by identifying and conceptualizing problematic situations), but also how processes of inquiry occur (i.e., problem exploration). Together, problem conceptualization and exploration become points of departure for effecting change in schooling.

To understand better the affective dimension of reflection, I looked to the writings of Dewey (1904, 1933) on attitudinal characteristics of reflective teachers and Noddings' (1984, 1987, 1991) work on an "ethic of caring." When embarking upon an inquiry trail, the inquirer (or inquirers) might travel into new and less familiar territory, or journey into familiar territory that has become taken for granted. At such times, a willing disposition

becomes essential if the journey is to continue. Dewey (1933) identified three attitudes he saw as prerequisites for traveling into unknown territory known as reflective teaching: open-mindedness, responsibility, and wholeheartedness. It was Dewey's contention that the collective presence of these attributes would help keep alive on-going processes of exploration, experimentation, and reflective action--processes that enable teachers to effect change in pedagogical practice. Duckworth (1987) also addressed the importance of affect when embarking upon reflective inquiry. She stated that a teacher who was reflective would:

Care about some part of the world and how it works enough to want to make it accessible to others; he or she would be fascinated by the question of how to engage people in it and how people make sense of it . . . would have time and resources to pursue these questions to the depth of his or her interest, to write about what he or she has learned, and to contribute to the theoretical and pedagogical discussions on the nature and development of human learning. (p. 140)

Caring about others and valuing relationships, asserted Noddings (1984, 1987, 1991), is also an important way to bring about change in schooling. Noddings suggested that teachers and students alike need to be involved in processes of dialogue, modeling, practice, and confirmation. In this way, contexts may be constructed that encourage careful and thoughtful deliberation about teaching and learning.

Dewey (1904) also might remind us that great care and consideration must be given to the programmatic dimension of reflection, as expressed in the design and implementation of inquiry-oriented teacher education programs. Many factors need to be considered, such as the level of perceived risk, opportunities for sustained talk and support, and an atmosphere that encourages critical thinking (Beyer, 1988, 1989; Greene, 1978, 1986, 1988; Kincheloe, 1991). By affording preservice and practicing teachers multiple and diverse opportunities for reflection and action, then inquiry into teaching

might flourish (Schon, 1988; Shannon, 1990a; Tabachnick & Zeichner, 1991). This theoretical framework, based on the work of Dewey (1904), van Manen (1977), Noddings (1991) and others, provides an appropriate point of departure for studying reflection within teacher education.

Need for the Study

This is an ethnographic study of a teacher's developing understanding of her pedagogical context. More specifically, this is a study of my instructional practice as I conducted inquiry into problematic aspects of my work as a teacher. To accomplish this, I examined three dimensions of my teaching: myself as an emergent teacher educator, the language processes operating within the seminar component of the course, and the involvement of one preservice teacher in learning about reflective teaching practice while conducting inquiry into her work as a tutor.

One dimension of my teaching that I examined was my evolving understandings about myself as an emergent teacher educator. In the reflective teaching literature, there exists a tradition of researchers examining problematic aspects of the work of preservice and inservice teachers (Adler, 1984, 1990, 1991; Goodman, 1991; Richert, 1991). Research findings suggest that when teachers (both preservice and inservice) conceptualize and explore problematic situations, and enter into these processes willingly, they can bring about change in their understandings of themselves and in their instructional practice (Bolin, 1988; Lalik, Niles, Murphy, & Bruneau, 1989; MacKinnon, 1987). In addition, there are indications that teachers' awareness of the effects of schooling on society are enhanced. Furthermore, in some cases, teachers (both preservice and inservice) pursue actions designed with the intent to bring about societal change, even though this is most likely a long-term process (Adler, 1990, 1991; Goodman, 1985a, 1985b, 1991). In these latter studies, researchers looked at teachers' behaviors and practice. There is a growing trend whereby practicing public school teachers study their

own pedagogical contexts. These teacher researchers, together with their students, develop and ask their own questions about teaching and learning, reflect on what they have learned, and if they so choose, “go public” with their enhanced personal knowledge (Atwell, 1987; Calkins, 1983, 1991; Fletcher, 1991; Goswami & Stillman, 1987). However, studies of self-reflection among teacher educators are somewhat rare (Hollingsworth, 1990; Houser, 1990; O’Loughlin, 1990; Shannon, 1990a). Such studies are needed, for if teacher educators are going to promote reflective teaching practice as a way to effect change in schooling, then they need to have a personal and working understanding of the dynamics of that practice. Kincheloe (1991) describes this type of critical inquiry or reflective practice as “a dialectic where the knower’s personal participation in events and the emotional insight gained from such participation moves us to a new dimension of knowing” (p. 41). By engaging in reflective inquiry, teacher educators, themselves, come to understand better both the potential promise and the possible pitfalls of helping others engage in the study of one’s assumptions about teaching.

In conducting this inquiry, I looked closely at my evolving understandings of myself as a teacher educator in order to gain greater insight into my assumptions about both my roles and responsibilities as a teacher and about my instructional practice. To accomplish this, I examined carefully, problematic aspects of my teaching that occurred within a course I taught--a course designed to encourage reflective teaching practice among preservice teachers. This component of my study documents what I learned about myself and my instructional practice as I struggled to model and practice reflective teaching. This study also documents how my learning (i.e., my emerging ways of knowing) about reflective teaching practice influenced and became an integral aspect of my work. In addition, within the reflective teaching literature, proponents often suggest the use of cases as a way of stimulating teacher thinking and learning (Richert, 1991). As

teacher educators construct a library of cases about their work, these cases can similarly be used (e.g., within the professional seminars of those preparing to be teacher educators) as points of departure for reflecting upon their own teaching and learning.

A second dimension of my teaching that I examined was the language processes operating within the seminar component of the course. I found that as I have learned more about myself as a teacher educator and about my instructional practice, I was developing an enriched understanding of the potential influence of a teacher's words (and actions) when attempting to encourage reflective practice. My enhanced awareness of my verbal behaviors led me to examine closely the nature of the seminar members' verbal behaviors.

Several authors emphasize the importance of understanding language processes operating within teaching and teacher education contexts (Belenky, Clinchy, Goldberg, & Tarule, 1986; Heath, 1983; Maas, 1991; Paley, 1987, 1989, 1990; Witherell & Noddings, 1991). For example, Belenky et al. (1986) stressed the need for "real talk" in order to encourage contexts for learning that are nurturant and inviting:

Real talk requires careful listening, implies mutually shared agreement that together you are creating an optimum setting so that emergent ideas can grow.

Real talk reaches deep into the experience of each participant; drawing on the analytical ability of each. (Belenky et al., 1986, pp. 144-145)

Similarly, Noddings (1984, 1987, 1991) proposed that through "genuine dialogue," a process that involves talking, careful listening, sharing, and responding, we may possess the means for expressing emotions, ideas, observations, and reflections that lead to caring relationships for ourselves, others, our profession, the community, and society.

Yet within the reflective teaching literature, empirical studies about the nature and role of language within teacher education courses is a somewhat new area of investigation. In a study of his own pedagogical practice, Shannon (1990a) mentioned

briefly that his language, at times, silenced members of the course he was teaching. Furthermore, he stated that he found this behavior of his troubling. Houser (1990) reported on ten university professors' attempts to improve discourse in their respective courses and reported on the problematic situations they encountered. However, in neither of these studies do we learn about the nature of the language processes operating. Nor do the authors address the ways in which various language forms might represent teachers' ways of knowing--ways of knowing that have relevance in many contexts, including those contexts constructed to encourage reflective teaching practice (Belenky, Clinchy, Goldberger, & Tarule, 1986). Such information could prove important, as it might reveal ways that different forms of language, as a social process, can be used to encourage thoughtful and careful deliberation about teaching and learning.

In this, the second component of my study, I examined the ways in which the seminar members' language contributed to the development of a social system of support and solidarity for one another. This part of the larger dissertation study describes the ways in which preservice teachers' language contributed to the development of collegial relationships, open-mindedness, and new visions for teaching and learning. By sharing the narratives¹ of the seminar members' lived experiences, others might derive insight into the relational nature of the context within which we were situated. This type of work also might encourage others to pursue action, as they acquire enhanced understandings of their experiences. Furthermore, the narratives of preservice teachers appear to be a

¹ A narrative, according to Connelly and Clandinin (1990), is a rich description of a person's (or persons') work, such as teaching, as well as the person's thoughts and feelings. A narrative is the story of both how the experience was lived and how those who lived it attempted to (and continue to attempt to) make sense of the experience.

relatively untapped resource of information that could add richness to understandings about reflective teaching practice.

To further broaden my understandings of my teaching, I examined a third dimension of my work. In this instance, I looked closely at the immersion of one preservice teacher into multiple opportunities for conducting inquiry into problematic aspects of her work as a tutor. I did this to gain greater insight into the interactions between the course context and the preservice teacher's development. Zeichner (1981-1982, 1987) and his associates (Goodman, 1991; Tabachnick & Zeichner, 1991) proposed that involvement with problematic situations is important to the development of preservice teachers. Preservice teachers need to understand connections between the acquisition of practical knowledge and technical, educational, and ethical/political issues if they are to learn to work toward the transformation of educational and societal change (Hursh, 1988; Noffke & Brennan, 1991).

Several studies have been conducted that focus on relationships between preservice teachers conducting critical inquiry into teaching and how those processes of thoughtful deliberation and action might initiate educational practices that promote social transformation. From these investigations, researchers have suggested that preservice teachers can become more sensitive to and aware of connections between the work of teaching and ethical/political forces of society. In addition, in some instances, preservice teachers pursue actions depicting this awareness (Goodman, 1985a, 1985b, 1991; Hursh, 1988; Noffke & Brennan, 1991).

This third component of my study is a narrative about the development of one preservice teacher. In the narrative, we see how a particular preservice teacher's history and experience connect her to others and to her work as a tutor. This narrative also illustrates how the acquisition of practical knowledge might interact with critical issues arising from problematic aspects of this preservice teacher's work.

By examining these three dimensions of my teaching--myself as an emergent teacher educator, the language processes operating within the seminar component of the course, and one preservice teacher's experience within the pedagogical context of the course--I have heightened my awareness of our lived experience and some of the dynamic forces that shaped and influenced it. To understand better how to encourage reflective teaching practice, studies such as the one I conducted--that look at a lived experience in multiple ways--are important for at least two reasons. First, by providing multiple accounts of an experience, a greater sense of the time and place of the situation is established. Time and place are two components van Manen (1977) thought essential for describing and understanding phenomena or lived experience. Multiple accounts also may help others gain insight into the experience, not just insight as a momentary flash, but insight as Kincheloe (1991) suggested as on-going processes of intuition that become "a tool which allows us to see the forest, the trees, and the wood and the simultaneous, multi-dimensional relationships among them" (p. 137). In this way, the multiple accounts reveal a more textured picture and help others understand better the complexity of the experience.

Second, by representing a lived experience in multiple ways, thick descriptions are provided (Lincoln & Guba, 1985). Thick descriptions are the "melange of descriptors" that indicate what a reader of the research needs to know in order to understand the interpretations of the experiences while simultaneously helping the reader learn about his or her own experiences. In other words, thick descriptions provide others with information that can further their learning as they compare and contrast the different contexts to their own particular pedagogical contexts. By sharing the narratives of those who lived this experience, the reflective growth of others might be encouraged. Furthermore, by discussing and reflecting on our lived experiences, others might gain greater insight into the nature of their own work.

The Nature of the Study

The purpose of this ethnographic study was to understand better the influence of reflective inquiry on the instructional practice of an emergent teacher educator. More specifically, the purpose of this study was to acquire greater insight into the meaning of this experience by looking at myself (my words and my actions), some participation structures of the group, and the involvement of one preservice teacher in learning about reflective teaching practice while conducting inquiry into her work as a tutor. I conducted this study while teaching a course entitled "Teaching Problem Readers and Writers." The course contained two main components--a reflective teaching seminar and a tutorial experience. Three questions guided my inquiry: 1) How did I, as the seminar leader, interact with the preservice teachers? 2) How did the preservice teachers interact within the seminar? 3) What personal experiences and attitudes were salient for one preservice teacher as she initiated a tutorial experience within the context of the course? To begin to address these questions, I videotaped my teaching for the duration of the Fall semester of 1989. Concurrently, ten of the preservice teachers selected some of their tutorial sessions to videotape. During that semester, I gathered a variety of experiential materials, documenting the instructional behaviors of myself and the participating preservice teachers. Experiential materials gathered included transcripts of interviews, stimulated recall interviews, and the seminar sessions; field notes; course documents; tutorial session documents; and my journal. For my dissertation study, I closely examined my language and actions and those of the preservice teachers during the first five weeks of that semester.

To conduct this study, I selected narrative inquiry as a research method because it represents a viable means for understanding an experience in which the researcher is an active participant (Connelly & Clandinin, 1990, 1991; Schon, 1991; Witherell & Noddings, 1991). In such an inquiry, the researcher chronicles and characterizes a

person's experiences within different aspects of his or her lived world, by constructing contextually rich descriptions of a person's work as well as explanations of a person's actions (Connelly & Clandinin, 1988, 1990, 1991; Moustakas, 1990; van Manen, 1990). For me, narrative inquiry became an on-going process in which I used observing, speaking and listening, writing and rewriting, and reading and rereading as ways to consider and reconsider my interpretations of this lived experience. For the dissertation, I am conveying my interpretations of this inquiry as a series of essays. However, these essays are not a final destination in my search for understanding of this experience. Rather, the essays represent a beginning. For not until I experienced first hand the processes of conducting inquiry into my teaching did I begin to understand better some of the dynamic forces that shape and influence pedagogical practice.

Five chapters are included in this work. Chapter two contains a review of the literature on inquiry into teaching. Chapter three is a description of the methods I used in this investigation. In Chapter four, I convey my interpretations of this lived experience in the form of three essays, a prologue, and an epilogue. In Chapter five, I take a retrospective look at aspects of what I learned from this effort and discuss future research endeavors.

CHAPTER 2

Literature Review

In this chapter, I first discuss the nature of reflective teaching, focusing on conceptualization of the problematic as levels of reflectivity, problem exploration, and the role of affect. Next, I review the empirical research on several dimensions of inquiry into teaching, by discussing studies about problem conceptualization and exploration, instructional behaviors, and the larger social setting. In the final part of the chapter, I describe desirable attributes of critical inquiry-oriented teacher education programs.

The Nature of Reflective Teaching

A tradition of inquiry into teaching (i.e., reflective teaching) has existed in teacher education programs since Dewey first questioned the influence of Normal Schools on the education of teachers (Adler, 1984; Shannon, 1990b). Proponents of an analytic view of teacher preparation argue that the optimal way to improve teacher thinking is to involve teachers in processes of reflection (Tabachnick & Zeichner, 1991). Such involvement may enable teachers to direct their actions with foresight, by selecting among alternatives in teaching in light of reasoned goals and purposes (Beyer, 1988; Dewey, 1933).

Reflective teaching can be better understood by examining three dimensions of the process: problem conceptualization, problem exploration and affect. For the purpose of discussing the nature of reflective teaching, each dimension is reviewed separately. While this separation is a convention used to discuss reflective teaching, in actuality the three dimensions appear to be highly integrated.

Problem Conceptualization

Reflective teaching is often understood as the process of rendering as problematic teaching situations frequently taken for granted (Schon, 1983, 1987, 1988, 1991; Tom, 1985; van Manen, 1990). Problematic situations are “problems of real world practice

[that] do not present themselves to practitioners as well-formed structures" but instead are situations that arise out of "messy, indeterminate zones of practice" (Schon, 1988, pp. 3-4). Problematic situations are characterized by conditions of ambiguity, confusion, uniqueness, conflict and surprise, that come from involvement in content- and context-specific tasks (Bolin, 1988; Dewey, 1933; Duckworth, 1987, 1991). For example, Goodman (1988a) provides a description of a student teacher's efforts to grapple with a problematic situation:

Diane often discussed the importance of getting children to think critically but was not sure how to reach this goal. Throughout the semester, she tried several strategies (e.g., discussions, research reports, collaborative writing lessons) to encourage her pupils (third graders) to be more thoughtful, but was not completely satisfied that she was successful. (p. 37)

Proponents of reflective teaching argue that involvement with problematic situations is important to the development of preservice and inservice teachers, because such involvement serves as a catalyst to thinking and its consequence, mental growth. According to Dewey (1938), "mental growth is dependent upon the presence of difficulties to be overcome by the exercise of intelligence" (pp. 96).

Yet within approaches to reflective teaching, views vary considerably about what is considered problematic and how problematic situations are conceptualized (Adler, 1990; Tom, 1985). Problematic situations, as conceptualized by Zeichner (1981-1982, 1987), focus on concern for technical and educational issues as well as ethical and political issues. Zeichner and his colleagues (Tabachnick & Zeichner, 1991; Zeichner & Liston, 1987) referred to van Manen (1977) to explain qualitatively different ways of conceptualizing problematic situations. In his discussion, van Manen (1977) provided a theoretical description of reflective thinking that included three "levels of reflectivity": technical rationality, practical action and critical reflection.

The first level, “technical rationality,” draws from an empirical/analytic or positivistic view of relationships between knowledge and the practical application of knowledge (Carter, 1990; Feiman-Nemser, 1990; Kincheloe, 1991). Within this tradition, proponents conceptualize knowledge as objectified, external information that is value- and context-free. The practical application of knowledge involves using principles and rules to effectively attain specific behavioral outcomes. In van Manen’s (1977) words, “The knowledge generated becomes practically useful in its application to technical-instrumental problems” (p. 225). Applying knowledge in this way to educational contexts is believed to increase both teacher competency and curriculum effectiveness, in order to promote student learning.

Within this tradition, teachers (both preservice and inservice) focus attention on determining “what works” (Cruickshank, 1985). Technical issues such as the “efficient and effective application of educational knowledge” are the object of concentrated study. Preservice teachers learn about specific techniques needed to reach specified objectives. Teachers operating within this level are considered “technicians,” because “neither the ends nor the institutional contexts of classroom, school, community, and society are treated as problematic” (Zeichner & Liston, 1987, p. 24). In other words, educators view only the means of teaching (i.e., specific teaching strategies) as problematic. “The rub,” according to Kincheloe (1991), “is that human activities, like education, are rarely free of ambiguity, and to miss their complexity is to miss the point” (p. 56). An excerpt from a student teaching seminar focusing on “how” to teach illustrates this first level of reflectivity. Goodman (1984) reported:

The discussion centered on the problem of motivating the children to read, (i.e., finishing their assigned workbook pages). One student “shared” that her teacher gave the kids a picture of either a smiling, or frowning, or neutral face that reflected the child’s work for that day. . . . Robin then “shared” that in her

reading group she let the kids tell personal stories, but by the end of the period she hadn't finished the reading assignment. As a result, she felt that she had failed. The next time she was "a lot firmer" and didn't let the kids wander from their reading. She finished the assigned story, the kids finished their workbooks, and she felt much better. (p. 15)

In this instance, issues of what to teach, why certain actions were more desirable than others, and the possible long-term effects of teachers' actions, were not treated as problematic.

In the second level, "practical action," individuals examine the underlying values of the work of teachers and assess the "educational consequences toward which an action leads" (Zeichner & Liston, 1987, p. 24). This level draws from an interpretive view of relationships between knowledge and the practical application of knowledge (Carter, 1990; Feiman-Nemser, 1990). The focus of teaching and learning is on revealing meanings within educational contexts and establishing communication among members of the educational community in order to inform and transform the consciousness of educational practitioners (Carter, 1990; Feiman-Nemser, 1990; Kincheloe, 1991). Proponents of this tradition view knowledge as information that is context- and value-dependent; both encompassing meanings garnered from analyzing and clarifying individual and cultural experiences, and changing perceptions and preconceptions, actions and orientations (van Manen, 1977). Such knowledge should be useful to teachers, as it helps them make sense of the nature and quality of teaching-learning situations.

Dewey's (1904, 1933) idea of "reflective action" illustrates the application of knowledge from within an interpretive framework. Reflective action is "the active, persistent and careful consideration of any belief or supposed form of knowledge in light of the grounds that support it and the consequences to which it leads" (Dewey, 1933, p.

9). Similarly, van Manen (1977) suggested that teachers need to ask the question “what is, in fact, most worth the students’ while, with respect both to purposes and experiences provided by the curriculum?” (p. 209). Zeichner (1987) referred to teachers operating within this level as “craftspersons.” A description of a student teacher grappling with a problem illustrates this second level of reflectivity:

I want my third graders to really enjoy reading. But almost every day I give them workbook pages to do. I’m really worried that they’ll learn to hate reading. But how do I teach reading so that I meet both the school’s requirements and the children’s needs? (Anonymous, 1986)

In other words, in this level the results or ends of teaching are treated as problematic and in need of exploration before deliberation about the means of implementation.

In van Manen’s (1977) third level, “critical reflection,” individuals examine ethical and political issues in relation to their actions. Within this framework, proponents construe knowledge as information that is value-centered and that promotes emancipatory action, as people seek to understand the underlying assumptions of schooling relative to the larger social setting (Adler, 1990, 1991; Feiman-Nemser, 1990; Kincheloe, 1991). The practical application of knowledge ought to heighten awareness of how socio-cultural, political, ethical and historical forces shape and influence lives. Such heightened awareness should lead to a capacity for transforming the realities of schooling (Freire, 1970; Giroux & McLaren, 1987; Greene, 1978, 1988).

Conceptualizing problems within this third level should enable teachers to decide the “worth” of competing educational goals and principles. Among issues taken into consideration are whether educational goals, experiences and activities lead toward forms of life mediated by “concern for justice, equity and concrete fulfillment” (Beyer, 1988, p. 177). Within this tradition, teachers are thought of as “moral craftspersons” (Tom, 1985), “transformative intellectuals” (Giroux & McLaren, 1987), and “critical action

researchers” (Kincheloe, 1991). Zeichner (1981-1982) stated that within teacher education programs, this level of conceptualization is essential, so that “student teachers can begin to identify connections between the level of the classroom and the wider social structural conditions that impinge upon the classroom and so enable them to choose among alternative courses of action in light of the social, political and moral implications” (p. 8). Within this level of reflectivity, individuals perceive both actions and the context of situations to be problematic.

A description of a student teacher struggling with an ethical dilemma illustrates this third level of reflectivity. The student teacher stated:

One seminar discussion really made me think about what it means to be a child in school all day. The discussion compared the working conditions of children with those of adults. We often make children do things that no one would expect adults to do in their jobs. Most adults get to talk to each other when they work, but not kids. Most adults also don't like being told exactly what to do, where to go, how to think, or what to think every minute of the day, but this is exactly what we expect from kids in school. (Goodman, 1984, p. 16)

The words of the student teacher, in this instance, represent critical reflection as evidenced by her ethical concerns.

In support of this three-level framework for reflective thinking, proponents such as Tabachnick and Zeichner (1984, 1991) suggested that a teaching act either “integrates students into the logic of the present social order or it serves to promote a situation where students can deal critically and creatively with reality in order to improve it” (p. 7). To accomplish the latter, Zeichner and his colleagues advocated that preservice teachers need to analyze their work at all three of van Manen’s (1977) levels, while ultimately emphasizing reflection on educational and moral criteria.

Zeichner's (1981-82, 1987) application of van Manen's (1977) framework is not without its critics. Hursh (1988), for example, took issue with Zeichner's ideas about conceptualizing the development of reflectivity. First, Hursh questioned whether preservice teachers actually progress through all three levels as they conceptualize problems. Second, he contended that the hierarchical nature of levels of reflectivity denigrates practical knowledge. Hursh defined practical knowledge as "practice informed by ethical and critical knowledge" (p. 5). According to Hursh, preservice teachers need practical knowledge to implement aspects of teacher thinking such as ethical or political issues. He suggested that all three levels (in his terms, dimensions) are essential and most likely develop in concert, each informing the other so that "no one dimension can advance very far without being tested in the other dimension" (p. 7). Hursh illustrated his viewpoint with the development of a student teacher, Karen. He stated:

Karen takes one possible route toward reflectiveness. She comes to teaching caring about children, wanting to treat them the way she would want to be treated. Her desire to be a caring teacher leads her to become critical of many aspects of schooling: classroom competition and lessons that stifle student thinking and feeling. Karen leaves the program having developed some practical skills that reflect her ethical and critical concerns. (p. 13)

While the extent to which Hursh's example differs from van Manen's third level is unclear, Hursh appears to focus more on the importance of the practical in comparison to other interpreters of van Manen (Brown, 1992; Tabachnick & Zeichner, 1991).

The "problem conceptualization" dimension of reflective teaching involves rendering as problematic, situations arising from teaching practice. How teachers conceptualize problematic situations will likely have an impact on how their development proceeds. For as Wildman and Niles (1987) stated, "Teacher growth may be intimately

tied to the way in which [preservice teachers] handle ambiguity and conflicting goals” (p. 6). Nonetheless, conceptualizing problems alone seems insufficient. Inquiry informed by careful analysis of problems also seems essential.

Problem Exploration

Another dimension of reflective teaching to be considered is problem exploration. As teachers conceptualize problematic situations, “the problematic must be explored through a process, and this process is usually structured into some kind of inquiry model” (Tom, 1985, p. 38). A teacher’s model of inquiry serves as a means of trying out ideas and making them more appropriate for their particular situations (Stenhouse, 1982). By engaging in such processes, individuals are “never certain of the exact path of action they will take as a result of their inquiry” (Kincheloe, 1991, p. 3). Yet through such processes, each teacher can take responsibility for improving his or her practice by carefully examining teaching activities, reflecting, and thoughtfully constructing alternative instructional plans (Smyth, 1984, 1989). The literature on reflective teaching contains a variety of “inquiry models.” These variations on processes of inquiry include “reflective experience” (Dewey, 1933), “critical action research” (Freire, 1985; Goodman, 1986a, 1986b, 1988a, 1991; Kincheloe, 1991; Zeichner, 1987), and “teacher as researcher” (Elliott, 1988; Stenhouse, 1982).

While the terminology used in each of these “inquiry models” differs, as does the manner in which an inquiry evolves, there are several common features. First, an individual perceives a situation arising from practice to be surprising, perplexing or problematic. The problematic situation is in need of being “straightened out” or “cleaned up” through the application of processes of inquiry (Dewey, 1904, 1933; Duckworth, 1987, 1991; Schon, 1983, 1987, 1988, 1991). Second, the problematic situation is conceptualized or framed. The features of the situation that will be attended to are identified within the context of the situation (Zeichner, 1981-1982, 1987). Third,

tentative hypotheses are formed regarding the nature of the problem (Dewey, 1933; Grimmett, 1988). Fourth, information or evidence is sought sometimes from experience, the current situation, or from outside sources such as other individuals or texts (Duckworth, 1987, 1991; Elliott, 1988). Fifth, problematic situations may be “reframed” in light of additional evidence or insight that results in the refinement of hypotheses (Dewey, 1904, 1933). Sixth, an overt plan of action or cycle of experimentation is implemented where the hypotheses or ideas are tested out to make them more appropriate for the particular situation being investigated and then revised as the results of the action are studied (Elliott, 1988; Stenhouse, 1982). Finally, by being immersed in these processes, reasons behind actions should be better understood, and multiple interpretations as well as new and different questions should emerge (Freire, 1985; Kincheloe, 1991).

These features represent how processes of inquiry may interact with problematic situations. In practice, the nature of the interplay may be dependent upon interactions between the individual participants’ knowledge, beliefs, personal characteristics and attitudes, and the content and context of the problematic situations. As Dewey (1916) stated, “All thinking is a continuous and never-ending process of inquiry whose purpose is to solve practical problems” (in Garrison, 1988, p. 490). Such active reflection and testing out of ideas should better prepare preservice teachers to deal with messy, contradictory problems of practice.

However, neither conceptualizing nor exploring problematic situations sufficiently explains the nature of reflective teaching. A willing attitude also seems essential. Reflection and action clearly appear to be related to affective features that bring forth the readiness to think and act deliberately. Without such willingness, individuals might not give as much consideration to their ideas, and therefore may reach premature conclusions, in order to simplify and shorten the process of inquiry.

Affect

Dewey (1933) suggested that three attitudes are essential for the development of reflective teaching. The first attitude, open-mindedness, involves “an active desire to listen to more sides than one; to give heed to the facts from whatever source they come; to give full attention to alternative possibilities; and to recognize the possibility of error even in the beliefs that are dearest to us” (Dewey, 1933, p. 30). Bruner (1990) defined open-mindedness as, “A willingness to construe knowledge and values from multiple perspectives without loss of commitment to one’s own values” (p. 30).

The second attitude, responsibility, means “the careful consideration of the consequences to which an action leads” (Zeichner, 1981-1982, p. 6). Individuals accept responsibility for the consequences of both their thoughts and actions. “Responsible students,” asserted Goodman (1991), “ask why they are doing what they are doing in a manner that goes beyond questions of immediate utility” (p. 59). For example, responsible students do not accept without question that the aims of schools are necessarily in the best interests of children.

The third attitude, whole-heartedness, shows that “when a person is absorbed, the subject carries him on. Questions occur to him spontaneously; a flood of suggestions pour in on him; [and] further inquiries and readings are indicated and followed” (Dewey, 1933, p. 31). In other words, when individuals become open to different perspectives, carefully explore alternative goals and ways to achieve them, and these attitudes permeate their thinking and actions, then they would appear to be displaying characteristics that should encourage the development of reflective teaching practices.

Several authors also suggest that teachers’ thoughts, language and actions should be imbued with an “ethic of caring” (Beane, 1990; Kohn, 1991; Noddings, 1984, 1987, 1991). To live by an ethic of caring implies that people value relationships with others more than prescribed behavioral outcomes. Noddings (1991) addressed this viewpoint by

stating, “Schools by themselves cannot do much to remove the crisis [problems facing schools in today’s society], but educators can begin to address the fundamental problem instead of aggravating it by promoting technical and mechanistic solutions” (p. 166). Teachers operating from within such an ethic of caring express concern for how both individuals and the community might be affected by instructional practices. “A caring teacher,” wrote Noddings (1987), “receives and accepts the students’ feelings toward the subject matter, she looks at it and listens to it through his eyes and ears” (p. 177). Teachers (both preservice and practicing), expected to care about and for children, should themselves experience a caring community (Valli, 1990).

To promote the development of caring communities, Noddings (1984, 1987, 1991) suggested that educators ought to be involved in processes of dialogue, modeling, practice, and confirmation. The first process, dialogue, involves talking, careful listening, sharing and responding. Dialogue provides us with the means to express feelings, ideas, observations and reflections. Modeling, the second process, is illustrated by Beane (1990), who asserted, “School experiences result in some sort of affective learning whether they are meant to or not” (p. 8). By modeling an ethic of caring, a variety of admirable qualities might occur, such as “meticulous preparation, lively presentations, critical thinking, appreciative listening, constructive evaluation, and genuine curiosity” (Noddings, 1987, p. 391). Similarly, Kohn (1991) pointed out that students, despite age, learn from observations of others’ actions. He stated, “The extent to which a teacher expresses concern about people in distress and takes the initiative to help--that applies both to how the teacher treats students themselves and how he or she refers to people outside the classroom -- can set a powerful example” (p. 503). In other words, through our teaching, we must model how to treat one another (Shor, 1990).

If an ethic of caring is to be nurtured, then dialogue and modeling alone seem insufficient. Individuals also need opportunities to engage in, and sustain (i.e., practice),

caring relationships (Beane, 1990; Kohn, 1991; Noddings, 1984, 1987, 1991). Teaching situations thus become opportunities for experiencing both the giving and the receiving of care. Noddings referred to such situations as “apprenticeships in caring,”--times to practice perspective-taking, sharing, listening and helping. When learners experience “apprenticeships in caring,” possibilities exist for individual reaffirmation that one is a capable, knowing human being. This realization begins an ever-expanding process of confirmation--a process through which a person develops faith in oneself and then helps others to make their own discoveries. The heart of confirmation, according to Noddings (1984, 1987, 1991), lies in learning to help one another strive toward actualizing our ethical ideals.

Empirical Research

Many claims are made regarding the potential benefits of reflective teacher education programs. These claims can be traced to Dewey’s (1904) notion of becoming a “student of education” and the effects that might be actualized. For Dewey, becoming a “student of education” meant that teachers would assume an analytical stance toward teaching and would become so filled with the “spirit of inquiry” that their practice would be characterized by intellectual reason and enlightenment rather than by “mental arrest and decay.”

More recently, proponents of reflective teacher education claim that the benefits of becoming a “student of education” should contribute to the development of a teacher’s professional consciousness, to teachers’ instructional practices, and to the larger society. First, a teacher’s ability to view and understand as problematic situations that are taken for granted should enhance one’s definition of self (Kincheloe, 1991). Second, teachers should be better prepared to effect change in their instructional practice (Goodman, 1991). Finally, teachers should collectively seek new and different possibilities and work

toward creating new realities for schools relative to the larger social setting (Giroux & McLaren, 1987; Greene, 1978, 1988).

Professional Consciousness

Proponents often say individuals ought to benefit from reflective teaching practices because such practices enhance a person's ability to investigate and interpret instructional contexts (Feiman-Nemser, 1979; MacKinnon, 1987; Tabachnick & Zeichner, 1991). From such inquiry, an individual's "professional consciousness" should be enhanced; that is, the individual should develop greater insight into how factors such as perspectives, beliefs, experience, and history shape and influence a teacher's "definition of self" (Kincheloe, 1991, p. 15). Examining two aspects of reflective teaching practices should illustrate such development. While there is a long-standing tradition for viewing teaching as the analysis of problematic situations, extensive and systematic investigation of how problems are conceptualized and explored is somewhat scarce.

Conceptualizing problems. Conceptualizing problems should promote individual growth and development of reflective teaching practices. Yet only a few researchers have investigated the conceptualization of problematic situations. For the most part, these researchers relied primarily on information from interviews and journals, although one study reported information based on observations. The focus of these studies centers on preservice teachers, inservice teachers and, more recently, on teacher educators.

In a case study of a secondary science student teacher, Bolin (1988) identified four problematic situations that appeared as recurring themes in the student teacher's journal during one academic term. The four problematic situations were: 1) personal beliefs vs. school policy; 2) traditional vs. open education; 3) school performance vs. intelligence; and 4) active vs. passive learners. Bolin suggested that the process of conceptualizing problems most likely grows and changes. She also speculated that if the student teacher received more help in conceptualizing, deliberating, and acting upon these problematic

situations, then his continued growth as a reflective practitioner might have become more enhanced.

In a study of the influences of student teaching on preservice teachers' emerging perspectives, Tabachnick and Zeichner (1984) demonstrated that when provided integrated opportunities for reflection, experimentation and action, preservice teachers conceptualized a variety of diverse problematic situations. Tabachnick and Zeichner reported that student teachers recognized, deliberated about, and acted upon 18 dilemmas of teaching while working in classrooms for one academic term. The dilemmas spanned the categories of knowledge and curriculum, teacher-pupil relationships, teacher roles, and student diversity. Tabachnick and Zeichner reported that while the student teachers' perspectives did not change, their confidence and ability to articulate and implement their thoughts and ideas did change. Regrettably, the authors did not specifically describe connections among the content of the program, the characteristics of the placement site, and the characteristics of the participants, or how these contextual factors relate to ways preservice teachers conceptualize problems.

Reporting on one component of a larger study, Magliaro, Wildman, Niles, McLaughlin, and Ferro (1989) concluded that beginning teachers became progressively better at recognizing problems, and that what they deemed problematic changed during their first three years of teaching. The researchers identified seven categories of problematic situations: classroom organization, instruction, students, school context, parents, self, and general. Magliaro et al. (1989) reported that across these seven categories, "about 1000 separate citations were coded, providing one indication of the complexity inherent in beginning teaching" (p. 3). The researchers suggested that the changes were due, in part, to the beginners' enhanced awareness of self--such as increased awareness of their strengths and weaknesses, changing values and beliefs, different working conditions, and the acquisition of experience. While the study clearly

illustrates that the ability to conceptualize problematic situations changes with experience, it provides little information about the environments in which these teachers worked, or whether, and in what ways, those environments influenced teachers' conceptualizations.

Collectively, these three studies provide some evidence illustrating the potential role of problem conceptualization in the development of professional consciousness (or a definition of self) for preservice and beginning teachers. Other studies show that teacher educators are also beginning to conceptualize and report on problematic aspects of their work. For example, O'Loughlin (1990), in a preliminary report, investigated relationships between teachers' beliefs and the implementation of Freire's (1970) approach to critical pedagogy. While teaching two classes, one for preservice masters students and the other for inservice teachers, O'Loughlin maintained a reflective journal in order to study his teaching and further his pedagogical practice. In his report, he included excerpts from his daily entries.

Of interest is how O'Loughlin's (1990) daily entries revealed his internal struggles. He conceptualized several problematic situations: 1) his frustrations in coping with disparity between the preservice teachers' enthusiasm for the experience and the inservice teachers' open resistance to his approach; 2) tensions between his intent to encourage critical consciousness and the inservice teachers' need for "practical" information; 3) how to deal with differing needs of preservice and inservice teachers; and 4) what his role as a teacher educator ought to be. By beginning to examine what became problematic in his teaching, O'Loughlin created opportunities to reform his educational practices based on his emerging self-awareness and understanding.

In a review written by Houser (1990), ten of twenty invited university professors investigated their classroom discourse over a six-week period. Each professor kept notes on the nature of their classroom discourse and his or her attempts to improve classroom

talk. Each professor then wrote an essay about his or her reflections and endeavors. Houser's article focuses on his "introspective" analysis of the essays, although he did not describe how he conducted this analysis.

Houser (1990) reported striking similarities within the essays attesting to the need to help students find their individual "voices." He stated, though, that this finding was most likely "skewed," since the focus of the study attracted "kindred spirits" on campus. Nevertheless, he gleaned from the essays several different problematic situations with which the professors grappled: 1) how to break patterns of "one-dimensional" talk and encourage collaborative talk and critical thinking, while simultaneously minimizing note-taking and discouraging rote memorization; 2) learning to recognize and encourage discourse that is "spontaneous, thoughtful and honest" so that "exchanges on a topic continue, expand and pull more participants into the dialogue" and together students and teachers "ascend beyond dependency on knowledge from expert sources" (p. 3); 3) coping with the realization that teaching which encourages cooperative discourse requires time and effort; and 4) raising questions about evaluation. Houser's analysis provided further insight into the nature of problems university professors encounter as they strive to understand their instructional practices. However, relationships between conceptualizing problems and the potential development of enhanced understandings of one's professional consciousness are not addressed.

In another study by a university teacher educator, Shannon (1990a) examined his own teaching. He described his plans and intentions for teaching a graduate course using Freire's (1970) notion of critical pedagogy to help his students examine relationships between equality and schooling. Shannon discussed changes in his understanding of his teaching. He explained how an opportunity to teach "something of value" became "a chance for all of us to learn" (p. 379).

Shannon (1990a) conceptualized several different problematic situations and discussed what he learned about himself. First, the construct “authority” came to have new meaning. He learned that authority dealt more with “solidarity and concern” than “control and content” (p. 385). Shannon revealed that, like his students, he also became more “critically literate” about his teaching and work. For example, he became more aware of and sensitive to his teaching behaviors that sometimes stifled learning instead of facilitating it. He reported distress about his realization that at times he silenced some class members and was unable to help some view their work as problematic. Furthermore, he felt that occasionally he controlled the class content and the flow of student comment in a way that perpetuated the status quo of hierarchical relationships prevalent in schools. Shannon placed himself at the beginning of a process of critical self-examination. By sharing his revelations and insights, we see not only what became problematic for Shannon, but also how he used his enhanced understanding of the problematic to further his definition of himself as a teacher educator.

Collectively, these studies (i.e., regarding preservice teachers, inservice teachers, and university professors) provide some evidence illustrating the potential role of problem conceptualization in relation to the development of an individual’s professional consciousness. It seems that as teachers become more reflective, they grow in their ability to attend to different contextual features and to raise new and different questions. This is considered to be a benefit to oneself.

Nevertheless, much remains unknown about the conceptualization of problematic situations. Taken together, these studies provide only a vague idea of how student teachers, beginning teachers, and university teachers conceptualize problems. Contextually rich descriptions of problem conceptualization are lacking. Such information should prove important because problem conceptualization is often overlooked when trying to understand how individuals explore problems, for it is the

context of the problem (i.e., the features attended to and the questions raised) that initiates a direction for problem exploration and solution (Schon, 1983, 1987, 1988, 1991).

Exploring problems. Besides conceptualizing problems, reflective teaching requires the active exploration of problematic situations. Studies of how teachers explore problematic situations as part of a reflective teaching practice represent a somewhat new area of investigation. Such studies reveal diversity in the context of the studies, the developmental stage of the teachers, and the types of experiential materials gathered.

MacKinnon (1987) provided tentative evidence that preservice teachers could be helped to explore problematic situations. He investigated how preservice teachers (i.e., "third year elementary education majors") explored science teaching experiences. These preservice teachers concurrently participated in an elementary science methods course, taught science lessons in intermediate-grade classrooms, and engaged in reflective supervisory dialogues. From the analysis of one preservice teacher's supervisory dialogue, MacKinnon illustrated how the preservice teacher explored problems arising from her initial teaching experiences. He reported that from this dialogue, a cycle emerged in which she framed problems in a way that led both to conclusions about a particular teaching episode and to implications for future teaching practice. The preservice teacher then reframed the problem, leading to further conclusions and implications. MacKinnon provided some support for the position that problem exploration can be initiated during early stages of professional development (i.e., preceding student teaching).

However, a great deal remains unknown. For example, while the preservice teacher in MacKinnon's (1987) study appeared to explore problematic situations with her supervisor, neither the extent of the influence on her teaching practice nor the extent to which she "bought wholeheartedly" into this way of deliberating about teaching practice, is reported. Furthermore, MacKinnon supplied almost no information about the

preservice teacher, the nature of the methods course, the field site, or the supervisory sessions. Without such contextual information, it is difficult to determine either the extent to which teaching practice was examined or how reflective teaching practices might be promoted.

A study by Lalik, Niles, Murphy, and Bruneau (1989) showed that preservice teachers differentially benefit from opportunities to use reflective teaching. These researchers developed case studies of two preservice teachers (Beth Ann and Megan), illustrating the different ways student teachers explored their teaching when engaged in coursework and assignments designed to promote thoughtful and purposeful classroom observation and reflection.

From the outset, Megan used the course assignments to improve her teaching and saw them as opportunities for professional growth. “Megan took a systematic knowledge generation approach. She worked to gather evidence and generate and test hypotheses. She used a recursive approach in which hypotheses remained tentative serving as the basis for further data collection” (p. 42). As a result, she gained confidence in herself as a teacher, became increasingly able to work with several ideas at once, examined interactions among teachers’ roles, tasks and students, and by the last assignment set an agenda for herself. The researchers reported:

The appearance of this agenda suggests that the tasks had helped her to take charge of her learning. . . . By the third task, Megan used reflective inquiry to change the way she thought about many dimensions of her classroom, including testing, studying, and creating tasks. (pp. 44, 46)

In terms of levels of reflectivity, perhaps Megan moved toward van Manen’s (1977) higher levels of deliberation.

Beth Ann’s growth, however, took a different developmental path that, over time, showed growth. For tasks one and two, the researchers stated that Beth Ann wanted to

understand the instructor's expectations rather than seeing the assignments as opportunities to direct her learning. By the third task, she became more reflective and more willing to take risks, though from the outset her goals were more course-related. Nonetheless, there was "a gradual transition which, for those interested in teaching reflection and knowledge generation, seems promising" (p. 42). As a result of reflective practice (as operationalized by these researchers), Beth Ann gained an appreciation for getting to know students better, came to realize that teachers' intentions often differed from actual student responses, grew in interest for exploring teaching tasks as a way of understanding learning, and gained some control over her teaching.

Growth and reflection developed differently for these two student teachers and appeared to be dependent upon each one's willingness to explore her teaching practice and to take risks. The study provides some support for the view that, preservice teachers, with varying propensities toward assuming a reflective stance, can over time be helped to become more reflective. Nevertheless, more evidence seems warranted.

In the previously discussed study by Magliaro, Wildman, Niles, McLaughlin, and Ferro (1989), problem exploration was also examined. These researchers found that beginning teachers, who engaged in reflection, became increasingly more active in exploring problems and in generating means of exploration. They reported that the teachers' "use, modification and reapplication of actions became a vehicle for generating a repertoire of ways to solve teaching problems" (pp. 16-17). This repertoire of ways or "moves" (with an increased ability to recognize problematic situations) led to an increase in activity as inquiry-oriented, reflective teachers. For example, one way of exploring problems involved "creating new ways to deal with old problems." A second way involved finding out that "different problems . . . might benefit from modification of old ways" (pp. 16-17).

Together, these three studies provide evidence that problematic situations can be actively explored by teachers, at varying stages of development, when support is provided for their endeavors and the assignments lend themselves to close scrutiny of teaching. These studies also provide some support for the idea that explorations occur in a repetitive cycle of reflection, experimentation and action, as individuals conceptualize problems, gather evidence, reformulate problems, and change assumptions. It seems that with each new discovery, individuals raise new and additional questions and ideas as they become immersed in processes of inquiry, and perhaps come to understand better their evolving identities as teachers.

As these studies on problem conceptualization and exploration show, documentation is beginning to be provided in support of the claim that inquiry into teaching can be encouraged. The teachers described in these studies appear to be becoming, to varying extents, “students of education” as they conceptualize and explore problematic situations arising from practice. These studies notwithstanding, much remains unknown about the exploration of problematic situations. As with the conceptualization of problematic situations, information is scant on how problems are explored. We need rich descriptions of teachers possessing different propensities for reflection, at different points of development, and within different contexts, if we are to understand better the connections between conceptualizing and exploring problems and how these thinking processes contribute to the development of an individual’s professional consciousness.

Instructional Practice

Proponents argue that by encouraging reflection, teachers should become better prepared to bring about change in their instructional practice (Apple & Teitelbaum, 1986; Beyer, 1984, 1988, 1989; Hollingsworth, 1990). Analyzing problematic situations arising from practice and translating that analysis into alternative teaching practices may prove

useful in accomplishing this task. By helping teachers to view as problematic that which is frequently taken for granted, possibilities are opened for alternative actions. As a result, reflection, experimentation and action should become not just tools of self-analysis (i.e., the development of one's professional consciousness) but also tools leading to change in the experiences of both pupils and teachers. There exists an emerging body of research illustrating that when teachers possess both the knowledge of processes that enable them to take action and the inclination to do so, they can begin to effect change in existing pedagogical practice.

Several studies show that preservice teachers can inform and transform their teaching practice, when afforded opportunities to inquire reflectively into their teaching, and when simultaneously introduced to alternative instructional practices. In a series of studies, Adler and Goodman (1986) and Goodman (1986a, 1986b) reported that when given opportunities to reflect upon their instructional practices during a practicum experience, preservice teachers looked critically at underlying processes and values of educating children as well as at their roles as teachers. These preservice teachers came to realize that it was possible to positively influence children's learning. This realization, in turn, enhanced the preservice teachers confidence in themselves as instructional decision-makers.

Regrettably though, these "findings" should be regarded cautiously, since the researchers based the findings on informal means of analysis. In fact, Adler and Goodman (1986) stated, "systematic research into the way in which students were affected by the participation in this block has not been conducted" (p. 12). Without such systematic research, it is not clear how preservice teachers' reasoning and knowledge of instructional practice influenced their development as instructional decision-makers. Several questions warrant exploration. What types of processes do preservice teachers use to make instructional decisions? What conditions influenced those decisions? Were

the preservice teachers motivated by technical, educational or moral issues, a combination of these, or something else? To understand better how reflective teaching influences instructional transformation, we need research that also examines these types of concerns.

The previously discussed case study of Megan (Lalik, Niles, Murphy, & Bruneau, 1989) illustrates that preservice teachers can be helped to develop processes for focusing and improving their teaching. Megan developed analytic strategies (i.e., her “model of inquiry”) that included: 1) creating goals and criteria for the goals; 2) designing the tasks for the lesson; 3) presenting the lesson; 4) analyzing students’ papers based on a charting of student performance against criteria; 5) looking for patterns; 6) interpreting patterns; and 7) examining her interpretation about subsequent or prior teaching decisions. Such analysis helped her learn what teaching goals were particularly important to her. For example, she decided to “increase student participation [i.e., that of first graders] in more active learning and to get students to create language” (p. 21). The researchers reported:

In designing her task to teach past and present tense, Megan asked her students to create an original sentence that represented a past event and one that represented a present event. Megan believed that creating sentences in such a task would evoke higher level thinking. The creative element of the task overshadowed the tense objective. Megan confessed that, “I knew, well, when I first saw the task that I was not really concerned with the past and present thing.” (p. 21)

Megan ultimately translated her enhanced understanding into an agenda for her learning. For example, “I need to talk with my students to find out what they do and do not understand. I cannot assume they are with me” (p. 28). An example such as this provides some evidence that student teachers may be helped to create and establish ways

to enhance their learning, so that they can make more informed decisions that improve their ability to take control and effect change in teaching practices.

Goodman (1988a) examined how “reflective [and] active” student teachers used their ability to negotiate with cooperating teachers to initiate change within existing instructional practice. He described both their political tactics (i.e., “conscious and unconscious steps taken to reconcile beliefs with school experiences” [p. 31]) and teaching strategies. Goodman explained that those preservice teachers who critically reflected on ways to resist existing practices did alter significantly the educational experiences of the children in their respective classrooms. Interestingly, he stated that none of these student teachers attributed their success to the university program.

In a longitudinal study tracing the social strategies of four beginning teachers, Zeichner and Tabachnick (1985) demonstrated that some beginning teachers can bring about change in instructional practices during their first year of teaching, when the inclination to do so is evident. The researchers followed four teachers from their student teaching experience into their induction year. Of the four teachers, only one--Hannah--reflected critically on the nature of existing practices in her placement site and on how she could alter these practices during her student teaching experience. As a beginning teacher, Hannah successfully and strategically redefined her teaching situation. Zeichner and Tabachnick attributed Hannah’s success to her ability to “exploit openings created by weak and contradictory efforts at institutional control” (p. 19). The authors concluded that beginning teachers can find and create ways to experiment with and implement their ideas, dependent upon both the controls present in each teaching situation (e.g., bureaucracy of the system) and the desire (e.g., willingness) and ability (e.g., political sensitivity) of the teacher to do so. Perhaps Hannah’s experiences as a preservice teacher also contributed to her success. Unfortunately, the authors did not report this connection.

Hollingsworth (1990) demonstrated that teacher educators who desire to change their instructional practices can do so. Hollingsworth examined her roles and responsibilities as a teacher educator by looking historically at her instructional practices. She realized that preservice teachers needed “more guided practice than literacy content and strategies,” while beginning teachers needed opportunities to “discuss and critique existing literacy strategies and activities” (p. 11). A need also emerged for alternative forms of evaluation. She felt that class members “needed freedom from evaluation” in order to “gain the depth of understanding necessary to acquire self-knowledge and effectively teach children” (p. 12). Furthermore, her enhanced understanding influenced how she worked with her students--although as Hollingsworth reported, this was not always an easy endeavor.

As Hollingsworth (1990) learned to look inward at her practices, she asked her students to do likewise. She explained, “Resistance was heavy. The student teachers wanted to focus on rehearsing and learning reading strategies” (p. 12). With the help of her graduate assistants, Hollingsworth eventually better understood that she had created a “climate for resistance” due to tensions between her intentions as the instructor and the students’ needs. She stated, “I began to both understand and model how to make authentic connections in the evolving relationships with my students” (pp. 12-13). Hollingsworth concluded that her enhanced awareness of self led to changes in her instructional practices, as she moved from a “knowledge transmission” and “outcome measure” way of teaching to a stance more representative of cooperative learning and the construction of knowledge.

Collectively, these studies illustrate that teachers--preservice and practicing--can bring about change when they possess not only the knowledge and ability to develop and implement alternative plans of action but also the inclination to look critically at their instructional practice. However, few rigorous investigations exist that examine

relationships between the extent to which alternative instructional practices are realized and the conceptualization and exploration of problems.

Larger Social Setting

Proponents assert that by encouraging reflection, teachers should learn how to initiate and pursue educational practices that promote social transformation (Beyer, 1988, 1989; Giroux & McLaren, 1987; Tabachnick & Zeichner, 1991). Several diverse studies focus on relationships between teacher reflection and social change.

Investigating the potential long-term effects of a multi-cultural approach to social studies that emphasized cultural diversity, Grant (1981) and Grant and Koskela (1985) conducted a series of interviews with preservice teachers over two-years. They found little evidence in either study of any attempts by student teachers to implement into their work the multi-cultural view of education promoted in the social studies course.

Preservice teachers in both studies reported non-implementation due to insufficient time, not feeling knowledgeable enough, cooperating teachers beliefs that there was no need for a multi-cultural approach, needing to fulfill curriculum objectives, and not having enough freedom in their placements. One preservice teacher reported feeling uncomfortable discussing multi-cultural issues “in an all-white school where the topic of diversity was not considered a relevant subject to discuss” (Grant, 1981, p. 99).

In two studies by Zeichner and his colleagues (Zeichner & Grant, 1981; Zeichner & Liston, 1985), the researchers reported that preservice teachers had not become “moral craftspersons” by the completion of their teacher education program. They surveyed the effects of the student teaching experience on student teachers’ pupil-control beliefs. The researchers reported that the student teachers did not become significantly more custodial in their views toward disciplining students, nor did their views change by the end of their experience. However, reports of central tendencies do not reveal individual differences, and exceptions, when they exist, remain obscure. Discussing problematic aspects of

reliance on reports of central tendency, Kincheloe (1991) asserted, “For the practitioner, it is often the infrequent behaviors, the deviations from the general tendency, that are most important to pedagogy” (p. 59).

Based on anecdotal information, Gitlin and Teitelbaum (1983) reported that by conducting ethnographies, preservice teachers saw aspects of the “hidden curriculum” of which they were previously unaware, linked theory to practice, and saw new possibilities for change. Gitlin and Teitelbaum stated that these preservice teachers became sensitized to issues they might otherwise have taken for granted.

Similarly, Beyer (1984) used anecdotal evidence to report that preservice teachers’ sensitivity to ethical and political issues can be heightened by conducting their own ethnographic studies. He stated that preservice teachers can become more aware of pupils’ status in classrooms and society, “especially those pupils identified as different in some way (students of color, students from working class backgrounds, girls/young women and the like)” (p. 39). Furthermore, preservice teachers can see “beneath the surface reality of schools and, in the process, common sense understandings become increasingly problematic” (p. 39). For example, in seeking out patterns of how pupils work to overcome biases such as gender or race, preservice teachers begin to realize how pupils respond to demands of the hidden curriculum. Moreover, Beyer stated that this is a useful “pedagogical and political” lesson for them because teaching requires great insight into both the limits and the possibilities of schooling.

Goodman (1985a, 1985b) investigated the influence of field-based pre-student teaching experiences on the perspectives of preservice teachers. From involvement in the development of curriculum units and consideration of the social implications of their work (i.e., the values, beliefs and attitudes embedded in instruction), Goodman reported that a few preservice teachers grew in sensitivity to social issues. In fact, they began to raise similar issues with their pupils. One preservice teacher stated:

I think the most interesting thing I did was plan a unit on ecology. I ended up doing a lot of my own research on the topic. Along with teaching children the science of how everything is interconnected, I also wanted to teach them about the conflict between business interests and naturalists. . . . Instead of having the kids read only a textbook and fill out worksheets, I had them make an art display illustrating the balance between all things, they saw a movie about the habitats of wild animals and how they are being destroyed, I brought in a guest speaker from a local environmental group and from the local utility company, and I had the kids read newspaper articles and children's books that dealt with endangered species and man's relationship to the earth. I ended the unit by having the students write poems and letters to the government about this topic. (Goodman, 1985b, p. 39)

According to Goodman, instances such as this illustrate that preservice teachers can begin to see themselves as "moral craftspersons." Yet these preservice teachers were not calling for the "complete transformation of schools and society" by the end of the semester.

In a series of essays in Tabachnick and Zeichner's (1991) book Issues and Practices in Inquiry-Oriented Teacher Education, several researchers described their efforts to implement critical inquiry into their undergraduate methods courses. Goodman (1991) found that giving preservice teachers opportunities to develop critical action research projects, and opportunities to implement these projects at their practicum sites, provided preservice teachers with practical experience at being "change agents" in schools. Another teacher educator, Adler (1991), examined the use of "imaginative literature" as a way to promote change in preservice teachers' understandings of the nature of social studies education. She reported that the preservice teachers developed a sense of potential control over their teaching experiences, and saw possibilities for "new

images” of social studies instruction. Within the language arts field, Gomez (1991) is involved in a long term project studying the impact of her institution’s language arts program on teachers’ efforts to implement critical inquiry into their practice upon leaving the university. Her initial findings, about the extent to which this occurs, are varied. Taken together, these three studies indicate that when provided time and support to consider and conduct critical inquiry, some preservice teachers come to see their future role as teachers within schooling and society in new and different ways. In some instances, these preservice teachers strive to use their new understandings to inform and transform their practicum experiences.

Shannon’s (1990a) study of his own teaching demonstrated that opportunities to examine critically relationships between issues, such as equality and schooling, could help experienced teachers to develop a heightened awareness of “hidden curricula” (e.g., underlying assumptions of practices and policies) and an increased determination to promote value-oriented change. The sixteen practicing teachers enrolled in Shannon’s course studied a range of issues from topics such as gender relationships to “socioeconomic class analysis of the discrepancy between the official policy and actual practice of access to advanced special curricular programs” (p. 381). At the beginning of the semester, many teachers stated that equality was not problematic in their school systems and stated allegiance to the official school rhetoric. According to Shannon, the process of conducting critical action research was “earth-shattering for the course participants, who began to see their world a little differently because they looked again at familiar people, policies and objects around them and asked new questions” (p. 382). Their newly constructed knowledge brought forth change, as the teachers became more assertive and began to see differently their roles as both graduate students and teachers. Shannon suggested that perhaps some teachers’ students benefitted from their teacher’s new and different ways of perceiving the work of teachers and schooling within the larger

social setting. For example, one teacher stated, “If I want a say in my education, then maybe my students deserve one as well. It seems only fair” (p. 384).

In sum, while evidence is not overwhelming, there is support for the notion that opportunities for critical reflection help teachers realize their potential for initiating change in educational practices that may ultimately promote social transformation. However, the achievement of this goal may be a long-term process.

Designing Programs that Promote Reflection

To promote the development of reflective teaching practices, proponents such as Tabachnick and Zeichner (1991) contend that teacher education programs should be designed to encourage the development of an analytic stance. Great care must be taken in creating learning environments that encourage reflective teaching practices if problems of the past, such as overemphasizing technological perspectives toward teaching and learning, are to be avoided or minimized.

In 1904, Dewey warned of placing people preparing to be teachers into the schools before they developed habits of reflection, because they could be over-influenced by existing practices. He felt that such experiences, prior to the development of reflective habits, could diminish the potential for reflection, inquiry and experimentation, while encouraging mindless imitation. Dewey called such situations “miseducative experiences.” Dewey expected premature immersion in schools to result in teachers becoming managers of children, subservient to prepared curricula, and overly concerned about “what works.” Dewey argued that preservice teachers should instead experience a laboratory environment in which they could learn to relate theory to practice and, as a result, begin to gain insight into how learning occurs and how pupils and teachers influence one another. Dewey wrote that such “educative experiences” should enable teachers to break through the bureaucracy of schools, gain greater insight into understanding what pupils need, and recognize and help pupils grow intellectually.

Designing and implementing coursework and practica (i.e., field experiences) theoretically aligned with Dewey's (1904) idea of "laboratory teaching," is a way to encourage the development of reflective teaching practice. Laboratory teaching experiences should serve as an "intermediary space" between the university and the classroom. The experiences should be designed purposefully to simulate and simplify practice for preservice teachers, providing them with both time and opportunities for growth in decision-making within an environment that is somewhat low-risk and supportive (Dewey, 1904; Schon, 1983, 1987, 1988, 1991). As Wildman and Niles (1987) pointed out, "Without sufficient latitude for exploration and independent testing of alternatives, opportunities for growth are limited" (p. 6). As a result, the simplified practice world of preservice teachers can take on "real world" aspects of teaching without being overwhelming.

Within a critical inquiry teacher education program, the roles and relationships of the participants are defined differently from those operating within an empirical/analytic (i.e., positivistic) framework (Kincheloe, 1991; Shannon, 1990b). Preservice teachers are active participants in their learning and are encouraged to view teaching and the contexts of teaching as problematic situations in need of conceptualization and exploration. As Berlak and Berlak (1981) stated, "The entire program, all courses and practical experiences, should provide the aspiring and experienced teacher with access to persons who can help initiate and sustain a process of critical inquiry" (p. 252).

Instructors assume a more facilitative role within this type of teacher education program. At times, instructors may "teach in the conventional sense, communicating information, advocating theories, and describing examples of practice, but mainly the role of the [instructor] is to demonstrate, advise, question and criticize" (Schon, 1988, p. 38). In addition, instructors need to work hard at understanding what students know, their goals, thoughts and feelings (Paley, 1989, 1990; Shor & Freire, 1987). Furthermore,

instructors need to exercise restraint and resist the temptation to monopolize classroom talk (Kincheloe, 1991; Shannon, 1990a; Shor, 1990).

Similar to the role of instructors, supervisors of preservice teachers are also expected to assume a more facilitative role. To accomplish this, supervisors should provide preservice teachers with help in learning how to analyze and probe problematic situations arising from practice (MacKinnon & Erickson, 1988). Tom (1985) suggested that supervisors can foster reflection by encouraging self-analysis, so that a teacher “becomes responsible for improving his or her practice through careful examination of specific teaching-learning activities, reflection, and the construction of plans for future teaching” (p. 40). Goodman (1988b) made two other suggestions about the role of supervisors. First, he suggested that to encourage the development of reflective teaching practices, facilitative supervisory support should be provided to preservice teachers in both practicum and other early field experiences long before student teaching. Second, Goodman suggested that a lower supervisor to preservice teacher ratio is needed, so that time can become available for critical dialogue (i.e., the analysis of teaching through processes of reflection that emphasize technical, educational and ethical/political issues).

Courses and seminars that are designed to promote reflective teaching practices are usually organized in ways that emphasize processes of inquiry. One way to do this involves designing and implementing a curriculum that is not entirely preconceived or fixed. Instead, the curriculum is designed to be responsive to issues raised by students. Several authors refer to this type of curriculum as reflexive (Tom, 1985; Zeichner, 1983). When implementing a reflexive-style curriculum, Zeichner (1981-1982) suggested that instructors should initiate preservice teachers into reflective teaching practices by first deliberating about students’ concrete experiences and then gradually moving “outward to let students determine topics for discussion” (p. 12). Another way to implement a reflexive style curriculum involves varying the degree of complexity and uncertainty to

which preservice teachers and inservice teachers are engaged, first by examining and discussing case studies and then by examining and deliberating about the teacher's own work and that of others (Erdman, 1983; Wildman, Niles, Magliaro, & McLaughlin, 1989). In either method, these authors suggested a gradual transition to provide time for teachers both to accumulate experiential knowledge (Dewey, 1904) and formulate an analytic stance (Dewey, 1904; Wildman et al., 1989).

There are many ways to encourage the development of an analytic stance, such as conducting ethnographies (Beyer, 1984, 1988), writing dialogue journals (Yinger & Clark, 1981, 1985; Staton, 1987), examining and discussing cases (Richert, 1991), or using collaborative learning groups (Bayer, 1990; Lalik & Niles, 1990). In particular, two approaches show potential for enabling preservice teachers to bring about change in existing and future instructional practices. The two approaches are "curriculum development and analysis" and "critical action research."

Curriculum development and analysis, as operationalized by Goodman (1986a, 1986b) and Zeichner (1987), is an approach that promotes reflective teaching practice by rejecting managerial perspectives toward curriculum use, in favor of a "critical" approach to curriculum development. Within this critical approach, preservice teachers become active instructional decision makers. Instructors teach specific techniques of curriculum design that encompass the analysis of technical, educational and ethical/political issues. Students then develop, teach, and evaluate their units as part of a field experience (Zeichner, 1987). From informal analysis of students' written course evaluations and coursework, Goodman (1986a, 1986b) "cautiously" suggested that preservice teachers can develop and implement units of study that reflect a more critical attitude toward teaching. For example, one fifth grade unit developed and implemented was "The Fifties: a Decade of Fun and Fear." A study of what life was like in America during the 1950s, with particular reference to the forms of entertainment, McCarthyism, and the

civil rights movement” (Goodman, 1986a, p. 14). Work such as this illustrates that preservice teachers can use critical reflection to develop and implement realistic instructional alternatives.

Critical action research is another way to foster reflective teaching practices. Kemmis (1985) cautioned that such research should become the “embodiment of democratic principles in education” (p. 38) not just an approach to promote inquiry. He described critical action research as “a form of self-reflective inquiry undertaken by participants in a social situation to empower their practice, their understandings of those practices, and the situations in which the practices are carried out” (Kemmis, 1985, p. 35). With critical action research, a spiral of self-reflective observations and reflections become translated into alternative teaching practices and alternative views of schooling. The previously discussed study conducted by Shannon (1990a) illustrates that critical action research can influence teaching practice and provide hope that social transformation is attainable. In support of such work, Kincheloe (1991) stated, “The plethora of small changes made by critical teacher researchers around the world in individual classrooms may bring about far more authentic reform than the grandiose policies formulated in state or national capitals” (p. 14).

Hursh (1988) suggested that teacher educators need to combine the analysis (i.e., inquiry into teaching) usually conducted in foundations courses, with knowledge of the practical (i.e., specific approaches to curriculum design) usually emphasized in methods courses, in order to encourage the development of reflective teaching practice. Similarly, Beyer (1988) recommended that preservice teachers need to view both work in classrooms and social/political issues as part of the same phenomena. He states that foundation courses traditionally emphasize the importance of critical inquiry into teaching. Beyer held that any course that examines “underlying ideas, assumptions, and principles of that area making them a subject for scrutiny . . . and that considers how the

issues in that area are related to broader normative questions and possibilities” (p. 186) should be regarded as foundational. In this way, both “thought and action” and “theory and practice” come to inform one another.

To promote critical inquiry into teaching, great care must be taken in creating environments that encourage reflective teaching practices because factors that promote such practices, such as time, autonomy, and risk-level, also can serve as hindrances. Of utmost importance is the realization that the design and implementation of the experience will ultimately influence how, and to what extent, reflective thought and action develop.

CHAPTER 3

Method

In this chapter, I first discuss the nature of narrative inquiry and why this method of analysis was appropriate for my work. Next, I address the issue of trustworthiness and how I attempted to meet the four criteria of trustworthiness as suggested by Lincoln and Guba (1985). In the third part, I describe the different components of this study. The final section concerns the analysis I conducted to complete this inquiry.

The Nature of Narrative Inquiry

I selected narrative inquiry as a research method because it represents a viable means for understanding an experience in which the researcher is an active participant (Connelly & Clandinin, 1990; Witherell & Noddings, 1991). I also chose to use narrative inquiry because it is a viable way for capturing the complexity of schooling. For as Kincheloe (1991) pointed out, “The problems of the educational world are complex, not given to simple descriptions, and rarely reducible to only a few variables” (p. 131). Narrative inquiry in the social sciences is a form of empirical research in which “living, telling, retelling and reliving stories” (Connelly & Clandinin, 1990, pp. 4-5) is the basis for understanding lived experience. Connelly and Clandinin (1990) stated that the seeking of meaning through this type of research:

Holds that humans are storytelling organisms, who individually and socially lead storied lives. . . . [Within this tradition] Education is [viewed as] the construction and reconstruction of personal and social stories; teachers and learners are storytellers and characters in their own and other’s stories.” (p. 2)

Such stories are not attempts to establish causal links. Instead, the narratives (i.e., stories) are rich descriptions of a person’s work, such as teaching, as well as the person’s thoughts and feelings. The narratives contain the story of both how the experience was

lived and how those who lived it attempted to (and continue to attempt to) make sense of the experience.

To better understand “lived experience,” van Manen (1990) conceptualized it as having four distinct yet interconnected dimensions: lived body, lived time, lived space and lived relations. The first dimension, lived body, is focused on oneself--how one perceives people and how one perceives others’ perceptions of oneself. Such experiences, suggested van Manen, prompt people to act in certain ways. He described lived time, the second dimension, as subjective time. For example, when one is enjoying oneself, time passes quickly. Lived time also involves people finding personal meaning in life by sharing a history together so that shared experiences become remembrances of a past and present, as well as our hopes and dreams for one another and the future. Lived space, the third of van Manen’s dimensions, referred to one’s environment, that is, how the context of your life influences you. Do you feel “safe and secure” or “open and vulnerable”? Is the environment “supportive or neglectful”? The fourth of van Manen’s dimensions, lived relations, focused on the interactive, interpersonal nature of relationships that develop among human beings. Lived relations involve impressions people have of one another. They may influence one’s growth and development dependent upon the degree to which people sense support and trust. Taken together, these four dimensions of lived experience help conceptualize an experience or phenomena--the situation as we experience it and the sense we make of it.

Narrative researchers strive to make sense of lived experience by becoming introspective about their work and the work of others through collaborative, interactive processes of reflection, writing, reading and rereading (Connelly & Clandinin, 1990; van Manen, 1990). Narrative researchers seek to determine what a particular set of experiences is like, what is the meaning and significance of those experiences, and what makes them unique. For example, if studying why some children do not improve as

readers, then the question might be asked, “What is the nature of the experience of being a less fluent reader?” By asking such questions, the constructed meanings presented in the inquiry are never simple or one-dimensional, but are “multi-dimensional and multi-layered” themes constituting the structure of the experience (van Manen, 1990, p. 78).

To capture this multi-dimensionality, writers must mediate between helping readers develop an understanding of the experience in its entirety in order to set the context, while simultaneously explicating the significant aspects of the experience that make it unique (Connelly & Clandinin, 1990, 1991; Wolcott, 1988). In other words, the writer must invite the reader to look outward toward the totality of the project, while concurrently looking inward at the constituent parts. The multi-dimensionality of this endeavor might best be compared to concentric circles, where the narrative unfolds as circles within circles, stories within stories, context within context. By studying our lived experience in this way, van Manen (1990) asserted that it:

encourages a certain attentive awareness to the details and seemingly trivial dimensions of our everyday educational lives. It makes us thoughtfully aware of the consequential in the inconsequential, the significant in the taken for granted. . . . If done well, [they] are compelling and insightful. The eloquence of the texts may contrast sharply with the toil, messiness, and difficulties involved in the research/writing process. “And this took that long to write, you say?” (p. 8)

In narrative inquiries, writers also attempt to understand and make explicit for readers varied aspects of lived experience by providing rich contextual information about “human actors, intentions and experiences” (Witherell, 1991, p. 84). Because people know more than they tell, narrative inquiries help us tap into our tacit knowledge, our implicit ways of knowing (Belenky, Clinchy, Goldberg, & Tarule, 1986). Moustakas (1990) described tacit knowledge as phenomena we grapple with in order to understand the obvious better. For example, as previously discussed in Chapter two, Hollingsworth

(1990) examined what she considered to be “the distinct but complementary roles and responsibilities” she had as a teacher educator and how her understandings of her teaching changed over the years.

Narratives such as Hollingsworth’s (1990) serve as a vehicle for helping others strive to understand better their unique experiences and stories. The author’s ideas become “candidates for others to entertain as positions about the nature and meaning of phenomena that might fit their sensibilities and shape their thinking about their own inquiries” (Connelly & Clandinin, 1990, p. 7). Similarly, van Manen (1990) suggested that authors and readers develop conversational relationships about various notions and ideas so that the account of the lived experience becomes a source with which to dialogue. Florio-Ruane (1991) described this interaction as a process of friends talking together. Subsequently, each reading and rereading of text becomes a point of departure for constructing new interpretations, insights and questions.

It is the hope and intent of narrative researchers that the stories help readers make connections and develop greater insight into their work. In the telling of this story (i.e., my dissertation), I attempt to characterize and chronicle the experiences of the preservice teachers and myself in a series of essays. These essays reveal my emerging understandings of what transpired as I became immersed in learning how to learn. For as Duckworth (1987) stated:

Much of the learning is in the explaining. . . . [In this way] people come to depend on themselves; they are the judges of what they know and believe. They know why they believe it, what questions they still have about it, the degree of uncertainty about it, what they want to know next about it, [and] how it relates to what other people think. (pp. 130-131)

Narrative inquiry provided me with the means for portraying the lived experiences of the preservice teachers and myself as stories of real people, grappling with real problems and

dilemmas, in real situations. But in order to convince myself and readers that this manuscript (i.e., the dissertation) is worthy of their confidence, I find that I need to ask, as Lincoln and Guba (1985) did:

How can an inquirer persuade his or her audiences (including self) that the findings of an inquiry are worth paying attention to, worth taking account of? What arguments can be mounted, what criteria invoked, what questions asked, that would be persuasive on this issue? (p. 290)

Trustworthiness

Lincoln and Guba (1985) advocated that possible responses to the questions they raise lie within the notion of trustworthiness. What is trustworthiness? Kincheloe (1991) described trustworthiness as a means of furthering an investigation, of questioning our practices, of seeking and understanding commonalities, and of finding ways to comprehend the unique and the unexpected. When talking about trustworthiness, Ely (1991) conceptualized it as “a personal belief system that shapes the procedures in process” (p. 93).

Lincoln and Guba (1985) offered for consideration four criteria that may operate as points of departure for establishing trustworthiness: credibility, transferability, dependability and confirmability. Credibility involves showing that the interpretations of a study are adequate representations or constructions of the lived experience. The question may be asked, “Are the constructions plausible?” In this study, I attempted to establish credibility by engaging in prolonged engagement, peer debriefings, discrepant case analysis and member checks. Each of these is discussed below.

For interpretations to be transferable, the second of Lincoln and Guba’s (1985) criteria, the researcher must provide enough rich contextual information (i.e., thick description) so that the interpreter (e.g., the reader) of the manuscript can make decisions about contextual similarity to his or her own unique situation. Thick description, as

conceptualized by Lincoln and Guba, is a “melange of descriptors” (p. 125) that indicate what others need to know about a study in order to understand the interpretations. To accomplish this, I attempted to provide relevant descriptors of lived experiences. Relevant descriptors included excerpts of field notes, journal entries, intact dialogue, photos and other experiential materials. My advisor’s questioning helped me further determine what level of detail to include by probing for clarification of ideas and interpretations.

A study is dependable, the third criteria, if it “takes into account both factors of instability and factors of phenomenal or design induced change” (Lincoln & Guba, 1985, p. 299). Dependability is usually sought in two ways: 1) by using multiple means of gathering experiential materials (e.g., participant observation and mechanical records); and 2) by having an interested person examine both the on-going research processes and the development of representations of the experience such as interpretations (e.g., debriefings and member checks). Participant observation, mechanical records, debriefings and member checks are all discussed below.

The fourth criteria for establishing trustworthiness, confirmability, is addressed by asking, “Are the interpretations endorsable or not?” To establish confirmability the researcher needs to leave a “trail of records” (Lincoln & Guba, 1985, p. 319)--a trail of assembled materials. My trail of records includes audio and video tapes, field notes, course and tutorial session documents, analysis and synthesis materials such as the development of assertions and summary writing, and developmental information such as forms and schedules.

Aspects of the Design

Context

Site. I conducted this study at a major university’s community service reading clinic, called The Center for Educational, Diagnostic and Remedial Services (i.e.,

CEDARS). The program at CEDARS provides children with tutorial services in reading and writing. Simultaneously, the program provides preservice teachers with opportunities to learn about teaching in a laboratory environment designed to encourage reflection, action, and responsible experimentation.

The Course. The course “Teaching Problem Readers and Writers” included two main components--a seminar and a tutorial experience. During the seminar, it was my intent to focus the preservice teachers’ attention on the analysis of teaching reading and writing and related issues. During the tutorial sessions, preservice teachers worked one-on-one with children who ostensibly experience difficulties with school-based reading and writing. The course was a three credit-hour elective offered to undergraduate elementary education majors. The tutorial sessions occurred twice a week for 50 minutes, following a two hour reflective teaching seminar (see Appendix A for the course syllabus).

I attempted to ground the content and context of the course in four dimensions: critical inquiry into teaching (van Manen, 1977; Zeichner & Liston, 1987), whole language (Goodman, K., 1986), learning as a socially constructed phenomena (Grimmett, 1988; Rieber & Carton, 1987), and Dewey’s (1904) notion of “laboratory teaching.” It is important to note that while I originally treated the site and the course as the two major components of the context, I came to realize that other aspects of the experience (e.g., the collection of experiential materials) are also part of the total context of this lived experience.

Participants

Many people participated in this study. Included among those were preservice teachers, the children tutored, myself as a teacher researcher, a participant observer, my doctoral advisor, and many other interested and supportive people.

Preservice teachers. For the Fall semester of 1989, thirteen preservice teachers, all juniors majoring in elementary education, enrolled in the course "Teaching Problem Readers and Writers." Only one member of the course was male. Eleven preservice teachers volunteered to have their tutorial sessions videotaped, and to participate in the interviews and the stimulated recall sessions. During the semester, I frequently reminded the participants that they could pull out of the study at any time without repercussion. None pulled out; however, the number of stimulated recall sessions differed for the participants (this is discussed below). To minimize differences in my contact time between those participating in the study and those not, as I interviewed the participants, I held conferences with the other two preservice teachers. Holding conferences with preservice teachers enrolled in the course was a common practice of mine. One of the eleven preservice teachers ultimately withdrew from videotaping because the child being tutored did not wish to be videotaped. This preservice teacher and I discussed the situation and decided together that the best course of action would be to maintain the integrity of the tutor/tutee relationship.

To select focal preservice teachers, I (with the help of Ann, the participant observer) considered several different *a priori* criteria. I read transcripts of the first interviews and viewed videotapes of the first three seminar sessions. More specifically, I categorized preservice teachers' responses based on qualitative differences--how they talked about teaching regarding technical, educational and societal/political issues, and comments revealing problem solving approaches and affective factors such as open-mindedness. I also sought focal people who appeared to be highly verbal. I determined verbal ability according to how they expressed themselves during the first three seminars and the initial interview. In addition, Ann and I discussed our initial impressions of potential focal preservice teachers based on these criteria. By the fourth seminar meeting,

I selected five preservice teachers as focal students. What follows is a synopsis of the analysis that went into my decision making process.

Chris was selected because throughout the first two weeks of the semester she spoke of teaching and learning in terms of responsibility--responsibility to others. Her words suggested that she might act in ways that reflected her stated ethics and beliefs. I was curious to find out how her attitude of responsibility might influence her work and interactions with others at CEDARS.

Rachel was selected for different reasons. While her words frequently reflected a technical interest in learning about "what works," she occasionally expressed concern about the negative influence of competition in classrooms as well as concern for how to grade writing fairly. She asked rhetorically, "How do you put a grade on someone's ideas?" Rachel seemed to have a lot of questions, and I in turn had a lot of questions about Rachel. For example, "Was she really so focused on the technical aspects of teaching? What changes might I see in her over the semester as we pursued inquiry into teaching?"

Julie became a focal person because she appeared to come into the seminar as a person who willingly conceptualized and explored problems. Her talk was punctuated with words such as "the need to observe, to make predictions, and to look for patterns." She also expressed a desire to learn more about herself and her capabilities as a teacher. I was interested in seeing how Julie's words might become translated into actions as she began the work of tutoring.

Jean intrigued me because she expressed herself in multiple ways. For example, she raised multiple possibilities for why children might need special help with reading and writing. When talking about what concerned her, there were usually multiple reasons driving those concerns. And when reflecting upon herself as a future teacher, she raised multiple questions about what she might need to do.

Carol was selected because her words conveyed a deep-seated conviction about how people ought to treat one another, especially teachers and children. Her beliefs seemed grounded in concern for others. I was curious about how her ethical concerns might inform her tutorial sessions.

To protect the identities of these and the other participants, all were given pseudonyms. In addition, when personal documents such as journal entries are included, actual names have been removed (see Appendix B for a copy of the preservice teacher participation form).

Children. Both teachers and parents of the community refer children to the tutorial program at CEDARS. For the Fall semester of 1989, thirteen children participated ranging in age from seven to eleven years. All but one of these children attended local public schools. The youngest children in the program were repeating first grade and the oldest child was a sixth grader. As in previous semesters, I matched tutors and tutees based on the preservice teachers' requests for working with a certain-aged child. All but one child agreed to be videotaped even though the child's parents gave permission (see Appendix C for a copy of the parental permission letter).

Participant observer. Ann (a friend, colleague and doctoral student) agreed to be the participant observer for this study. She taught elementary school for 10 years before beginning doctoral work in the College of Education. She was interested in studying naturalistic methods of inquiry and conducted her own investigation at CEDARS in parallel with this study. Ann examined the perspectives of the preservice teachers enrolled in "Teaching Problem Readers and Writers" regarding the extent to which each preservice teacher considered the seminar to be a personally risky endeavor. To do this, Ann conducted interviews and surveyed the course members. This was Ann's first year doing field work.

Ann also helped me with peer debriefing in the early stages of my analysis. Peer debriefing involves talking with others about one's on-going inquiry. For me, this involved talks Ann and I had before and after the seminar. Furthermore, Ann (on one occasion) read a very early draft of the essays I developed to convey the interpretations of this study. On this occasion, Ann asked questions and discussed with me her reactions and interpretations.

The following is an example of how Ann and I interacted. In my first essay, "Intentions, Contradictions, and Transformation," I wrote about my evolving understanding of value-ladenness. I discovered that writing about the evolution of my thinking, and capturing within that writing a sense of time, was not always an easy endeavor. Having people such as Ann read and react to the essays helped me with this task. For example, on an early version of the "Intentions" essay, Ann wrote a question (about a particular section). She asked, "Is this where you were beginning to be aware of your non-neutrality or is this in retrospect?" Questions such as this helped me think about how to further clarify and better present my ideas. Upon reading a much later version of this same essay, Ann wrote, "This is much clearer to me now. . . . Your revelations about yourself, in itself, is a representation of your values. I did not connect with this the last time."

Doctoral Advisor. Dr. Lalik is an associate professor in the College of Education. Prior to pursuing her doctorate, she was a public school teacher for six years teaching fourth grade and also working as a building-level reading teacher. As a researcher, Dr. Lalik's interests have centered on the developmental processes of learning to teach. In relation to these interests, she has investigated areas such as contexts for learning, academic tasks, and teaching conceptualized as reflection and action. More recently, Dr. Lalik has considered ethical problems and issues related to conducting ethnographic research. As a result, she has begun to work more collaboratively with experienced

teachers and has explored ways to construct child-centered contexts for promoting informed social action.

Dr. Lalik helped me accomplish the work of this dissertation in many ways. Untold hours were spent talking about and examining this dissertation in its various states and forms. As part of the analysis, we studied and discussed the maps I constructed as representations of the seminar sessions (which is discussed below). In addition, we watched videos of my teaching as well as videos of my working with individual seminar members (see Figure 1).



Figure 1. Viewing videotape with advisor.

From interactions such as these came my earliest overt attempts at interpretation. As the dissertation began to take form and shape as written text, I worked and struggled with my writing. Dr. Lalik would read and respond in ways that helped me improve its quality. The following is a sampling of the types of comments she would write: "Here you provide a focus. This helps your reader enormously. I hope you won't tell more than

is helpful.” “Here you move to a technical mode.” “My sense is that this is important.” “Say more about why such conversations may contribute to community.” And one of my favorites, “You may have inadvertently developed a series of essays.” Looking back at the work that has been accomplished, Dr. Lalik has indeed been a key person in helping me move this dissertation forward.

Teacher Researcher. At the beginning of this investigation, I was a part-time instructor in the College of Education. I taught elementary school for twelve years before returning to full-time graduate work. I spent most of those years teaching intermediate grades, although for two years I worked as a Chapter I reading teacher. As a full-time graduate assistant, I spent two years supervising student teachers. During the second year of that period, I taught a university methods course on Developmental Reading. For the past five years, I worked at CEDARS as the Acting Director, teaching the seminar, supervising tutorial sessions, conducting educational assessments, and consulting with parents.

Prior to conducting this study, I had taught the course “Teaching Problem Readers and Writers” for three years. During that time, I became increasingly interested in understanding my instructional practices and began to study my teaching informally. Eventually, I decided to examine my development as a teacher educator by conducting a detailed analysis of my experience at CEDARS focusing on the seminar and the tutorial sessions.

Gathering Experiential Materials

Experiential Materials. Experiential materials are, according to van Manen (1990), representations (or artifacts) of a person’s lived world that upon reflective examination might contribute to understanding better that person’s lived experience. Experiential materials are important to narrative inquiry because they provide researchers with sources

of information about a person's "sensations, experiences, knowledge, opinions, values and feelings" (Goetz & LeCompte, 1984, p. 153).

I collected several types of experiential materials during this study. These included all course-related materials such as professional journal articles and written tasks, those materials related to the tutorial sessions of the preservice teachers such as tasks designed for the children, photocopies of the preservice teacher's reflective journals, photographs, and my research journal. As this inquiry progressed, I came to view the artifacts generated from my analysis to be experiential materials also. These include field notes, transcripts, and early versions of the essays.

To maintain and organize the many course-related materials (i.e., to help establish a "trail of records"), I set up folders for each week of the semester. Each week's folder contained a set of items from each course session: my lesson plans, a typed transcript of the session, both Ann's and my field notes, copies of course related-materials (e.g., an assigned article), and those materials related to the analysis of each seminar session.

All seminar members kept reflective dialogue journals as part of the regular course requirements. Dialogue journals are considered useful because writing helps people learn from their experiences by clarifying and modifying their ideas (Yinger & Clark, 1981, 1985; Staton, 1987). Odell (1980) suggested, "The conscious exploration demanded by writing improves a person's understanding of the subject at hand" (in Yinger & Clark, 1981, p. 3). On dates specified on the course syllabus, all course members turned in their dialogue journals. I wrote comments and questions directly onto their entries. It was always my intent to spend fifteen to twenty minutes per journal. But as I would become caught up in their journal writing, it usually took much longer than I intended to read and respond.

In an attempt to make the journals more interactive, I asked all the preservice teachers to read and respond to my previous comments with thoughts and questions of

their own before turning in the journal each time. In this way, I conducted an on-going written dialogue with each person. I photocopied journal entries of the preservice teachers participating in the interviews and stimulated recall sessions (see Appendix D for journal guidelines and Appendix E for a photocopy of excerpts from one preservice teacher's journal).

I also kept a journal. According to Spradley (1979), researchers should maintain journals because "like a diary, this journal will contain a record of experiences, ideas, fears, mistakes, confusions, breakthroughs, and problems that arise during field work" (p. 76). Lincoln and Guba (1985) also urged the maintenance of a research journal because it becomes a daily schedule and log, a personal diary, and a "methodological" log. I used my journal to record thoughts about the study beyond those included in the field notes. In fact, my journal became invaluable as I recorded information about myself, the methods, schedules, decisions and indecisions, and reasons for particular actions as the inquiry unfolded. My journal became a source of information to which I would often return. For example, the following excerpt from a journal entry of mine shows how, at one point, I grappled with confusion and frustration about both my thoughts and my writing:

March 6, 1991. As I have struggled with my writing, trying to get down on paper what it is I am learning, I find I get lost. I think I know where I'm going and I head down that path only to find it's a very crooked path, crowded with bushes and tangled brush. Soon, I feel like I'm lost in a jungle, in need of a scythe to cut myself loose, loose from this entanglement! What is it I'm entangled within? It's my ideas, my notes, my data, my videos . . . all of these thoughts are tangled up in my mind . . . like a jungle of confusion. . . . And I ask myself, "Is this what I'm supposed to be doing? What am I trying to accomplish? Why is it I can sit and write about my confusions but not about what I am learning? Or is that the heart of the problem?"

By reading and rereading my entries, I could sometimes trace the progression of my thoughts, feelings, and ideas and gain insights into my confusions, perspectives, and biases.

Prolonged Engagement. I collected experiential materials specifically related to the seminar and tutorial sessions for the duration of the semester (i.e., 15 consecutive weeks). Although, I accumulated many materials before and after the semester time frame. For the purposes of the dissertation, I closely examined experiential materials from the first five weeks of the semester. However, I read the entire set of seminar transcripts and the entire set of interview transcripts related to the case study of one preservice teacher to test the viability of the interpretations presented in this manuscript (Erickson, 1986). Experiential materials from the remaining ten weeks are currently maintained as “archival data” (Lincoln & Guba, 1985). Archival data is important because it provides the researcher and others with the means for checking preliminary interpretations against the “raw data” (i.e., experiential materials) (Lincoln & Guba, 1985, p. 313). Furthermore, Lincoln and Guba pointed out, “Skeptics not associated with the inquiry can use such materials to satisfy themselves that the interpretations are meaningful by testing them directly and personally against the archived and still ‘raw’ data” (p. 313). I gathered experiential materials in multiple ways: participant observation, mechanical records, interviews, and stimulated recall interviews.

Participant observation. Participant observation is a means for gathering representations of lived experience for narrative inquiries that involves both listening to people and watching them (Connelly & Clandinin, 1990; Spradley, 1979). Similarly, van Manen (1990) referred to participant observation as “close observation.” He stated:

Close observation involves an attitude of assuming a relation that is as close as possible while retaining . . . [an] alertness to situations that allows us to step back

and reflect on the meaning of those situations. . . . The method of close observation requires that one be a participant and an observer at the same time. (p. 69)

Goetz and LeCompte (1984) stated that in doing participant observation “researchers take part in the daily activities of people, reconstructing their interactions and activities in field notes taken on the spot or as soon as possible after their occurrence” (p. 109). For this study, Ann and I both kept field notes written primarily as low-inference descriptors. Connelly and Clandinin (1990) defined field notes as an “active recording of the construction of classroom events” (p. 5). Low-inference descriptors are “non-judgmental” records of “who did what under what circumstances” recorded as accurately as possible (Goetz & LeCompte, 1984, p. 160).

We conducted participant observations in several different ways. As an observer, Ann took field notes during the seminar. In these notes, Ann described the setting, the course content, and group interactions. During the investigation, it became necessary at times to change the focus of the field notes because, as Kincheloe (1991) explained, with narrative inquiry a researcher (or team of researchers) may never be sure of the direction an investigation will take.

Ann joined in the seminar discussions and activities as a participant at both her discretion and sometimes upon direct invitation by the seminar members and myself. Ann increasingly assumed an active participatory role as the semester progressed. Indeed, Ann became an important contributing member of the seminar community. Of interest, I apparently never specifically explained Ann’s role to the seminar. This did not become obvious to me until I approached the end of this inquiry, when some of the focal preservice teachers (upon reading earlier versions of the essays) commented that they always wondered what Ann wrote.

One of my roles was also that of participant observer. While I served as the instructional leader, I also kept retrospective field notes about the course setting, content

and interactions. During the tutorial sessions, I supervised the sessions and kept field notes about the content and context of those sessions. I occasionally took photographs and videotaped parts of tutorial sessions beyond those times when we taped entire tutorial sessions. Intermittently throughout the semester, Ann and I discussed our impressions and thoughts about the seminar as well as the progression of our respective inquiries. Aspects of these talks became part of either my field notes or journal. Following each seminar and tutorial sessions, I expanded my field notes (see Appendix F for field note guidelines).

Mechanical records. I used two different types of mechanical devices--audio and video recordings--to "record data and preserve them intact" (Goetz & LeCompte, 1984, p. 160). Mechanical records are important to narrative researchers because the "audiotapes add the nuances of a person's voice to the words that print provides . . . [while] videotapes show context, people in verbal interaction and such non-verbal elements as the sounds of voices, gestures, facial expressions . . . and relative bustle or quiet," stated Ely (1991, p. 82). In addition, audio and videotapes lend credibility to interpretations as a source to which the researcher and other interested people may turn to for comparison checks (Lincoln & Guba, 1985).

I audiotaped and videotaped all the seminar sessions, the interviews, the stimulated recall sessions, and some tutorial sessions. From these tapes, I transcribed the audio portions of the seminars while a paid transcriber typed transcripts of the interviews and stimulated recall sessions. When collaborative learning groups (Bayer, 1990; Lalik & Niles, 1990) operated within the seminar, one group remained in the seminar room to be videotaped. Membership in this group varied across the semester. I audiotaped the other groups.

At the prospectus stage of this inquiry, I planned to document on videotape five of the twenty-four tutorial sessions conducted by each focal preservice teacher over the

semester. However, faced with the realities of time and commitments, both theirs and mine, the number of tutorial sessions captured on videotape ranged from three to four sessions per person. In addition, I decided to videotape the tutorial sessions of all ten participating members. I did this to decrease the perceived uniqueness of recording only the focal preservice teachers' sessions. The videotapes served as departure points for collaborative analysis of the preservice teachers' tutorial sessions. As a complement to the transcripts, the videotapes served as the basis for analysis of non-verbal behaviors and other visual contextual information.

The videotaping of the tutorials was at first problematic because of a limited number of available cameras. It took two weeks to videotape the first set of tutorial sessions. To improve this situation, I obtained access to two additional cameras and a small crew to help with the taping. As a result, three separate weeks (spread across the rest of the semester) became designated times (i.e., rounds) for videotaping. I posted a sign-up sheet for the preservice teachers and those wishing to participate in each round of tapings could do so. In this way, it became possible to videotape up to ten tutorial sessions (five per seminar session) in one week. While videotaping in this way was obtrusive for each designated week, it minimized the obtrusiveness of the tapings during the other weeks. The videotaping schedule for the semester is presented in Table 1.

Interviews. Interviews are another way to gather lived experiential material. Interviews are important because by gathering and exploring people's experiences, we can "become more experienced ourselves" as we develop enhanced understandings of "human phenomena" (van Manen, 1990, p. 62). Over the course of the semester, I conducted three "nonscheduled standardized" interviews with each participating preservice teacher. A nonscheduled standardized interview uses "the same questions and probes for all respondents, but the order in which they are posed may be changed according to how individuals react" (Goetz & LeCompte, 1984, p. 119). This interview

style provided me with the flexibility needed to talk with the preservice teachers conversationally (i.e., “natural and responsive,” Goetz & LeCompte, 1984, p. 119).

Table 1

Schedule of Videotaping Rounds

Semester week	Videotaping round	Number of preservice teachers taped	
		Tuesday	Thursday
1	none	none	none
2	1st	none	3
3	1st	2	3
4	1st	1	none
5	2nd	5	5
6	none	none	none
7	none	none	none
8	3rd	5	5
9	none	none	none
10	none	none	none
11	4th	5	5
12	none	none	none
13	none	Thanksgiving	Break
14	none	none	none
15	none	none	none

The first interviews focused on gathering and exploring information about each person’s personal history and background, their reasons for choosing teaching as a profession, and their views on the roles of teachers and learners. Later, I conducted interviews with each preservice teacher at mid-semester and at the end of the semester. The purpose of these interviews was to examine both how these preservice teachers perceived their development and the factors contributing to their development. We

scheduled all the interviews at the convenience of the participants (see Appendix G for a copy of the questions used in the initial interviews and Appendix H for the transcript of one preservice teacher's initial interview).

Stimulated recall interviews. The use of stimulated recalls has traditionally involved "replaying a videotape or audiotape of a teaching episode to enable the viewer to recollect and report on his or her thoughts and decisions during the teaching episode" (Erickson, 1986, p. 259). In this study, the videotapes of the ten preservice teachers' tutorial sessions were used as points of departure for working collaboratively to identify and analyze problematic situations. In this way, the content of reflection was grounded in each preservice teacher's work. Such grounding seems essential if reflective teaching is to flourish.

After videotaping a tutorial session, each preservice teacher viewed his or her tape independently before meeting with me. I provided guidelines for previewing tapes. Most often the preservice teachers brought notes about what they wished to discuss. Of interest, equipment was available at CEDARS for those preservice teachers who might need access to VCR equipment to review their tapes; however, this proved unnecessary as all the participants had access to a VCR. Each preservice teacher and I would then schedule an appointment to discuss aspects of the tutorial session. These stimulated recall interviews were videotaped (and audiotaped) so that I could later study our interactions. As we watched the tutorial videos and talked about the sessions, I occasionally asked them to stop the tape at different points (other than those they selected) when some aspect of the tutorial caught my attention. I did this for a variety of reasons, such as raising questions or drawing attention to a specific action of either the child or the tutor. For example, if I saw the preservice teacher use a specific concept or strategy (and the preservice teacher did not point this out), then sometimes I would point it out for further discussion. These sessions became opportunities for reflecting with a

partner about various topics and shared interests. We scheduled these sessions at the convenience of the participating preservice teachers.

Examining and Exploring Experiential Materials

My immersion into the research process was not a straight-forward linear path, governed by rules. Rather, my immersion involved movement back and forth between gathering experiential materials and examining and exploring those materials. As van Manen (1990) pointed out, "In the actual research process one may work at various aspects intermittently or simultaneously" (p. 34). For me, research processes evolved in which I considered and discussed different episodes of my teaching by watching videotapes of the seminar by myself, with my doctoral advisor, and with the preservice teachers. My advisor and I held periodic meetings during which we discussed and examined different aspects of this work. An on-going process unfolded that included four phases of the research process. Each phase served as a point of departure for further learning and interpretation; however, I often found myself operating "intermittently or simultaneously" within one or more of these four phases. Please note that these phases are not meant to serve as "fixed signposts" (van Manen, 1990) or "prescriptions" (Lincoln & Guba, 1985) for conducting narrative research. Describing each phase separately is a device I am using to describe how this study evolved. In the actual lived experience of conducting this research, these phases were highly interactive.

Phase one. During the first phase, I typed transcripts from the audiotapes of each seminar. Next, I watched each videotape, following along with the transcript and filling in inaudible portions from the audiotape. As I viewed the videos, I also documented contextual features of the sessions such as non-verbal behaviors of the seminar members and physical features of the seminar room. Later, I would insert (on my computer) these notes into the typed transcripts. I then categorized each session, for the first five weeks of the semester, by activity (e.g., collaborative learning groups) and process (e.g., ways the

instructor orchestrated activities) (Spradley, 1979). From these categories, I developed semantic maps of each seminar session. The semantic maps resembled Spradley's taxonomic level of analysis. I examined these maps by myself and with my advisor. When working with my advisor, we examined the maps and used them as a basis for talking about the seminar sessions. I frequently wrote our comments, interpretations and reactions directly onto each map. Figures 2, 3, and 4 are computer-aided reconstructions of the map from session 9/12/89. Figure 2 is an overview of the entire session. Figure 3 shows the detail of one group's presentation to the entire seminar. Figure 4 shows what became problematic for the seminar members as this one particular group made their presentation.

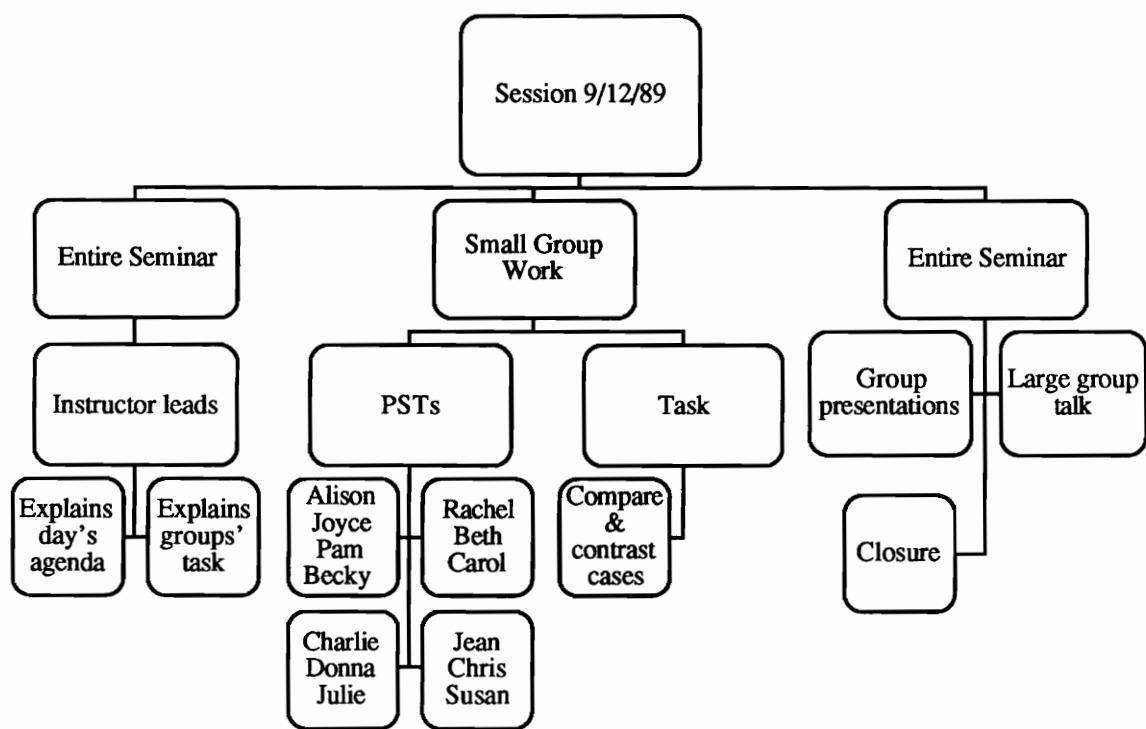


Figure 2. Semantic map showing overview of 9/12/89 seminar.

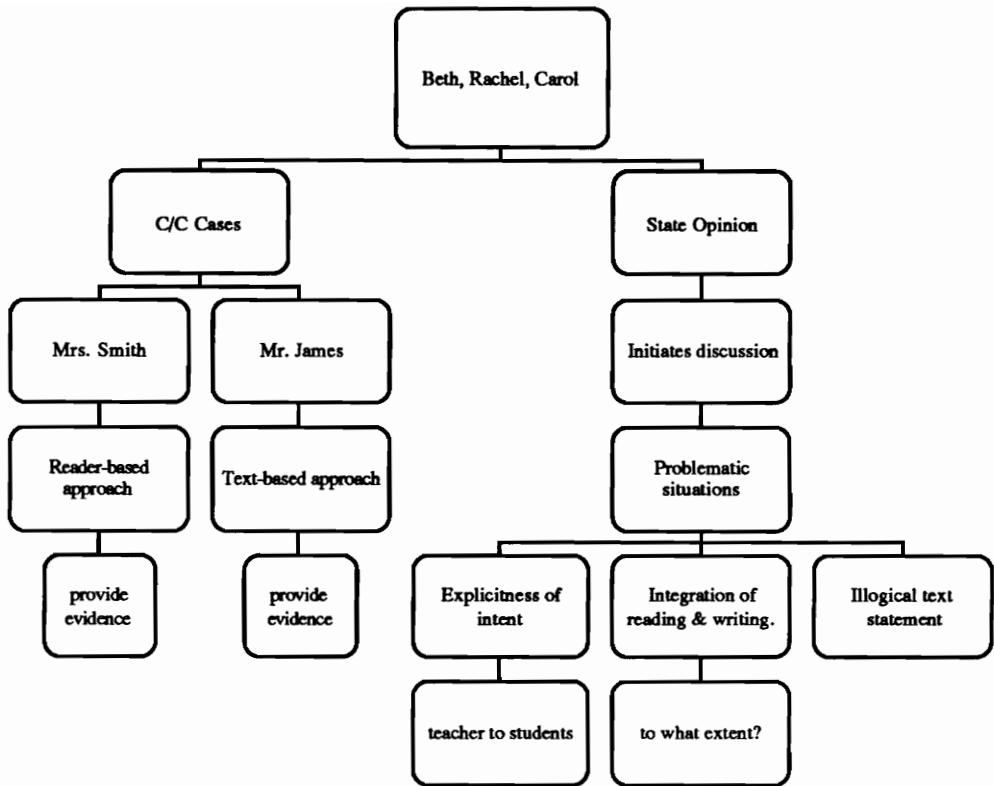


Figure 3. Semantic map of one small group's presentation, from 9/12/89 seminar.

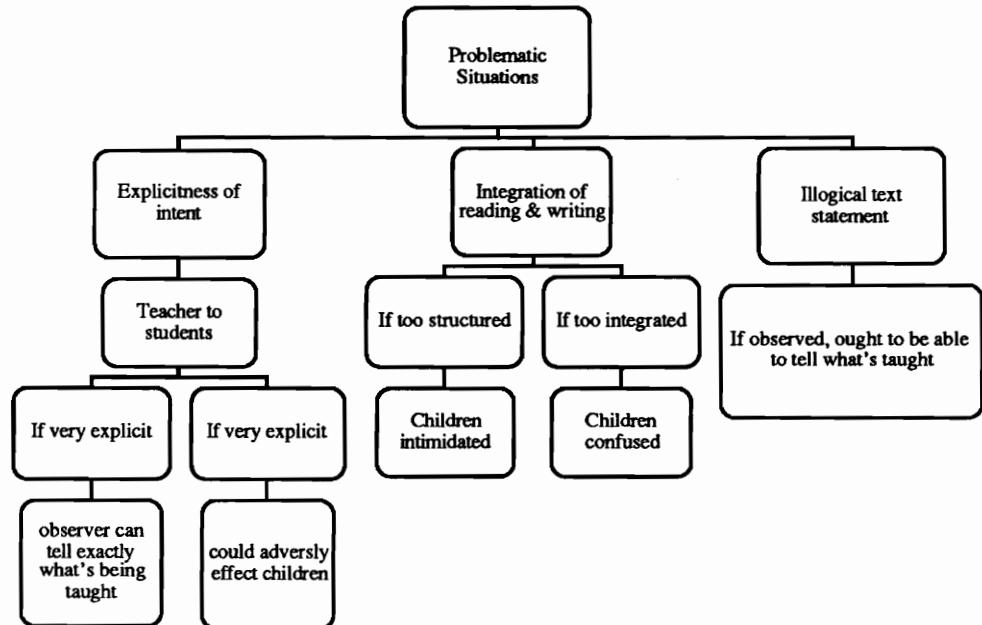


Figure 4. Semantic map of a problematic situation, from 9/12/89 seminar.

Phase two. The maps and the work that went into the development of the maps led to the second phase of my investigation. For this phase of the inquiry, I developed descriptive narratives (i.e., summaries) of each seminar session in which I recorded my early impressions and interpretations. I accomplished this by examining and reexamining the maps, the original seminar transcripts, the field notes, my journal entries, and other experiential materials specifically related to each seminar session (see Appendix I for an excerpt from one descriptive narrative).

Phase three. For the third phase, I developed and tested assertions about my teaching. As I wrote, read and reread the descriptive narratives about each seminar session, I generated assertions. For example, from the first seminar, two assertions are: 1) The instructor works to create a relaxed environment for preservice teachers; and 2) The instructor provides opportunities for all preservice teachers to talk. Eventually, I organized the assertions into taxonomies of assertions and then themes (e.g., Teaching is not a neutral act). I repeatedly tested my assertions within and across successive sessions, seeking out discrepant cases by looking for atypical comments and situations that would lead me to revise my assertions (Erickson, 1986; Lincoln & Guba, 1985).

Phase four. During the fourth phase of this inquiry, I drafted essays based on themes. My doctoral advisor read and discussed with me the many revisions of the essays. On one occasion, Ann (as previously discussed) also read and talked with me about these early drafts of my writing. These debriefings helped me reconsider my interpretations and positions. That is, I reviewed and considered both my advisor's and Ann's comments, changing my interpretations when a review of the relevant experiential materials supported such change. Many revisions later, five preservice teachers and four other interested people read the essays in order to further assist me in reconsidering my interpretations. Lincoln and Guba (1985) asserted that researchers need to conduct such

“member checks” in order to substantiate that the researcher’s constructions are credible representations of the lived experience. Member checks involve having other people read and react to your constructions. Member checks are usually conducted in two different ways (Lincoln & Guba, 1985): 1) “stakeholders” (i.e., original participants) read constructions of interpretations and results in search of authentic representations of the lived experience; 2) non-participants in the study read the constructions as potential “consumers” of the research to see if the texts provide insight into their experiences.

I conducted member checks with “stakeholders” in the following way. Before the end of the Fall semester of 1989, I spoke privately to each focal preservice teacher (i.e., “stakeholders”) to see if they would be interested in reading and reacting to the results of my dissertation. All agreed. During the summer of 1991, I contacted each person by telephone to find out if she would still be amenable to reading and making written comments on the essays I was developing. Again, all agreed to help. I then sent out packets that included the essays, a self-addressed stamped envelope, and a letter describing what they were about to read. I included in the letter suggestions for reading and reacting to my interpretations of our experience (see Appendix J for a copy of one of my letters).

I asked each person to telephone me collect when finished reading and responding to the essays so that we could talk about her reactions and interpretations. As I talked with each of them, I had a copy of the essays in front of me so that I could follow along and take notes. At the conclusion of our talks, I asked each person to return (in the self-addressed, stamped envelopes provided) the essays with their written comments. Each person also agreed to write a letter in reaction to both reading the essays and talking with me over the telephone (see Appendix K for a copy of one of their letters). One member of this group was returning to our campus that Fall (1991) to begin her work as a graduate student, and so in that case we decided to have a conference at my home. At the

conclusion of each phone conversation (or in one case, a conference), I immediately wrote out a detailed description of our talk. The preservice teachers' written and verbal comments were diverse. In some instances, they supported my interpretations but in a few instances challenged them. Their comments helped me to again consider and reconsider my interpretations when the experiential materials supported change.

The following is a sampling of some of their written comments illustrating how they both supported and at times challenged my interpretations. Julie, who is now teaching fifth grade in a Mid-Atlantic state, wrote the following comment in reaction to a section of the "Intentions" essay, "The consistent [questioning of us] helped each of us to look deeper and deeper. I think sometimes it drove us crazy to force ourselves to do that." Chris, (now a graduate student at a major university), addressed the same section of the "Intentions" essay. She wrote, "Ah, yes I remember these questions well. At first it made me skeptical, but as the course went on they took on a different meaning: 'Dig deeper.' This conversation really stands out in my memory." In response to the "Storytelling" essay, Chris wrote, "As we told the stories and supported each other, we really learned from each other. There always was a willingness to let other classmates use ideas and activities that one person had used in a lesson. I think in this way we were very much an unselfish community of learners." Carol, now teaching in northeastern Virginia, raised a question about a section of the "Intentions" essay in which I quoted her. She wrote, "I remember this, it sounds weird though the way I worded it. Do you think the reader gets the correct meaning?"

To conduct member checks with potential "consumers" of this research, I also asked four other people--all colleagues of mine--(i.e., potential "consumers") to read the essays. Each person then discussed with me her comments, reactions and interpretations. Ann (the participant observer) was one of these four people. Subsequently, Ann read both early and later versions of the essays. In this instance, though, my purpose in asking

my colleagues to read and react differed from that of the seminar members. Lincoln and Guba (1985) suggested that prior to putting one's document out for "consumers" of "qualitative research" member checks need to be conducted with people who were not "stakeholders." This is done to determine if others can derive insight into their own educational contexts by reading and providing thoughtful written commentary in reaction to another context (Kincheloe, 1991). Interestingly, the diversity of the two different groups (i.e., the "stakeholders" and the "consumers") came through in both their verbal and written comments. Yet documented in our talks and some of their written comments are reported instances of reading along and then realizing that they were no longer reading but instead thinking about experiences of their own.

For example, Rachel, a seminar member who is now teaching fourth grade in eastern Virginia, wrote in response to one part of the "Intentions" essay, "I share my thinking with my students all of the time. I don't think this influences them to adopt my opinions, just opens the class to one another." About the "Storytelling" essay she wrote, "This paragraph triggers in my mind a discussion of who needs whole language and who needs basics. Usually, children with little experience are taught the basics. I'm teaching in a school considered very poor. We just finished reading The Trumpet of the Swans. Most of them didn't even know what a swan was. These kids need whole language."

One of my colleagues (i.e., a potential "consumer") shared her thoughts in reaction to a particular interpretation I made in the "Intentions" essay. She wrote, "It's also possible that insights we gain as teachers are not or cannot possibly be the insights our students gain--no matter how explicitly we try to share those with them." Another friend and colleague, a practicing special education teacher, seemed to become introspective as she read the Prologue to the essays. She wrote, "As a beginning teacher in [name of school], how did I teach there? Very different from now. How have I changed? I don't know that my beliefs have changed, but I am much better at putting them into practice."

Throughout this inquiry, processes of holistic reading (Griffin, Barnes, Hughes, O'Neal, Defino, Edwards, & Hukill, 1983) and rereading, writing and rewriting became extremely important aspects of the research process. In fact, these aspects were interwoven throughout the phases, as I returned periodically to my writing and the writings of others as well as to other experiential materials, such as the seminar transcripts and the preservice teachers' letters and written comments on the essays. Holistic reading and rereading of texts, writing, and rewriting texts helped me gain new insights, raise new questions, and clarify what I was trying to say. At times, it reminded me of my aims for this project, and at other times helped me see the possibility of new and different interpretations and meanings in my writing. I present my interpretations of this lived experience as a collection of essays in Chapter Four.

CHAPTER 4

Interpretations of the Lived Experience

In this chapter, I convey my interpretations of this lived experience as a series of essays, organized in book format. The Prologue sets the context for the essays that follow. The first essay, "Intentions, Contradictions and Transformations," is about the evolution of my understandings of value-ladenness. The second essay, "Circles within Circles: The Uses of Storytelling within a Seminar for Preservice Teachers," is about the ways the seminar members used storytelling to make sense of circumstances, as our words and actions became interwoven within our lived experience. The third essay, "An Ethic of Caring: Carol's Story," is a case study of one preservice teacher's experiences as she became engaged in processes of reflection. The Epilogue is a narrative about a subsequent session (during the Spring, 1991) in which I attempt to position myself as one learner amidst many, illustrating how instructional transformation became an on-going process for me.

Prologue

In the literature of whole language, the term emergent reader conveys an image of an individual beginning to become aware of concepts about print such as understanding the purposes of reading and beginning to see connections between written and spoken words (Shannon, 1990b). These concepts enable an individual, child or adult, to become a more literate person, capable of better understanding the printed world.

Similarly, I see myself as an emergent learner. I am beginning to become more informed about concepts related to learning about reflective teaching. I am beginning to develop more insight into the fragility that exists among one's intentions, actions and perceptions. As I develop greater insight into my teaching practices, my ability to act is

also enhanced. As van Manen (1990) has said, I am learning to act more “responsibly and responsively” (p. 12) within my lived world.

As this learning process unfolds, I find myself considering and reconsidering my thoughts and ideas about learning and teaching, which in turn influence my actions as both a student and a teacher. An image of what I strive for is aptly described by Belenky, Clinchy, Goldberg, and Tarule (1986) as “connected teaching.” Upon first reading their description of connected teaching, I experienced a “reflective nod”—a sense that I understood and valued what they were trying to say (van Manen, 1990). Connected teaching was what I wanted to accomplish:

The connected class provides a culture for growth. . . . The connected teacher tries to create groups in which members can nurture each other’s thoughts to maturity. . . . It’s allowing everyone to voice things that they think are uncertain. It’s allowing people to realize that they’re not stupid for questioning things. It’s Okay to say “Why?” or “How?” or “What?” . . . In a connected class no one apologizes for uncertainty. It is assumed that evolving thought will be tentative. . . . [Conversations occur] in which teacher and students collaborate in constructing a new interpretation. (Belenky et al., 1986, p. 221)

Reflecting on my time as both a teacher and a graduate student, I have noted many occasions when I experienced membership and nurturance in just such connected groups. It seems that this idea of “connectedness” draws my thoughts to experiences at CEDARS (the place on campus where I worked these past five years), as if the description of connected teaching by Belenky et al. (1986) might well characterize its context. Yet to capture in words the context of CEDARS seems to entail much more. As a result, I found myself pondering what it was about CEDARS that makes it special?

What is CEDARS? What does it represent? From a technical point of view, CEDARS is a reading clinic within a large university in the southeastern United States.

Its official name is the Center for Educational, Diagnostic and Remedial Services. It is a building located off-campus, listed on a university rental contract. In another sense though, the house is a gracious, aging red brick structure characterized by curving archways and multiple porches. Once privately owned, the house nestles under towering trees that have undoubtedly seen people come and go for at least a hundred years (see Figure 5).

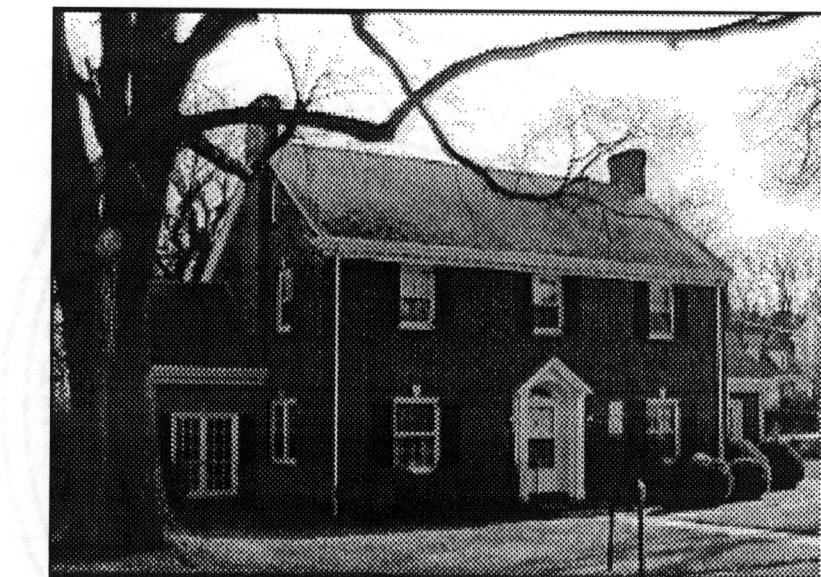


Figure 5. The Center for Educational, Diagnostic and Remedial Services (CEDARS).

This house holds many fascinations for people passing through its doors. Parents and students alike ponder who lived there previously and what it must have been like. The children tutored there often marveled at its hidden secrets, "Sandy, did you know there's a door upstairs that pulls open and if you drop your pencil down it . . . ?" "Did you know there's an ironing board upstairs that pulls down out of the wall?" "Come and look at what we found outside. Did you know there are large flat stones out back inside those bushes?" So that must be it: CEDARS is a house, a building, a place to venture forth from, a place for learning and discovery. But CEDARS is also much more.

To more fully understand what CEDARS represents, one must understand what goes on within the house. During a typical week, a myriad of activities occurs as people live and work there: planning, reading, conferencing, tutoring, mentoring, writing, teaching, chatting, learning. Through these activities, learners of all ages gather and immerse themselves in the process of discovery. Yet these same activities occur in any number of campus buildings, so there must be another piece to this puzzle.

The people . . . possibly they are a piece of the puzzle. Perhaps understanding what CEDARS represents involves knowing some of the folks passing through those doors. A wide range of individuals have worked and continue to work there, coming and going at various times of day and night: children, professors, undergraduate and graduate students, student teachers, parents, grandparents, and at times even pets (an iguana once visited--briefly). While working there these past five years, my life has been both touched and inspired by many of these people.

But as I thought about my time at CEDARS as both a student and teacher, I was not yet satisfied with these answers. As I continued to grapple with this puzzle, I asked myself, "What else, what else makes CEDARS so special?" One response kept recurring--legacy. In Webster's (1986) dictionary, legacy is defined as "something received from an ancestor, or predecessor, or from the past." In the case of CEDARS, what is this nebulous "something?" What is this legacy that is passed on and shared by those who journey through CEDARS? I believe the legacy to be a spirit of community, collegiality, and nurturance created by people working together, in solidarity, thinking of possibilities and finding ways to make those possibilities a new and better reality. It also involves a belief and trust that "good things" are possible in education, and that "good things" are being accomplished in today's schools through the people such as those associated over the years with CEDARS.

This is the missing piece to the puzzle of understanding what CEDARS represents--the legacy. The sharing of this legacy is extensive, for it embraces not only the people actually passing through its doors but beyond to include: parents expressing gratitude for help given to their children; the smile on a child's face when she shares a composition with an enthralled listener; the experienced first grade teacher lingering there for the summer clinic (which the kids call reading camp) and then returning to her school in the Fall where she creates a new reality in her classroom; the people visiting that teacher's first grade classroom and marveling at what is occurring there; the undergraduates who, several semesters later as student teachers, share and further explore their emerging ideas about teaching with both the children they encounter and their cooperating teachers; the masters and doctoral students taking classes there; the "Reading to Learn" folks planning and working together to construct new and different ways to work with inservice teachers; the beginning teachers drinking coffee and sharing stories of their lives as first year teachers; and the ever-growing circle of CEDARS alumni who leave campus and construct and reconstruct a CEDARS of our own.

This is the broad legacy of CEDARS. When people discuss transforming education, I cannot help but smile and think that legacies such as this are what truly transform education. This legacy, in turn, provided me with the courage and conviction to look closely at my teaching of the course "Teaching Problem Readers and Writers" entrusted to me these past five years.

The essays that follow represent both a beginning and an ending. For with the completion of this dissertation comes the conclusion of my experience as a graduate student. Yet this entire document also represents a beginning for me, because I believe that I am truly just beginning to learn how to learn.

Intentions, Contradictions and Transformations

“We had the experience, but missed the meaning.”

T.S. Eliot

A tradition of inquiry into teaching, or reflective teaching, has existed in teacher education programs since Dewey first questioned the influence of Normal Schools on the education of teachers. Proponents of an analytic view to teacher preparation argue that the optimal way to improve teacher thinking is to involve teachers in processes of reflection. (Moore, 1989)

I wrote this opening to my prospectus over two years ago and believed then that I knew and understood what it meant to be reflective. After all, had I not spent much time over the years thinking about and conversing with others about teaching? What I did not understand, and am just beginning to realize, is the extent to which I took my words and actions for granted. If I had not begun this process of conducting inquiry into my teaching, I might have remained among those who, as described by Eliot, “had the experience but missed the meaning.”

When I began this study, a particular intention of mine was to plan and implement a seminar that would encourage preservice teachers to become more reflective about their teaching. It was my intent to avoid explicitly conveying my personal beliefs and perspectives so that the members of the seminar would not be unduly influenced by my “biases.” I thought that if I maintained, what I referred to as a “neutral” stance, the preservice teachers would be encouraged to talk more about their emerging thoughts and ideas. At that time, I defined neutrality as the act of withholding (i.e., not publicly voicing) my opinions. What I did not then recognize was the extent to which I took the construct--neutrality--for granted. After much reflection on my lived experience of teaching the Fall, 1989 seminar, this intention appeared quite naive. Eventually, a more

enhanced, complex understanding of teaching evolved. Teaching is not a neutral act. It is, in fact, an intentional act in which verbal and non-verbal signs and symbols convey perspectives that are value-laden.

This transformation in my thinking did not occur quickly or easily. It began slowly and was punctuated with periods of disbelief and confusion. Two dawning realizations, early in that semester, initiated this change in my understanding. First, I came face-to-face with disconfirming evidence--evidence indicating that I had not behaved neutrally. Second, I came to understand better the many ways the members of the seminar read my behaviors. This essay describes the inception of my evolving understanding of value-ladenness.

Intentions and Contradictions

During the first seminar session, the preservice teachers and I together began to explore their perspectives about reading and writing instruction (how one teaches) and reading and writing processes (how one reads and writes). One way I attempted to accomplish this exploration was to have the seminar members individually brainstorm their ideas about teaching reading and writing (see Appendix L for a description of this process). Upon completion of this brainstorming task, I asked several preservice teachers to describe and explain the groupings of ideas they constructed. For example, Beth, reported clustering the following items (generated from the brainstorming)--unlimited learning experiences, basis for survival in society, and open-minds. She then explained her reasons for this clustering of ideas. Beth stated, "Education goes further than just learning. It's your whole life . . . not just what you learn in school, it's what you take into society . . . and enables you to learn outside of school." For the next session, each seminar member's task (assigned but ungraded) was to develop a cognitive map representative of his or her ideas about teaching reading and writing constructed from

each person's own brainstorming effort (see Appendix M for a description of both my explanation and directions for constructing cognitive maps).

During the next session, the seminar members examined and discussed one another's constructions, first within small groups (see Figure 6). To portray their discussion, Ann, the participant observer, wrote in her field notes that members of one small group (Beth, Alison and Becky) "were amazed at the differences within the group. This revelation really was the focus of their discussion." Ann went on to describe the atmosphere in the seminar on that occasion, "The groups then came back together with an air of almost excitement. They had discovered a lot of important aspects of teaching . . . cooperation, reasons to read, entertaining, self-motivation and necessary for survival in society."



Figure 6. Members of a small group examining one another's cognitive maps, with instructor.

After examining the maps, each group then selected one person to present the group's ideas and reactions. When the small groups reconvened in the seminar room, the

group leaders presented an array of understandings about how the process of constructing the maps and examining one another's maps had influenced them.

Carol: It organized your thoughts, that you didn't even know you had, because you said brainstorm, so you wrote down things and, after you looked at them you realized that what they really mean are . . . goals you want to reach.

Beth: I thought it made it personal, I didn't know how I felt until I'd done this. Now I realize how I feel about it, and when we were in the groups, they felt differently, so everyone is going to have different views of what teaching is about and you can share that and look at your own beliefs.

Joyce: It also helped to see how people are similar. There are similar ideas between all of us. And how everything just kind of connects.

Rachel: It helped me to see what goes into teaching reading. I mean, I never really thought about teaching reading until the other day. . . . It helped me see that you have to have a basis and you have to have methods and organization and new ideas and resources. And everything that is involved in that process.

To encourage the generation of multiple responses, ideas, and perspectives such as these, it was a practice of mine to ask probing questions such as "What else? Anyone else? Anything else?" During a four minute period on the videotape, I asked this type of question six times. This style of probing seemed to create doubt among the seminar members about my intention. One preservice teacher asked:

Carol: Are we missing something?

Sandy: No [pause]. I hope I don't fish for one answer [pause], truly intend what else is on your mind.

Carol: I'm not used to that because usually teachers will be "What else?" and you're going "It's not right, what am I supposed to say?"

Sandy: So, maybe we have some unlearning to do!

Later, I realized that I was the one who had some unlearning to do, but I did not recognize it as such at the time. In fact, when I first examined this interaction, I categorized it as an act of negotiation, a problematic situation belonging to Carol. I regarded this interaction as something interesting that happened in the seminar. My journal description of this episode at that time was, "Negotiation of the learning environment, clarification of how the class was going to be run, and what each of our roles would be." I later realized that I originally looked at this interaction from a "technical" viewpoint (i.e., van Manen's first level of reflectivity) (Carter, 1990; Tabachnick & Zeichner, 1991; van Manen, 1977), focusing on features such as how we would operate and how the seminar would be managed. I did not look for underlying reasons, nor did I think about other possible interpretations of what happened. I expected the seminar members to do so, yet I had not. This was a problematic situation (for me) in need of conceptualization and exploration, although I did not immediately understand this. At that time, I felt satisfied with a technical interpretation and did not look further for educational or critical interpretations of the interaction. Ironically, as Dewey (1904) warned, I may have reached premature closure in my thinking; that is, I did not deliberate further at that time about the experience.

Another illustration of my thinking at that time is found in the description I wrote on the map I made to depict this session. The map I am referring to is a semantic map (resembling Spradley's [1979] taxonomic level of analysis) that was a part of the first phase of my analysis. It became a common practice of mine to write thoughts and interpretations, such as the following, directly onto those maps:

The tasks used, the expectations set, the questions, the demeanor of the instructor . . . all seem to influence how the learning environment is shaped. Active involvement of students is encouraged through the tasks, the type of questioning that occurs, the instructor's statements that set up certain expectations and the risk level.

As I reconsidered this description, I was intrigued by how value-laden and biased (i.e., non-neutral) it seemed. I clearly had a definite perspective. My manner of questioning was not a random behavior. It was a tacit statement about my viewpoint on how to elicit diverse points of views and interpretations. By acting this way, I was not asking for a specific fact, but instead was attempting to encourage the seminar members to generate as many ideas as possible (Beyer, 1984, 1988) or at least to exhaust their willingness to share ideas. These reconsiderations of my original interpretations occurred as I learned to do what I asked of my students then, and in subsequent semesters--to seek multiple responses, ideas and perspectives. That is, I was learning to ask myself: "What else might have occurred here? In what other ways might I interpret this experience? Are there underlying reasons influencing my behaviors or Carol's?" Just as I was attempting to create spaces in which these preservice teachers might examine their teaching by conceptualizing and exploring problematic situations, I concurrently created similar opportunities for myself.

Another interaction that occurred during the second seminar session eventually caused me to experience even greater doubt about my ability to maintain neutrality. As we focused more specifically on reading as a process, I raised questions such as, "What does it mean to read?" and "How do you know if you have truly read a word?" Ann wrote that the discussion seemed to make some students "really think" while others "seemed lost." In the midst of all this thinking and being lost, I asked them very specifically and explicitly, "What does Johns [the textbook author] say about this?" The

seminar members did not respond. I rephrased my question, “What does he say about what reading is?” The seminar members responded similarly, this time with an even more protracted silence.

Later, I realized that I asked the seminar members the very type of question I rejected in my earlier response to Carol. Later that day, I wrote in my journal:

During this class, I seriously “Blow it!” That is, I negate the very intentions just stated to the class. After proclaiming my intentions to “hopefully not fish for one specific answer,” I did the very thing Carol may have expected instructors to do. I asked a very specific question for which I expected a very specific set of responses. It was met with silence. I told Ann after class, based on their silence, I thought the students had not read the text. But in retrospect, their response may have reflected confusion or they may have been stunned by my contradiction.

In her field notes, Ann wrote a description of my question that suggested its interrogative purpose. She asked, “Was this to test the ones who referred to the text in conversation?” As I reflected on these interactions, I felt extremely dissatisfied with my behavior and felt a need to respond to these feelings. This dissatisfaction persisted despite my belief that my behaviors in the seminar were and ought to be neutral.

In retrospect, I wondered why I was so bothered by my contradiction? The knowledge of it seemed to heighten my awareness of what was important to me, of what I valued. I could have ignored the contradiction. Instead, I decided to act on it, to do something about it. It now seems to me, that on-going processes of self-examination were beginning then that would later influence me in several ways. I was becoming more aware of the multiple approaches students used to read teachers. In response to my enhanced awareness, I started to look more closely at my words and actions--to attempt to read myself. I was beginning to see, as van Manen (1977) suggested “the consequential in the seemingly inconsequential” (p. 8); that is, to avoid taking my behaviors so much

for granted. In addition, I was discovering the idea that my words and actions reflected certain perspectives and orientations. However, at the beginning of the Fall semester of 1989, I was not yet ready to abandon or reinterpret my construct for neutrality.

Nonetheless, in an attempt to rectify what I then categorized as an instructional contradiction, I decided to conduct a Think Aloud (Shavelson, Webb, & Burstein, 1986). During the third week of the semester, I presented to the preservice teachers several problematic aspects of my teaching that dissatisfied me in order to model ways a teacher might use such instances to inform and transform instruction. I was focused on helping the preservice teachers, not realizing the extent to which I also would be helping myself. I showed them portions of the video from our second seminar session and was prepared to talk about my feelings and reactions to four different episodes from that second seminar session.

To begin, I sat with the preservice teachers and said:

What I'm going to do is show you a little bit of the video. And then I'm going to talk to you about what my purposes were and how I felt about it and so forth. . . . To set the context, you all had been in your groups and you had been talking about your maps and sharing them, and we were coming back now to share some sort of major ideas and get your impressions on this.

I then showed a video segment in which the members of the seminar discussed their reactions to their cognitive maps. In this segment, each group leader (i.e., Beth, Donna, Rachel and Jean) talked to the entire group about what had been discussed and discovered while interacting within their respective small groups. In response to this segment, I talked about what I liked, and did not like, about this part, and why.

Let's pause that for a minute. Let me start out by talking about what I hoped to accomplish. . . . Since this was just our second meeting, I like to get everybody

talking . . . so that you can start to get to know each other. . . . Another intention is to start getting you thinking about your ideas. . . . When I look at this I think “Well, what do I like about this?” I saw lots of sharing of ideas, I saw lots of lightbulbs going on as I moved around the groups. So I was very pleased to see all of these ideas coming out, and people saying “I hadn’t thought about that before.” . . . One of the things I wished I had done differently was after this segment . . . I asked you, “What you got from this experience?” . . . Afterward, I thought I lost a prime opportunity to ask you how you felt about the experience. We talked about what you got from it, but we didn’t really talk about your attitudes. . . . And I think that’s just as important.

As I talked, they yawned, smiled, and laughed, as some looked at the screen and others looked away. There was little eye contact between us. I recollect feeling somewhat nervous at this point, Perhaps they sensed that nervousness (see Figure 7).



Figure 7. Beginning of Think Aloud: instructor nervous (off-screen), preservice teachers detached.

As we watched the group leaders talk, Beth made fun of herself by waving her hands and arms around in the air. Donna spoke softly to her neighbor and then looked away, and Rachel watched and smiled. In her field notes, Ann characterized their reactions: "Some seem amused and smile. Joyce looks tired and lethargic. Carol looks bored."

A change occurred in the atmosphere of the seminar when I switched the VCR to the fast forward position--the preservice teachers laughed. Perhaps the speeded images helped them to relax. Next, we viewed a portion of the tape in which we discussed what it means to read. I then stopped the tape and described a problematic situation I was exploring:

When I think about my teaching sometimes I worry a whole lot because people don't sit in my classes and take all these notes. This is sort of a problem for me. [*More eye contact now.*] I think, "Oh my gosh, they're going to leave here and they're not going to have all of these notes." But then, when I can look at something like this and I see all of these wonderful ideas coming out that you already know, all these things you know, then that's, that's the bigger purpose. And that's far more important. . . . Within each one of you is already a storehouse of information starting to come out.

As I described this problematic situation, eye contact between us increased. Quite possibly, both the seminar members and I began to relax. Talking so openly about note-taking as a problematic aspect of my teaching also might have surprised some of them.

For the third segment, I showed a part of the session in which the preservice teachers participated in an activity designed to help them elaborate their understandings of reading. For this activity, prior to the session, I gathered an assortment of reading materials (e.g., a telephone directory, the directions for a children's software program). We passed these individual items around the group and as each person examined an item,

we talked about the various reasons people might have for reading that particular document. I chose to show this segment of video because it seemed inappropriate to the context of the discussion and that troubled me. I felt that the activity was not successful or beneficial. As I explained, “I had really mixed emotions about this lesson that day, and Ann and I sat here a long time afterward and talked about our reactions.” I told them how excited I was about the ideas they presented and examined during our discussion of what it means to read, and thought this activity (i.e., focusing on reading for specific purposes) would complement and extend the discussion. However, as we became engaged in the activity, I questioned its appropriateness. I stated:

You brought out all these wonderful ideas [*in discussion*] and I felt like that lesson, to be very honest with you, was downhill from that point on. . . . I should have stopped and said, “Maybe this is a good task for looking at purposes but it doesn’t quite fit with what we’re doing right now.” Now that’s what I challenge you to do! Look at your teaching and see if what you’re doing makes sense to you.

To help them better understand my pedagogical problem, I then used an analogy to the writing process, stating:

You know when you’re writing something and you get a phrase that you really like and you’re just really determined to fit it in there! [*Lots of responses--affirmative.*] And you spend two hours working on it. But it still doesn’t make sense, however you still like that phrase. Well now I’ve discovered I can save it on my computer. . . . But it’s [*my problematic situation*] the same type of thing. . . . Let go! . . . Or at least go back and look at it. And think, “Ah, what else should I have done?” Well for me in that instance, that “What else I should have done?” was to have stopped it right there when we were really on a roll, and left you thinking.

In my field notes about this part of the Think Aloud, I wrote:

There is now a lot of eye contact, heads nodding, and affirmative responses can be heard. They chuckle, and make verbal and non-verbal noises of support. My voice sounds more self-assured (louder, faster-paced).

Figure 8 shows the change that was beginning to occur.



Figure 8. Midpoint in Think Aloud: preservice teachers more involved.

At this point, I summarized my perceptions of what I had talked about thus far. In addition, I revealed that conducting the Think Aloud activity was personally risky because it involved telling about (and therefore revealing) uncertainties and questions I had about my instructional behaviors.

I found the fourth segment (dealing with my contradiction) the most difficult to present. In the first three segments, I focused on my perceived pedagogical problems--the role of affect in teaching and learning, the purpose of a reflective teaching seminar (i.e., the role of note-taking), and the appropriateness of a specific task situated within a thoughtful discussion. These three aspects of my teaching are problematic situations

representative of van Manen's (1977) second level of reflectivity--"practical action"--for at least two reasons. First, I focused on constructing meanings about these three particular situations within the educational context of the seminar, not the larger social setting. Second, I seemed to be attempting, as van Manen suggested, to determine what was most worthy of the seminar members' attention "with respect both to purposes and experiences provided by the curriculum" (p. 209). With this fourth segment, I saw myself acting in a manner that I did not like or appreciate--a manner that contradicted my values. Here, I was conceptualizing as problematic an aspect of my teaching within a critical perspective as I grappled with the act of contradicting my own ethical ideals--purporting one thing and doing another. If I was going to encourage open and honest exploration of instructional practice, then I felt the need to talk with the seminar members about my behavior. For the final segment of the Think Aloud, instead of showing more video, I simply talked with the seminar members.

Sandy: I had been probing you all for ideas. I had been asking, "What else, what else, what else?" And somebody, I don't remember who it was in here said . . .

Rachel: [interrupts] It was Carol!

Sandy: Was it Carol? Carol said, "Sandy, are you looking for one specific thing?" Do you remember that? [*Carol nodding head yes.*] And I went on and on about, "No, no, no, I don't do that!" [*Some laughter.*] Does anyone remember what happened about five minutes later?

Rachel: You did it!

Sandy: I did it! Boy, did I do it! [*Laughter!*] Why did I do it? What was the question, Ann? It was something like, "What does Jerry Johns say about this?"

Ann: It was, "What does Johns say reading is?"

Sandy: And I wanted a narrow answer right then, and I wanted someone to give me something very textually explicit, very text-based, very teacher-centered. I had one goal in mind. But I had just finished going “No, no, no. I don’t do that!” [Laughter.] So that’s something else that I would have liked to have gone back and changed. . . . Well, I can’t change that particular instance. But what it is going to do to my teaching, hopefully, is make me more sensitive to those types of instances. So that I can make sure that what’s coming out of here [*points to mouth*] is what’s actually going on here [*points to head*].

As we discussed this episode from our second seminar session, I described what I did, how I felt about it and what I thought I ought to do to rectify my dissatisfaction. I next asked the seminar members how they felt about this, meaning to ask how did they feel about the Think Aloud activity. Since my question was not specific, those responding interpreted the question to mean how they felt about the lesson, and specifically the relationship between the discussion and the follow up activity. Their comments were thought-provoking.

Chris: I can’t remember exactly what happened when you said that you wished you had stopped that activity there [*reading for a purpose*]. . . . I remember going home that night and it made me think of a lot of different things. I think that even though you might have found it [*waves hands in circular motions and pauses*] not what you wanted, I mean it was pretty positive for me. I know I went home and the discussion we were having among ourselves, it makes you think of all sorts of things, so I think it was still a positive activity for me.

Beth: I remember going home and thinking the same thing, and I was making connections even when I got home. [*Too bad I did not ask what those connections were.*]

Rachel: I agree. Like I said earlier, it wasn't there [*the connection*] initially, I had to sit back and think about it and then I had to make it. But it's like they said, the thinking about it really helps. Because you don't always leave a class thinking. You know in terms of leaving the class, "Oh, well!" And you don't think about what your purpose was, what you wanted us to do, and it gives us more ideas for teaching for when we're teaching, what you do.

In the midst of this talk, I also explicitly stated that I was conducting the seminar from within a specific perspective. I stated, "Well, I think if we're going for an interactive approach, then we're going to try to use both the text and your ideas." However, caught up in the momentum of the experience, my action was not obvious to me until much later when I observed the video with my advisor and again when I transcribed the audio portion of this session.

Reflecting on this lived experience, it is interesting to me that not only did I contradict myself, but upon watching the video of the Think Aloud, I was confronted with additional evidence that my behavior was far from neutral. In fact, I specifically stated that we were operating from an interactive viewpoint. It was also intriguing to me that it took my advisor, as an interested observer, to notice my statement, and that I had to view the tape three times before recognizing it, though it is clearly recorded on the audio.

Nonetheless, during the Fall semester of 1989, the Think Aloud was an attempt to share with the members of the seminar what was on my mind so that they could start to reflect on the teaching they would plan and implement during the tutorial sessions. I eventually came to understand better that the Think Aloud, in and of itself, was a

symbolic representation of my values. That is, my behaviors demonstrated and modeled that I valued reflecting on one's teaching actions as a viable and attainable activity, and that I was attempting to practice that which I valued.

Transformations

These three separate but interconnected instances from my classroom experiences--Carol's questioning of my intent, my contradiction, and the Think Aloud--provided me with points of departure for reconsidering the wisdom of my original intent to maintain a neutral stance. I originally stated that I wanted to avoid explicitly conveying my personal beliefs and perspectives so that the preservice teachers would not be unduly influenced by my biases. I thought that if I maintained a "neutral" stance (i.e., if I did not publicly voice my opinions), then the seminar members would be encouraged to talk more about their emerging thoughts and ideas.

Transformations were occurring in my thinking as I realized, more than ever before, both how my words and actions served as signs and symbols representative of my beliefs and values and the extent to which I took the use of such signs and symbols for granted. Through insights such as these, I eventually came to question my original use of the construct neutrality. I asked myself questions: "What does it mean to be neutral? Can one ever really be neutral? What are the implications of stating that I was intent on acting in a neutral way? What connections and relationships do I see between neutrality and value-ladenness?" I wholeheartedly pursued these questions with a variety of people. I went back to books such as Kincheloe's (1991) and articles such as van Manen's (1977) seeking out what others said about neutrality and value-ladenness. New questions arose, "Was my use of the construct neutrality in some way a throwback to my own life experiences? If so, how and why?"

I came to realize that perhaps I perceived the act of revealing problematic aspects of my teaching as risky because it represented a move for me away from the role of

instructor as “expert” to instructor as “learner.” A move that would eventually help me reconfigure my understanding of neutrality. For as I gained greater insight into myself as a teacher, I began to catch glimpses into why I may have taken the construct of neutrality for granted and used it as I did.

Neutrality, quite possibly, represented for me a tie to a technical orientation toward teaching where learning is viewed as the “consumption and transfer” of knowledge--knowledge considered to be value- and context-free (Bullough & Gitlin, 1991, pp. 38-39) and where learners are seen as passive recipients of others’ expertise (Carter, 1990; Feiman-Nemser, 1990; Kincheloe, 1991). For example, reflecting on my personal experiences, I vividly recollect life as a sixth grader--standing and reciting from my textbooks. The more factual information you told, the greater the teacher’s praise. As a preservice teacher, I received intensive and extensive training in writing and developing behavioral objectives for lesson plans in all subject areas. As a practicing teacher, being a “good” teacher frequently involved managing a quiet classroom with children on task and performing well on standardized achievement tests. A dawning realization involved understanding how immersed my life experiences were within a technical milieu even though I advocated and attempted to work with preservice teachers in other ways. That is, I attempted to ground the content and context of the Fall, 1989 course I was teaching--“Teaching Problem Readers and Writers”—in four dimensions: 1) critical inquiry into teaching (van Manen, 1977; Zeichner & Liston, 1987); 2) whole language (Goodman, K., 1986); 3) learning as a socially constructed phenomena (Grimmett, 1988; Rieber & Carton, 1987); and 4) Dewey’s (1904) notion of “laboratory teaching.” It seems that the ties binding me to a technical orientation to teaching and learning were more ingrained within my words and actions than I ever realized. Yet by conducting inquiry into my teaching, I increasingly gained greater insight and understanding into the intentional nature and value-ladenness of teaching.

As I have thought more about this lived experience, I can now say that I am pleased that I contradicted myself, especially so early in the semester. For it set in motion on-going processes of self-examination that initiated transformations in my understanding both of myself as a person and a teacher educator and of my instructional practice. By so openly contradicting my stated intention, I became more focused on wanting to understand better in what ways the seminar members attended to my behaviors. I came to realize that if these preservice teachers were paying that much attention to my words and actions, then I needed to do likewise. Otherwise, I might convey (as I did) unintended and undesirable messages--ideas and perspectives not truly representative of my values and beliefs. Subsequently, I became more attuned to looking again at this series of interactions and asking myself how else I might interpret them.

For instance, perhaps Carol asked why I was questioning them in this particular way (i.e., "What else?") because she was having difficulty making sense of my language. She apparently felt confident enough to ask for clarification. It is as if she wanted to know why I was doing this and what my intentions were. She had a prediction about my intentions, and probed me through direct questioning to find out whether her prediction was accurate. However, her prediction contradicted my intentions, and I let her know that. The fact that I responded so quickly and emphatically to Carol's question provides evidence that I had a definite perspective and I knew what it was. I used my behavior to act on that perspective. Rachel's statements during the Think Aloud further enhanced my understanding of this experience. Rachel seemed to view my language and behavior as clues. I believe she paid attention to my language during that second seminar meeting, because when I asked if anyone remembered what I did on that day, Rachel seemed to anticipate my question, and responded, before I could even finish. Instances such as these helped me realize that I was not behaving neutrally. Or, at least, that these

preservice teachers were interpreting my behavior as value-laden and me as a valuing-being.

As I grew in my understanding of myself--my words and my actions--I began to effect change in my instructional practice. This process of transformation began as early as when I decided to show the seminar members portions of one of my videotapes. My decision to reveal what was problematic for me in my teaching positively influenced how the seminar members and I later interpreted each other's language and behaviors as we talked about questions, ambiguities, uncertainties and problems. As several authors note, instructional decisions and behaviors influence how students and teachers both interact and treat one another (Belenky, Clinchy, Goldberg, & Tarule, 1986; Noddings, 1984, 1987, 1991; Shor, 1990). If I had chosen to ignore the contradiction I made during the second session, I cannot help but speculate how later probes would have been received and considered. For example, perhaps I would have been more hesitant to continue probing for information by asking questions such as "What else?" Or possibly they might have responded to my further probes with silence. In other words, instead of encouraging thoughtful and intriguing dialogue, my instructional behaviors might have further silenced the members of the seminar. By realizing how my words and actions might be interpreted, this realization encouraged me to continue to share my thoughts with my students, as I revealed more openly than ever before the topics and ideas I perceived to be problematic.

Most importantly, I am also learning that there are times when it is appropriate both to express and to withhold my personal viewpoints and emerging ideas. While it may appear on the surface that I have come full circle by stating this, I think not, because my reasons for withholding or expressing my ideas are changing as my understanding of the implications of my language and behavior is being transformed. I may still choose to withhold voicing my ideas and perspectives at certain times, in order to encourage

students to express their viewpoints and emerging ideas, or to modify what I tell, in order to provide sufficient information to help students move further with their thinking without overwhelming them with too much information. I better understand that doing so represents a specific stance rather than a neutral behavior. I also may choose to express my viewpoints more freely, especially if it affords the students an alternative idea or perspective to consider, or if it presents an opportunity to model thinking aloud my emerging thoughts. It seems that my responsibility as a teacher involves learning better when and how to present and withhold my viewpoints, to remain cognizant that my beliefs may influence others, and concurrently to think about how and when I may want to use such influence responsibly.

Circles within Circles: The Uses of Storytelling
within a Seminar for Preservice Teachers

The refrain “Tell me a story” is a frequent request of young children, a request familiar to many of us. It is a refrain that, for many, evokes images of a child in close proximity to another person--the two sharing personal moments, insights, talks and adventures. “Tell me a story,” as Witherell and Noddings (1991) point out, is a request not limited to young children. As we grow older, we may not state this request quite so literally, yet it remains a pervasive one for many of us.

A story, according to Witherell and Noddings (1991), is a temporal sequencing of actions and events involving a storyteller and an intended audience. Yet a story is not just a recounting of temporal sequence, for it also involves incidents placed within a particular context. Bruner (1985, 1986) explains the telling of stories as a “human mode of thought”—a way of understanding human experience and constructing “possible worlds.” When talking with family, friends and colleagues, we spend considerable time exchanging stories. My father-in-law, a Depression-era teacher, loved to tell stories about when he taught. Forty years later, his students, now with hair as grey as his, would drop by to visit him, and ask, “Mr. Moore, do you remember me? Do you remember me from the one room school at Bonsor Run?” And the stories would be told of their shared experiences as we sat listening on the front porch or in the living room of my husband’s childhood home. Embedded in those stories were vivid images of what schooling was like for children and teachers during that Depression era. The telling of such stories represents a compelling form of knowledge—a form of knowledge that has relevance in many environments, including those environments structured to promote teacher learning (Kreiger, 1991). For as Metzger (1986) stated:

Stories go in circles. They don’t go in straight lines. So it helps if you listen in stories, because there are stories inside stories and stories between stories, and

finding your way through them is as easy and hard as finding your way home.

And part of the finding is in the getting lost. [For] If you're lost, you really start to look around and listen. (p. 104)

For me, the telling of stories (while conducting this study) became a compelling and appropriate way of making sense of both the seminar members' and my shared experiences. By both writing and telling stories about the experience, I developed new insights and enriched my understanding of what occurred. I came to realize that storytelling was also an important process operating within the seminar itself. That is, I was using story as an analytic device for conducting this study. But through the process of examining my instructional practice, I found out that storytelling was also an important language form operating within the seminar.

In this essay, I describe ways preservice teachers used storytelling to make sense of our circumstances, as our words and actions became interwoven within our lived experience. The first section, Becoming a Community of Learners, describes how telling stories contributed to the development of a context for learning that was mutually beneficial. The second section, Perspective-taking, shows how storytelling became a vehicle for learning about how others think, see, and feel. The third section, Envisionment, illustrates how together our past and present experiences became links to new and different stories, including those yet to be lived.

Becoming a Community of Learners

Storytelling served as points of departure for bringing the members of the seminar together as a community of learners. In Webster's dictionary (1986), a community is defined as "a group of people living together as a smaller social unit within a larger one, and having interests, work, etc. in common." A community of learners involves the coming together of people with shared interests--interests in creating contexts for learning that are mutually beneficial (Bullough & Gitlin, 1991). Within our seminar, exchanging

stories provided us with a vehicle for learning about one another's interests, work and personal history. In this way, the telling and receiving of stories seemed to initiate bonds of trust and mutual support. The words of Kohn (1991) describe well how a group of individuals might become a community of learners. He proposed:

Helpfulness and responsibility ought not to be taught in a vacuum but in the context of a community of people who learn and play and make decisions together. More precisely, the idea is not just to internalize good values *in* a community but to internalize, among other things, the value *of* community.

(p. 501)

By learning to work together, expectations may be set for constructing environments where teachers provide one another with support in order to create new meanings and new visions of education (Belenky, Clinchy, Goldberg, & Tarule, 1986; Goodman, Goodman & Hood, 1989; Greene, 1988; Noddings, 1988, 1991).

From the first session and onward, members of the seminar exchanged stories. During that first meeting, after introducing myself and Ann (the participant observer), and then talking briefly about the course, I asked the preservice teachers to introduce each other. This was accomplished by having the seminar members, as well as Ann and myself, pair off in order to learn about one another. The seminar room immediately filled with the noise of talk and laughter as we began the interview process (see Figure 9).

When the noise of talk and laughter abated, I began the introductions (i.e., the storytelling). I did this by "going first," that is, my partner (one of the preservice teachers--Susan) and I made the first introductions. The introductions then proceeded on around the seminar table. We told about one another's jobs, hometowns, families, vacations, and teaching aspirations. We learned that two of the seminar members (Charlie and Julie) were married to one another over the summer. Chris and Julie discovered similarities in their family backgrounds.



Figure 9. Interviewing one another on the first day of class.

Chris: This is Julie. Julie worked at a camp this summer.

Julie: Actually that was last summer.

Chris: Oh, I'm sorry, last summer. I wasn't very observant of our conversation.

Julie: I wasn't clear enough. [Laughter.]

Chris: She prefers to work with three-year-olds. She has had experience with three year olds and likes them a lot. And we talked about our families because we both have seven children in our families. And she has five brothers and one sister. That's kind of neat!

Julie: Okay, this is Chris. And as she said she has seven kids in her family. She has more girls, more sisters. [Laughter.] And she worked this summer with, um, was it handicapped children? And in a mental institution. So she had an opportunity to work in special education. She said that she'd like to specialize in special education, but was disappointed that Tech doesn't have

as much of a program as she had hoped. [Pause.] What else did we talk about? That's about it.

The introductions helped people relax and start talking. But, in a larger sense, the opportunity to share stories provided us with a means for beginning to learn about one another's experiences, expectations, attitudes, and beliefs.

As we continued our work during that first seminar meeting, I also asked the preservice teachers to talk about their experiences as classroom aides in the local schools when enrolled in a field-based course "Perspectives on Elementary and Middle School Education." All but two of the preservice teachers (Carol and Charlie) had completed that course, so it was an experience most had in common. The following are but a few of their stories.

Jean: I was in an L. D. resource room. The teacher had all kinds of kids.

She had one little girl that couldn't read in November when she got her.

Then by April, or something like that, she was reading books. She couldn't get enough of it. It was really cool the way she taught her how to read. It was kind of complex but it was neat.

Rachel: I usually worked with the lower reading group so she [*the classroom teacher*] could take the top two and work with them together more. Whereas the lower ones needed a little more help. So we played reading games and we just read a lot. We had a lot of fun. . . . She was great. She let me give tests and come up with projects. And I'd write some of my own lesson plans. I got a lot out of the classroom experience.

Donna: I was in a third grade class with a male teacher. I mostly worked with Math and Grammar. Just checking papers and stuff. I didn't do much [*unclear*]. It was different working with a male teacher because he had a different view on a lot of things. That was a real interesting experience.

These examples of their stories provided us with information about the activities they participated in during the field experiences, as well as what they thought and how they felt about these experiences. By immediately focusing attention on the seminar members, I sought to establish expectations that their words and actions were to be important during this seminar. I hoped they would become aware that their experiences, that rich confluence of their thoughts, feelings and actions, would be a central resource in the sessions.

Perhaps Ann foreshadowed the potential for the development of the seminar as a community of learners in her description of our first session. She wrote in her field notes, “There is a more relaxed atmosphere after introductions of each other. Open conversation and discussion followed about the ‘Perspectives’ course and the students’ prior experiences with children.” Ann also wrote that some preservice teachers seemed more relaxed and comfortable about “verbalizing their experiences than others. Some students still appear hesitant and a little confused. Maybe by the openness and atmosphere of the class.” Concerning the end of this first session, she wrote, “I think the class ended on a friendly and very humorous note with all but two or three of the students feeling comfortable and yet unsure of the challenges that lie ahead.”

Storytelling also might have contributed to the development of positive attitudes about, and understandings of children that would encourage the construction of mutually beneficial contexts for learning--contexts for learning imbued with the idea of children and adults working together as a community of learners. To accomplish this, Kohn (1991) suggested that teachers and students need to interact in ways that set in motion the potential for creating “auspicious circles.”

Self-fulfilling prophecies . . . operate powerfully on a child’s actions and values. Write off a student as destructive or disruptive, and he or she is likely to “live down to” these expectations. Conversely . . . attributing to a child the best

possible motive that is consistent with the facts may set in motion an “auspicious” (rather than a vicious) circle. We help students develop good values by assuming whenever possible that they are already motivated by those values--rather than by explaining an ambiguous action in terms of a sinister desire to make trouble. (Kohn, 1991, p. 502)

The following story of one preservice teacher’s experience during her first tutorial session illustrates just such a beginning. In telling the story about Susan and William’s first tutoring session, Susan modeled positive ways and attitudes of interacting with children.

Susan: Well, William is 12 and in the fifth grade and that’s older than typical. Did he repeat?

Sandy: I know that when he was in the public schools, he was in the L.D. program. I would imagine that there has been some retention there.

Susan: Well, one thing he told me was the reason he got kicked out of public school was for carrying a gun on the bus. [*Lots of reactions--laughter, shaking of heads.*]

Rachel: Makes you feel really secure!

[*Lots of people talking at once.*]

Susan: That was the first thing that he told me, and I was like, “Oh no!”

[*More laughter*]

Rachel: What did you say?

Susan: I said, “Really?” He said, “They said they found traces of gun powder.” But he didn’t think there was gun powder in it. Anyway, so that’s why he goes to a private school. Well, he said that he was just playing cowboys with his uncle and he left it in his jacket, so anyway, that’s how mine started out.

Chris: It started out with a bang, right? [Laughter] Bad joke, I'm sorry.

[Lots of laughter here though.]

Susan: He was really motivated. That's one good thing I can say for him. He's really enthusiastic. And he really wants to learn to read. But he's just a lot further behind than I thought he was. I mean, what was that book, that Where the Wild things Are? Is that the name of it? We read that together and he missed maybe one out of every three or four words. What is that, about a third grade level? I mean he missed "and" and "was" and just the smaller words.

Sandy: Did he omit them or did he substitute other words?

Susan: He substituted small words, no matter what it was. Like he'd just guess. So it was like, if it was one word with three letters, he'd [pause] you could tell he was guessing.

Sandy: So you've got some evidence then about his reading to start looking at. What else can you tell us about him?

Susan: Um, well, I was going to make a chart like she did [*indicating Carol*], but he wants to draw it on airplanes and he wants to do it all. So I brought it in today. He doesn't want to read at home, yet. He said because, [pause] I think he doesn't have any self-confidence right now, and I think that's a big problem. And I don't think his parents read with him very much.

Sandy: Oh, why do you think that?

Susan: Well, I don't know, just things he said. I think they work a lot. We talked a lot, he loves to talk. You know, I had a little chart made up for him to bring home and his parents could mark the minutes. He was like, "I'm not ready for that yet." So I said, "We could wait."

Sandy: He also told Susan that he wished he could stay three hours.

Susan: Yeah, that made me feel good. [Laughter.]

This story could have had any number of beginnings, dependent upon how Susan interacted with William. Importantly, what she did was provide William with spaces for telling his story. In response, William may have perceived Susan as a caring person. Caring about others and valuing relationships is a way Noddings (1984, 1988, 1991) suggested that we can bring about change in schooling. Furthermore, perhaps Susan provided William with the reassurance and confirmation that, even in light of what he told her, he was “all right.” Belenky, Clinchy, Goldberg, and Tarule (1986) described a similar case. “She met him where he was, found something admirable, and as a result might help him find the strength to become even more admirable” (p. 221). As several authors point out, actions such as Susan’s can serve as powerful examples of possible ways of being in our lived world (Beane, 1990; Kohn, 1991). Possibly, the telling of stories such as Susan’s might initiate many more new and “auspicious circles” (Kohn, 1991) that contribute to the development of communities of learners.

Stories such as these helped the seminar members begin to learn about, and from, one another. More specifically, as with Susan’s story, the telling of some stories modeled positive ways of interacting with others--especially children. The telling of such stories, during the first weeks of the semester, illustrates how storytelling contributed to the development of community that formed over the course of the semester.

Perspective-taking

As we learned to work together, the preservice teachers presented and entertained diverse perspectives through storytelling. While some preservice teachers told stories more freely than others, as the semester progressed more of them began to share their stories. The stories contributed to a relaxed atmosphere, rich with student involvement. Eventually, there was very little raising of hands as seminar members took turns

speaking. Frequently, the sound of laughter punctuated our conversations. It became common to see preservice teachers encouraging one another to speak up--to tell his or her story as the others listened intently. As we worked towards becoming a community of learners, we seemed well on our way to creating dialogue aptly described by Belenky, Clinchy, Goldberger, and Tarule (1986) as "real talk."

Real talk requires careful listening, implies mutually shared agreement that together you are creating an optimum setting so that emergent ideas can grow.

Real talk reaches deep into the experience of each participant; drawing on the analytical ability of each. (Belenky et al., 1986, pp. 144-145)

While our conversations increasingly approximated "real talk," this does not mean that the preservice teachers never disagreed. Nevertheless, within the seminar we learned to create spaces for one another to tell about our experiences. That is, we were learning to be open-minded as we listened to others' ideas and viewpoints. Bruner (1990) defined open-mindedness as "a willingness to construe knowledge and values from multiple perspectives without loss of commitment to one's values" (p. 30). This process of developing tolerance evolved differently for various preservice teachers.

During the first three sessions, the preservice teachers frequently shared experiences about reading as a process and as a focus for instruction. During the fourth session, I asked them to complete a questionnaire (Kinzer, 1988, pp. 373-374) that focused on how one reads and how reading ability develops. As part of the task, each preservice teacher selected five items he or she agreed with from each section of the questionnaire.

Besides completing the questionnaire, I asked the preservice teachers to present reasons for their selections. Before describing their choices to the entire seminar, each preservice teacher first talked over his or her choices with a partner. Later, each pair presented their ideas to the entire seminar, typically in story form. Three selections, in

particular, generated much storytelling: one concerning the meaning of world knowledge, a second concerning the interpretation of story, and a third concerning the process of learning to read. One preservice teacher, Alison, began the discussion by referring to her experiences with learning to read.

Alison: Children learn a great deal by watching their parents. Because I know that when I was little, if my Dad was looking at the newspaper I always wanted to look at the newspaper too. I mean I was Daddy's little girl, and whatever he did, I wanted to do. If he was reading the funnies, I wanted to read the funnies. So I always, if he was reading, I wanted to read. So it just kind of helped me. I guess I started reading at an early age because I used to imitate what he would do, and he always made it look interesting. So I wanted to do that too. I think that helped me a lot to learn to read when I was young.

At this point, Charlie emotionally described an image from his childhood.

Charlie: I think my Father tried to make it look interesting. He used to sit down with his pipe and take out the paper and sit back in his favorite chair with cocoa or something and, *[pause]* ah, *[pause]* it looked like he planned this.

Alison and Charlie drew from their childhood experiences to express somewhat different impressions of their early reading experiences. Donna followed with a story about her observation of someone else.

Donna: I thought it was really important to be frequently read to while children are young. Because parents who spend quality time with their child reading to them, until they get to the point they can read to you--*[pause]*--that just shows that you're interested in reading at home, too. I noticed with somebody I worked with this summer, her daughter wasn't barely over one-

year-old, and they read a book every night together. It was a practice of theirs.

Similarly, Carol told a story about others to convey her perspective on conditions for learning to read.

Carol: I was thinking in camp, these little kids . . . their parents are like, “You have to read with my little girl.” You know, this camp was supposed to be fun. And you’re getting reading, but you’re not supposed to know you’re getting it. These parents are saying, “Well, we want her to practice these skills and do this and this and this.” I mean, I felt really bad for those kids. . . . If someone said to me, “You have to read this book every night, I would begin to hate reading.”

Finally, Jean conveyed her perspective on learning to read by telling a story about interactions with her grandmother.

Jean: I remember my Grandmother taught me how to read, I think. I don’t really remember for sure. I used to love to watch her read. I was always wondering how she figured out what it was saying. So eventually I’d be like, “Well, what does that mean?” And she’d point to a word. I think kids start to get interested in why you’re able to look at the page and come up with a story off of it.

As Kincheloe (1991) suggested, the stories helped us see ourselves and others historically, within the context of our educational lives. These examples illustrate how several preservice teachers expressed diverse viewpoints based on experiences conveyed in story form. Analysis of these stories reveals not only the nature of the preservice teachers’ perspectives but also the “genesis” of their beliefs.

Envisionment

Besides using story as a basis for expressing perspectives, the seminar members used story to envision future instructional possibilities. Envisionment is important because the development of a moral vision is a significant part of the process of transforming education and society in the direction of democratic principles (Greene, 1988). To encourage this type of envisionment, I created several instructional tasks. During the fifth week of the semester, we devoted a session to working in small groups in order to develop ideas for constructing optimal environments that would promote literacy.

For the next session, it was my intent to have all four groups present their envisionments; however, only two groups presented their ideas that day. The first group to present (Beth, Charlie and Pam) addressed teaching methods, the roles of both students and teachers, and their desire to create an environment that promoted active, cooperative learning. A few preservice teachers asked questions of the group. One person commented on a specific aspect of the group's plan that she particularly liked and told her reasons why. Beyond this, there was not much discussion. At my suggestion, we moved on to another presentation. The second group (Jean, Carol and Donna) presented a very different approach to the envisionment activity, with very different results.

The story envisioned and told by these three young women focused on creating a warm, supportive environment in which both students and teachers would be learners. They shared their vision of "rooms" having moveable walls so that they could change how they used space. They also conceived different subject-area spaces, such as a science area with "trees that grow, and water." Carol described it as an "atrium" for holding classes. They envisioned an agricultural center outside their "room" where the children could care for a farm animal and plant a garden. Jean suggested, "You could do an economic thing with that, where they could grow produce and then sell it." They also

talked about their “room” becoming a center for not only studying other cultures but making it a “lived experience.” Jean recalled, “I remember in fifth grade we turned our whole classroom into a Japanese family. Had family rules and had to figure out the roles of the mother, father and children. I liked that.” Carol added that in this type of environment, the children “would be really involved” in their learning. “They would learn by experience, almost.” Chris, a preservice teacher from a different group, pointed out that such an environment also might help “crush” cultural and racial biases.

The story of what occurred in the seminar that day does not end with this group’s description of their classroom. For in this larger story about envisionment, there are clearly stories within stories. As we continued, one preservice teacher made a statement that challenged some seminar members. Rachel asserted that the type of environment proposed was financially unfeasible. What is noteworthy about Rachel’s comment was its effect on the seminar (see Figure 10). Her comment redirected the focus of the session towards van Manen’s third level of reflectivity, “critical reflection,”

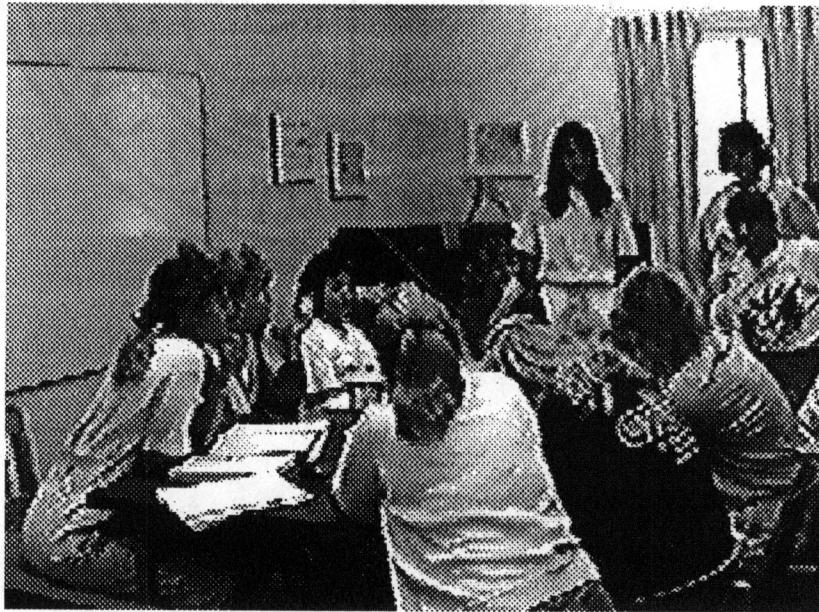


Figure 10. Talking wholeheartedly about critical issues related to literacy instruction.

as the preservice teachers began to look more closely at some of the forces that shape our educational lives, such as financial disparities among school districts. With this refocusing, their talk seemed to assume an intensity representative of the seriousness of the ideas and issues being considered, as they wholeheartedly examined these issues.

As this discussion continued about forces that shape our educational lives, in the midst of this talk several preservice teachers made very heartfelt and impassioned statements about what they considered to be their personal roles and responsibilities as teachers, and what they envisioned as possible accomplishments in classrooms of their own.

Donna: Even though things are going to be so “bad,” we need to be the ones that are going to make the effort in our own class. Not worry about affecting the overall picture, and what you have to deal with in your classroom. There’s going to be 30 kids every year that you could have such a big impact on. But you don’t realize it. You’ve got to dwell on what you can do right in your area.

Rachel: We can’t go out and change the whole social structure, I mean, all the teachers across America, I mean if they all got together with the same beliefs and tried to do it, I mean it’s not going to be done. . . . What I’ve always wanted to do is teach in a low income system where the children haven’t even been to Washington, D.C. Where trips to D.C. aren’t even heard of. And really give them that experience. Give the kids that I have, in the classes that I teach, as much of an experience as I possibly can. Just, you know, do as much as I can for each class that I have, in however many years that I teach.

Chris: You have to take everything one day at a time. People have to take the initiative if we want change. I mean we could sit here and talk

all day about how we want to change the world, but if no one takes the initiative . . . [unclear]

Ann: I think you have to look at history to see how movements get started. Even some movements that we don't want, that started in Europe, started with a small group of people.

Carol: You can make a room, you can't make it like that of course [*referring to her group's plan*], but if I had a small classroom, maybe smaller than this room, I would try to section it. I would really try to make it their room. Decorate it, and really just try to work on the environment and provide them with real experiences . . . to be socially functional when they get out of school.

In the envisioned stories of these preservice teachers, we can hear in their voices the possibilities for how they believe schooling ought to be.

For me, this was a remarkable session because the seminar members seemed to come the closest yet to attaining the concept of "real talk" and to becoming a community of learners. On this day, these preservice teachers had truly listened carefully to one another, worked together in solidarity and support to create an atmosphere in which ideas could grow and be nurtured, and reached "deep into the experiences" (Belenky, Clinchy, Goldberg, & Tarule, 1986) of one another.

An Ethic of Caring: Carol's Story

People who live by an ethic of caring value human relationships and become involved in encouraging the development of those they care about: family, friends, colleagues, the community, and society (Belenky, Clinchy, Goldberg, & Tarule, 1986; Noddings, 1984, 1987, 1991). Teachers working from within an ethic of caring take seriously the thoughts and feelings of others (Duckworth, 1987) and demonstrate and model a love of subject matter, while simultaneously striving to understand how others feel about that subject (Noddings, 1984). Within an ethic of caring, contexts for learning become occasions for nurturing cooperation, through "genuine dialogue," modeling positive roles and attributes, putting into practice one's beliefs and values, developing faith in oneself as a contributing member of society, and then helping others make similar discoveries of their own (Beane, 1990; Noddings, 1984, 1987, 1991). Involving preservice teachers in such contexts for learning is thought to encourage careful deliberation about teaching and learning and to lead to a capacity for changing the realities of schooling and society.

For those enrolled in the course "Teaching Problem Readers and Writers" during the Fall semester of 1989, the context of CEDARS afforded the seminar members at least two occasions for nurturing, caring relationships. The first involved membership in the seminar itself and the second centered on the tutorial experience. This essay is the narrative of one preservice teacher's--Carol's--lived experience. We see in Carol's story the ways in which her beliefs and values, situated within an ethic of caring, influenced her behaviors within the CEDARS community. The first part of this essay concerns how Carol's life experiences influenced her beliefs about teaching. The second part describes how Carol's beliefs and values framed her interactions with the youngster she tutored. The third part concerns what became problematic for Carol as she worked to put her ideas into action.

The Role of Life Experiences

By sharing in another person's life experiences, we may come to understand how aspects of a person's autobiography shape the person she is and the person she becomes (Graham, 1992; Pinar & Reynolds, 1992). The life experiences Carol revealed seemed to influence her ideas about teaching. From the beginning of the semester and onward, Carol's words and actions were highlighted by the ethical ideals of caring, concern, and consideration for others. For example, during our first interview I asked Carol to reflect on memorable people who influenced her decision to become a teacher.

Carol: I think that there were some teachers that influenced me. When I was younger, I was real shy and I was real overweight. I didn't have a lot of friends. I think that I always clung to my teachers more. . . . Kids can be mean when they are young. So I kind of stuck with my teacher. I remember a few teachers who just really tried to help me, and I have some really good memories from my teachers. And I have always just loved kids.

Sandy: Would you share some of those memories that you have of those teachers?

Carol: My sixth grade teacher, she was an older woman, she was about sixty. I can just remember that she was always my friend. She talked to me on my level. She would never treat me as if, well, some teachers treat children as if they are not people. Like, "Oh, well, she won't remember this because she is just a kid." . . . Like if an adult had said, "I am upset," she would have treated me the same way.

Sandy: Were there other people who influenced you?

Carol: Some teachers that I didn't like influenced me also, to want to become better. I had a gym teacher who said in front of the whole class, we

were doing the physical fitness training, and I was only in sixth grade. He said to me in front of the whole class, after we ran the 600, "I bet that if I had put a Big Mac at the end of the line, you would have run faster." I never will forget that. That has been something that has always hurt me. So it is just like, I look at him and I think, "Oh, we have those people in the schools." Because I know what it did to me, and it doesn't bother me really any more. But I will always remember it! . . . I just feel like some people really need special attention, and I think that children are one of them. Because you have them your whole life, and I know, like I said, my sixth grade teacher, I don't even know if I would want to be a teacher if it was not for her. She made me realize that teachers are so important.

The gym teacher's words were a vivid memory for Carol. They seemed to remind her of the potential impact of a teacher's words and actions on students. Perhaps the memory of this harsh experience in some way became the basis for, and strengthened, her conviction to become a teacher sensitive to students' feelings.

As Carol and I continued talking, she told about several different life experiences that revealed a supportive attitude toward both children and adults. One such experience centered on her time spent volunteering in a nursing home, where she had an 85-year-old "adopted" grandmother. Of this experience, she explained:

Sometimes, when I am with the older people in the nursing home, I feel like they are like children. . . . They have [*similar*] problems. Yet, it is a different kind of problem. . . . They can't read any more because of their eyes. . . . A lot of the people that I work with, they are lonely. I think that sometimes children are lonely, I was a lonely kid so I think there are a lot of similarities between them [*children and the elderly*].

Another experience Carol talked about was being a Sunday school teacher.

I taught a fourth grade Sunday school class when I was a senior in high school. It was fun. . . . We did a lot of reading in our textbook and we had a lot of discussions. I tried to make the discussions like games, because I knew that they would not like it otherwise. Because, I remember going to Sunday school and I was like, "Oh, I don't know if I can go." So I knew what it was like. That it was not what you want to be doing on Sunday!"

When provided with opportunities to reflect on both her volunteer work and teaching, Carol disclosed aspects of her childhood memories. Carol also talked about a job she had as a day camp counselor. Of particular interest to me was her perspective on reading.

I worked at a camp this summer as a counselor . . . with 25 five-year-old girls. . . . I had never worked with children that young before. . . . It was interesting. I noticed that there were a few girls there who could already read. . . . This one child could read perfectly for her level. She could pick out the book Where the Wild Things Are and she could read it! I'm not saying that she was extremely intelligent, but I think that her parents taught her to read so young. . . . They put a lot of pressure on her to read. . . .

Others her age would come to me and say, "Will you read this to me because I can't read." And she would say, "Well, I will read it for you."

Carol's words revealed the sensitivity she felt toward these youngsters. She went on to talk about how the camp was supposed to be a place where children participated in things like swimming and arts and crafts. She added, though, that a tutorial program in reading was also available "for parents who were really worried about their kids." Carol expressed concern that the three young girls, already reading, were enrolled by their parents in the tutoring.

I felt like, [pause] these parents were putting so much pressure on them and they were only five-years-old. They should read and look at pictures and things, but I didn't think that they should be made to sit there and practice reading for an hour. I think that those parents were saying to them to do that. . . Those parents put a lot of pressure on their kids in summer camp.

In Carol's reported observations and interactions with the children at the day camp, she again revealed her caring and sensitive attitude toward the children's situations. Within the seminar, Carol also demonstrated these traits as she derived insight from others' situations. For example, during the first two sessions, I used activities designed with the intent to "disable" the preservice teachers as readers. I did this to help them derive insight into how children, who were experiencing reading problems, might think and feel about the act of reading.

One way I disabled the seminar members as readers was to ask them to read a passage aloud and in unison--as a choral reading activity. This passage, "The Kingdom of Kay Oss" (Vacca & Vacca, 1986), makes oral reading difficult because consonants are progressively substituted for vowels, yet readers can still make sense of the passage by utilizing different sources of knowledge they possess (see Appendix N for a copy of this passage). As the seminar members complied with my request, they began by reading the passage in loud, steady voices and with smiling faces. However, as more consonants were substituted for vowels, they began to struggle with the passage. Their oral reading became progressively choppy. I could hear the uncertainty in their voices as they read more softly, and could see the frustration on their faces as they looked questioningly at me, one another, and the passage itself. As they continued, their choral reading became more and more fragmented, punctuated with nervous laughter and long pauses, as different people figured out words at varying rates. For a few moments, they lived the experience of being a disabled reader.

In response to this activity, we discussed what the preservice teachers did in order to read the tests, how they felt about the task, and how they figured out the words and sentences of the passage. They described problems and feelings (i.e., confusion and frustration) associated with their inability to read aloud the words. Carol replied in the following way:

I don't think I really looked at it, that it's so important to read and write.

You know that, but when you look at it, you see almost like a child's view.

You can see the troubles they'd have and things that you can tell them . . .

why you want to know how to read, because it opens doors to new things
and ideas.

In this instance, Carol reported her experience of what it might be like for a child to have difficulties with reading. Authors such as Noddings (1984, 1987, 1991) and van Manen (1986, 1990, 1991) have suggested that teachers need this type of sensitivity and insight, in order to see teaching/learning situations from a child's perspective. Noddings (1984, 1987, 1991) referred to this type of caring behavior--practice--as putting perspective-taking into action. "Such knowledge is vital because it gives the teacher a clearing through which to approach the child" (Brown, 1992, p. 60). Carol's sensitivity and insight ought to provide her with just such a "clearing" to approach the child she would tutor.

From Carol's self-reports about her life experiences, we see woven throughout her words both concern and regard for how people feel and her views about how people ought to treat one another. Shor (1990) asserted that if teachers are to help transform schools toward a more democratic ideal, then concern for others must be an essential aspect of teaching. He stated, "We are teaching people how to be human beings and what kind of world to make. . . . If we want students to take democracy seriously, then we have to treat them as people with the power and intelligence to remake the world" (p. 346).

Clearly, Carol had ethical ideals situated in caring about others. I wondered whether and/or how her ideas about caring would come into play as she began the work of tutoring.

Carol and Tracy

On Thursday, September 7, 1989, two days after the public schools opened, Tracy and Carol met. This was Tracy's first time at CEDARS. She was repeating first grade and, according to what she told Carol, had participated in the decision to remain in the same grade. When Tracy's Mother contacted me about the program at CEDARS, she explained that Tracy was not making progress in reading. Furthermore, Tracy's parents believed she had an attention deficit disorder that was contributing to her school-related problems.

From the first day of tutoring, Carol worked hard to develop a relationship with Tracy, based upon her ethical ideals of caring, concern, and consideration for others. The nature of their growing relationship is supported in my field notes:

Carol and Tracy were sitting next to each other on the couch. Tracy was snuggled right next to Carol. Carol had made a Mad Libs story and Tracy supplied the missing words. When I sat down on the couch with them, Tracy was attempting to read it and was giggling. She got stuck on the word "if." [*The entry continues, focusing more on Tracy's attempts to read the story and Carol's attempts to help her.*]

On another occasion I wrote:

When I looked in on Carol and Tracy today, they were writing stories sprawled out next to each other on the floor. They each had large sheets of paper and magic markers. They looked like two comfortable friends working together, laughing and smiling. I noticed that as Carol wrote, Tracy would sometimes stop her own writing and look at Carol's. While I was in

there Tracy, on her own initiative, read aloud parts of what Carol had written about her Grandmother and part of her own story about going fishing with her Dad (see Figure 11).



Figure 11. Carol and Tracy writing together.

The nature of the caring relationship that was developing between Carol and Tracy was also evident in Carol's words and actions as she talked about her work with this youngster. After tutoring Tracy for the first time, Carol described to the seminar members what she noticed about Tracy as a reader. Carol talked about Tracy's oral reading behaviors, and the strategies and instructions she tried with her. For example, she told us about how Tracy initially read to her:

When she did read, she was not really looking at what she was reading. . . . I don't know how to explain it. I think she was really trying to guess. An example is, I know that she could read "of" or "if." Yet she would mix them up. And for "the," she would say a whole different word. I think she was trying to make it up as she went along, not really trying to read.

While Carol attempted to make sense of how Tracy read orally, of more interest is the extent to which Carol described the affective character of Tracy's reading behaviors:

I think she was really worried about making a mistake. For some reason, I just really got a feeling that it affected her. I would say, "Let's try to read that again." She got really embarrassed. She was like, "I don't want to make a mistake. I don't want to do anything wrong." So she would withdraw, rather than trying and making a mistake. One of my goals is to help her not worry about making a mistake, and see that it is okay to stumble a little bit, and make an error here and there. She was really self-conscious about that.

Carol developed these ideas further in her journal:

I feel that motivation and worrying about failure are her biggest problems. I feel Tracy has a real phobia about reading something wrong. I want to overcome that. I feel that will make a big advancement in her desire and motivation.

Carol's descriptions of Tracy reflected the importance Carol attributed to affect in teaching/learning situations. A further illustration occurred somewhat later in the semester, when Carol wrote in her journal about the changes she was beginning to see in Tracy's reading behaviors:

This week we worked with assisted reading, and she read a first grade level book fairly well. She was very pleased with the chart I made and is anxious to get started climbing the ladder. . . . I was very proud that Tracy took two books home on Tuesday and came back to me today saying she read them over and over and really liked them. She moved her walrus up the chart and is enthusiastic about getting him going.

As Carol mentioned in her journal entry, she felt that it was important to motivate Tracy to read. One way she accomplished this was to make a chart that was designed to

inspire Tracy while visually documenting her efforts at reading. The chart was constructed on a posterboard. Carol used bright, colorful pieces of felt to create a picture of a swimming pool and a diving board. On the steps leading up to the diving board was a walrus in a bathing suit with an inner tube around his stomach (see Figure 12). Each time Tracy read for thirty minutes, she moved her walrus up another rung of the ladder. Carol put a lot of time and attention into the development of this chart and Tracy enjoyed and appreciated Carol's effort. In fact, during that and the subsequent semester, Tracy verbally compared her walrus chart to all other charts.

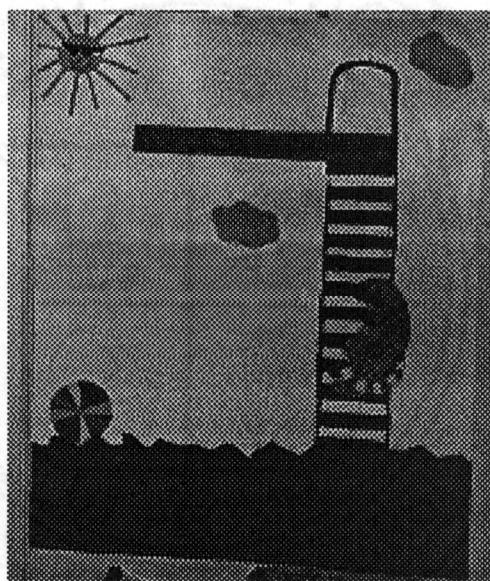


Figure 12. Tracy's reading motivation chart.

Through Carol's words, we see her concern and regard for Tracy's feelings and situations. Carol's words also provided insight into her actions--how she treated Tracy and interacted with her. Another journal entry of hers illustrates this further:

I've done a lot of reflecting since my first session with Tracy. . . . Working with her Thursday, I learned a lot. Tracy is very friendly and has easily begun to trust me as her friend. She is eager to play these reading "games" so that she won't be

penalized for reading wrong. She also revealed a great imagination and enthusiasm for the Mad Libs activity. The first problem began when I suggested she read the story back. She didn't like that so I read it. Then, I asked if she would just try? I would help. I immediately noticed that she looks for patterns. . . . She guesses more than she reads. I think this has something to do with her being bothered by her pace and tendency to make mistakes. So she guesses, hoping to be right. . . . When Tracy did make a mistake, I asked her to look again, and she usually said, "NO!" And hid her face. Consequently, I would tickle her and try to assure her that it was a good try and it didn't matter, but to just look again. With a little coaxing, she sometimes would go back and correct her error.

The nature of Carol and Tracy's growing relationship (see Figure 13) did not go unnoticed by the other preservice teachers.

During one seminar session, Carol speculated aloud about why Tracy sometimes tried to read at such a fast pace. Another seminar member, Donna, pointed out that sometimes the children might try to model the reading behaviors of others. Donna's explanation revealed her understanding of Tracy's affinity for Carol:

How do you read when you read to her? Because if you're reading, [pause] we read normal, but to them it might seem fast. And she might want to be like you. I've watched her [Tracy] and she's all over you! [Smiles and laughter rippled through the room. Donna continued.] She [Tracy] thinks that Carol is the greatest thing in the world. Maybe she thinks if you can read fast, "Well, then, I can do it too!"



Figure 13. Carol and Tracy's growing relationship.

Donna had multiple opportunities upon which to base this interpretation because she tutored another first grader in the same room as Carol and Tracy. It seemed that as Carol and Tracy learned about one another and came to care about one another, Carol's ethics indeed influenced her interactions with Tracy. Carol was learning to put into practice her ethical ideals, as she cared for Tracy, thereby creating a safe place for her to take risks as a learner.

Carol's Problematic Situations

Carol's high regard for the role of affect in teaching influenced the problematic situations with which she dealt. After tutoring Tracy several times, Carol one day shared with the seminar members a situation with which she was struggling. Carol wanted Tracy to improve as a reader and writer, but was concerned about the effect of her instructional practice. As Carol worked to incorporate more writing into the tutorial sessions, Tracy increasingly wanted to incorporate the theme of death and dying into her stories. Carol found herself resistant to Tracy's ideas, and this bothered her.

We're making a little book, and she always brings me something every time and says, "Okay, I want to put this in my book." And she'll bring a picture, and she'll already know what she wants to say about the picture. Sometimes . . . I don't know if she should say it, like she always says she wants to, like in a funny picture, she'll find a cartoon and she'll say that I want to say that he's going to die if he doesn't do this! And everything always orients around dying. And I'm always saying, "Well, let's try and make a different thing." So I notice myself trying to change her, and I don't know if I should. Or if I should just let her write down what she wants. But it would be an awful story, though. At least, it would be all about death.

I mean, everything she talks about--I don't know, maybe someone close to her just recently died. That might have happened. In fact, yesterday, last time, I said something. I said, "Why do you say that? Do you know someone who died?" And she said something about, what did she say? She started telling this really weird story about her grandmother being sick and her aunt's taking care of her, and her Mom's mad, and they don't talk to each other, and I'm like, "Tracy, okay." [Laughter] So I don't know, something must be going on at home that's making this happen. So I don't know, should I talk to her? Let her write whatever she wants to?

As Carol talked, her rich description of the situation and her many questions revealed the complexity of the problem. Another member of the seminar, Julie, tried to assist Carol.

Julie: You don't want her to think that those are bad feelings.

Carol: Yeah, that's true. I didn't mean it that way, though.

Julie: It's hard for us really, and we hate for a little kid to . . . [Carol
interrupts]

Carol: Actually, the first thing I was thinking, what I was thinking about
[pause] was her showing her Mom this book, and her Mama would look in
her book and think, "What is she doing in here?"

Julie: Maybe her Mom needs to know that it's on her mind.

Carol: That's true.

Julie: She might not know her feelings or be able to talk about it.

Julie helped Carol to reorient the problem. Julie's perspective and ideas quite possibly recast what for Carol was a problematic situation into a potential opportunity to help Tracy, and perhaps Tracy's parents, discuss a difficult and sensitive subject. Furthermore, perhaps embedded within this experience, as Hursh (1988) and others (Bullough & Gitlin, 1991) might suggest, was an opportunity for Carol to relate critical issues, and practical knowledge. One critical issue evolving from this problematic situation might be the extent that children ought to have freedom of topic choice in writing, as well as what the implications of such decisions are. Regarding the acquisition of practical knowledge, Carol seemed to be learning about how to deal with sensitive issues such as death.

A second example of what became problematic for Carol was an outgrowth of watching herself tutor on videotape. When Carol and I met to view and discuss this video, she revealed a discovery she made about a behavior of hers while watching the video by herself for the first time. On this tape, Carol saw a discrepancy between her intended and practiced behaviors. Carol reported that she had thought she was providing Tracy with a lot of positive verbal reinforcement--a behavior that Carol valued highly. Yet upon watching the video, this behavior was not evident to her. Carol described feeling extremely disgruntled with herself. Together, we watched a portion of the video

in which Tracy read to Carol (see Figure 14). Carol then explained to me the nature of her discontent. "I always thought that I gave a lot of positive reinforcement, but for some reason . . . I did not see myself doing that, and I was disappointed in myself." Carol went on to provide other examples of missed opportunities for providing positive reinforcement. She stated, "Two other times I saw it. Once when we were reading a book together and then when I was reading to her."

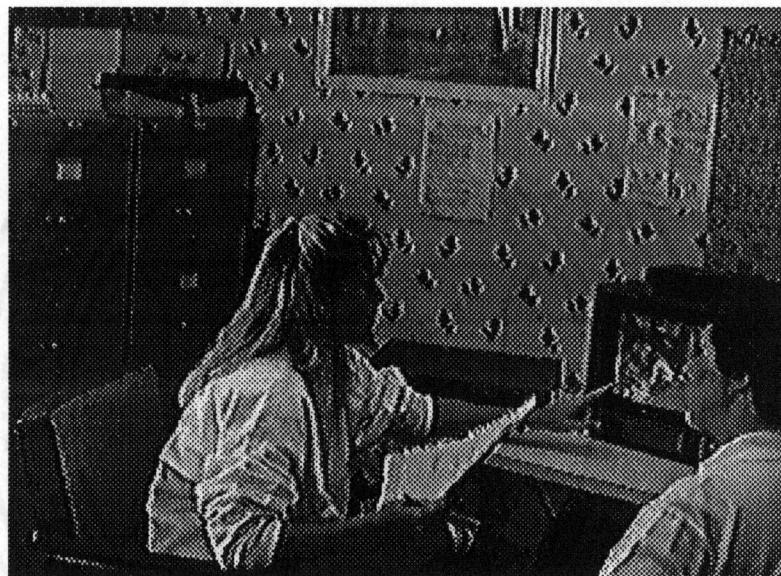


Figure 14. Viewing Carol's tapes.

This situation further illustrates the importance of affect to Carol, as indicated by her surprise and the multiple times she returned to this topic as we talked. Carol did not ignore her behavior, for it really seemed to bother her. I could hear the anguish in her words and see it on her face, as she talked about her dissatisfaction with herself. However, she seemed determined to confront this problematic aspect of her teaching. To remedy this discrepancy between her intentions and actions, she developed an agenda for herself. Carol's observations of others at CEDARS provided her with behaviors she could model and practice in order to bring about change in her own behavior.

Carol talked about how the reinforcement she provided Tracy could be non-verbal and continuous just by smiling and nodding her head affirmatively as Tracy read. Carol also provided examples of specific verbal statements she could make. She asserted:

I could have said something to Tracy like, "You were trying really hard" or "That is a really good job, Tracy." Because she does work really hard. She does try hard. But I did not say anything. I need to slow down and look more. I was just so surprised.

Here too was another instance in which an aspect of Carol's experience became a potential opportunity for Carol to relate critical issues and practical knowledge. In this situation, one possible critical issue centered on what Carol ought to do with her realization that discrepancies existed between her intentions and actions, and what the implications of her decisions might be. An implication for acquiring practical knowledge in this case is that enacting intentionally desirable behaviors requires conscious effort and self-monitoring.

While we watched and talked further about Carol's video, her sensitivity to affective dimensions of teaching became even more evident as she reflected about another situation that she found perplexing. In this situation, Carol struggled with differing perceptions of Tracy as a learner--differences between Carol's perceptions and those of Tracy's parents. Carol reported that Tracy's parents believed Tracy had an attention deficit disorder. After each session, they asked Carol how Tracy's attention was that day. Carol revealed to me that she did not see a problem with Tracy's attention and cited several examples.

One such instance involved a writing project that extended across several tutorial sessions. For this project, Carol cut a poster board in the shape of a little girl. On one side of the little girl poster, Tracy selected, cut, and pasted words from magazines that she felt described herself (see Figure 15). As Tracy selected words, she and Carol talked

about the words, what they meant, and used them orally in sentences. On the other side of the little girl poster, they developed a story about Tracy, incorporating Tracy's chosen words.

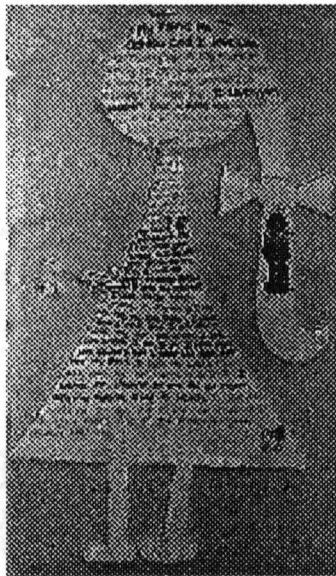


Figure 15. "Little girl" writing/reading project.

Carol described the process of Tracy creating the story:

Her story was wonderful. Her imagination was just wonderful. I mean, I did not help her a second on that, not one thing. I think that she had good imaginative skills. She was really getting poetic, and she would say, "Oh, this rhymes!" She was telling me things!

Carol explained that she would be ready to move on to the next part of her lesson plans, and Tracy would want to continue with the writing project, sometimes after having already worked on the project for half an hour or more. Carol felt that if Tracy had an attention deficit disorder, she would have observed, by this point in the semester, some instances when Tracy was inattentive or distracted--even though, as Carol acknowledged, they were working in a one-on-one situation. For Carol, accepting an attention deficit

hypothesis as an explanation of Tracy as a learner was extremely problematic. Instead, Carol created a different learning context for Tracy--a context focused on Tracy's strengths as a learner, not her deficiencies. Carol thought that if a problem existed, it was most likely contextually related to Tracy's learning. The difference in perceptions between Carol and Tracy's parents clearly bothered Carol. The intensity of her feelings was reflected in her voice and body posture, as she leaned back--looking thoughtful--her voice softer, more confidential (see Figure 16). In fact, at this point in time, we seemed to have forgotten about the videotape as we became engrossed in the situation.

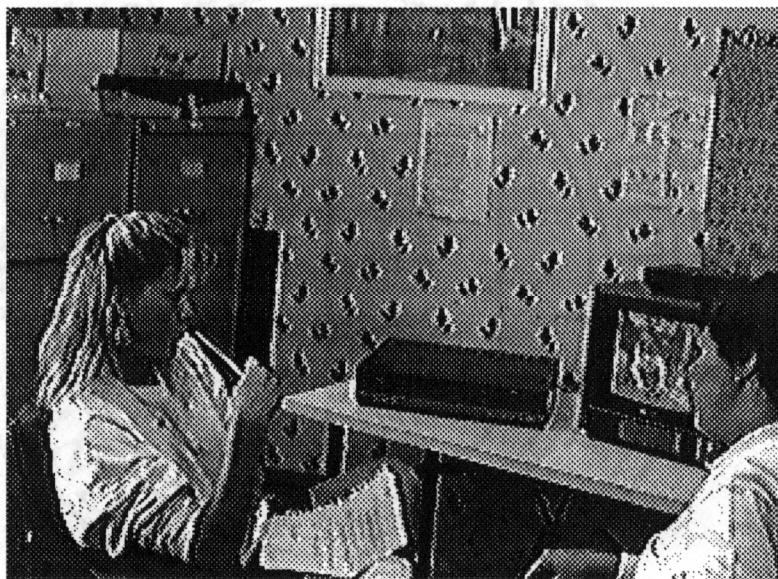


Figure 16. Talking about a problematic situation.

It was Carol's contention that instead of an attention deficit, Tracy's problem was somehow situated within her relationship with her parents. To illustrate this, Carol reported that after each tutorial session, Tracy's Mom or Dad always seemed in a rush. Tracy would want to show them what she had written, or would want to read for them. "Tracy will go, 'Look at what I did today. Look at this book.' Her parents would put her

off by saying they would look or listen later at home." Carol then reflected about a specific occurrence:

I remember when she brought down that doll [*the little girl project*] it wasn't anything to him [*Dad*]. I was really glad that Beth [*another seminar member*] was so enthusiastic about it! . . . They don't give her a lot of time to say what she thinks and feels. But I do see how she might have a problem, if no one ever gave her time to stop and look at her work.

I told Carol that I also had observed similar behaviors with Tracy's parents at the end of the sessions. However, neither Carol nor I knew the reasons behind these actions or how consistent (i.e., pervasive) these types of responses were at other times. Carol then revealed her own struggle in developing a relationship with Tracy's parents.

I think that I put in my journal, and maybe this is reading too much into it, but it just seems like every time I talk to her parents . . . They don't give Tracy a lot of time to say what she feels. I feel that she is rushed. . . . I don't feel real comfortable talking to her Mom for some reason. I just . . . I don't know [*pause*] how to explain it except that she has done it to me a few times. The few times we have talked, she has been really short and not really listened to what I have to say.

At this point, I asked Carol if she wanted help with this situation. Carol felt that it was more a problem associated with Tracy's home life and therefore beyond our influence. She thought that since Tracy seemed to enjoy coming to CEDARS, it was more important to focus on what we could do for her. I asked Carol if she had told Tracy's parents about Tracy's imagination and independence in developing the "little girl" project. If not, I encouraged her to do so, and said:

I really urge you to tell her Mom and Dad about it [*the project*] and to brag on it to them. Make a big deal about it. . . . I'll come by and add to your

bragging. Let's see if we can't encourage a bit more of that type of reinforcement [*from the parents*].

As I have read and reread (and discussed with others) these interactions between Carol and myself regarding Tracy's parents, I find them troubling. For here was an occasion when I did not examine critically my words and actions, nor did I help Carol do likewise. In retrospect, I could (and should) have used our conversation as an opportunity for examining and seeking understandings about both Carol's and my words, actions and observations--understandings about ourselves, Tracy, Tracy's parents, and the relationships operating and developing among all of us. It seems that Carol, Tracy, and I were developing trusting relationships, but not including the parents as part of that trusting relationship. Perhaps in this instance, both Carol and I needed to work on learning to extend an ethic of caring to Tracy's parents.

Within this problematic situation existed another opportunity to examine the interplay between critical issues and practical knowledge. One critical issue that could have been explored was the implications of making judgmental statements. A second and more compelling critical issue was what it means to live by an ethic of caring. The acquisition of practical knowledge might involve learning about the intricacies of establishing roles and relationships within the child-parent-teacher triad.

The narrative of Carol and Tracy's experience by no means ends here. Their relationship as tutor and tutee grew and developed throughout the semester, as did Carol's relationship with Tracy's parents. By looking closely at these beginning weeks, we see how Carol's words and actions, situated within an ethic of caring, came into play as she initiated the practical work of teaching. Furthermore, we see Carol at times struggling with complex issues that stemmed from her practical work as a tutor. Yet throughout the experience, she was afforded multiple opportunities for reflecting, talking, listening, writing, and acting. These opportunities provided her with a system of support

that enabled her to find her way to “clearings.” From such vantage points, she could begin to approach the complexity of teaching and learning. Carol indeed seemed to be finding her voice during these beginning weeks of the semester, as she shared with us her thoughts and feelings about her developing vision of what teaching and learning ought to be.

Epilogue

Confusion . . . is as natural a condition as clarity. The natural response to confusion is to keep trying to connect what you already know to what you don't know.

(Paley, 1987, p. 86)

Tuesday, March 5, 1991. On this day, three semesters after I first began the process of conducting inquiry into my teaching, I threw away my lesson plans. I literally tore them out of a legal tablet, crumpled them up, and pitched them across the room. Now this action in and of itself might not seem very amazing. I have often crumpled writing and planning notes, and pitched them across rooms. But today was different because I did it in front of the seminar members--intentionally, purposefully, and with forethought.

In writing this Epilogue, it is my intent to illustrate that the processes of instructional transformation that began during the Fall semester of 1989 have continued (and continue) onward. This narrative is about how I attempted to actively and purposefully position myself as one learner amidst many, during the Spring semester of 1991.

The morning of March 5th, I sat reading the seminar members' journals. As I read and responded to their entries, I realized there was a common theme in their writings. That theme was confusion. They were confused about teaching, about teaching reading, and about working with their children. Some of the seminar members felt confused about why they developed plans for tutoring sessions and then found themselves abandoning or changing those plans, in accordance with their child's interests, knowledge, abilities, and even at times what seemed like their child's whims and moods. Others described confusion over what it meant to be a teacher, after having built over the years an image of

“teacher” from their experiences as students. Some also expressed confusion about what teaching, schooling, and education ought to be and could be, compared to what they believed was possible and attainable by themselves as teachers.

Like these preservice teachers, I too dealt with confusions of my own. As the similarity of our situations dawned on me during the morning of March 5th, I decided to do something about it. That is, I decided to do something to try to help them (as a group) confront and address their confusions. I did not realize at the time that by doing so I also would be helping myself.

When reading the seminar members’ journals, I made it a common practice to respond in writing to their entries. I made comments and raised questions about their observations and ideas. A question I frequently wrote was, “How do you plan to use this information you’re finding out about [child’s name] to inform and change your tutoring sessions?” This Spring semester of 1991 was no different. However, a change occurred, for inadvertently I asked myself the same question. “Sandy, how do you plan to use this information you’re finding out about [seminar member’s name] to inform and change your teaching?” In response, I decided to alter completely my instructional plans for that day.

My original intent was to focus the session on assessing children’s reading comprehension, a topic I had indicated earlier inscribed as the focus for our discussion during that session. I had designed the discussion and activities for the session so that the seminar members’ attention would be focused on comparing and contrasting their ideas about factors that contribute to reading comprehension (based on their interactions and observations of the children being tutored) to those of a specific author’s viewpoints concerning comprehension.

The revised plan would be a departure from a “typical” session. While I commonly varied how we worked together--whole group, small group, pairs, or even at

times independently, the focus of the work would be different on this day. First, the focus of the session would draw more directly from the seminar member's questions and concerns. Second, I planned to use my own writing and ideas, in the form of letters, as departure points for the focus of our talk.

On this particular day, I convened our group in the living room instead of the seminar room. For me, the change in location was a symbolic act signifying a move away from what had been, to the possibility of what could be. For the members of the seminar, the change of setting was meant to provide them with a clue that something was different. They quizzed me, "Why were we meeting in here?" I responded, "I thought we needed a change." They were curious but cautious. "What are we going to do today?" I evaded their questions. "We'll get started as soon as everyone is here. To accomplish what I have planned, we all have to be in on it from the beginning."

When all but one seminar member arrived, instead of telling them our agenda for the session, I began by reading aloud to them a letter that I had written earlier that day. In the letter, I told them I was going to be a risk-taker this day. At that point, I literally did away with my original plans by throwing them away. Some of the seminar members laughed aloud, some of them looked surprised, and most of them probably wondered what on Earth I was doing.

The decision to read to the seminar from my own writing had been a difficult one for me. Several times, my courage wavered because I was nervous about using my writing as part of my teaching. I almost decided to use my original lesson. Nevertheless, I ultimately stayed with the revised plan, as I decided I needed to take the risk and put my revised plan into practice, and for that I am extremely glad.

Without further delay, I began reading the letter I had prepared:

“Dear Class,

“I am going to be a risk-taker today, and go down a very different path with you. [At this point with great dramatic flair, I ripped my lesson plans from the legal tablet and tossed them out of the room.] This is an open letter to all of you, a journal entry for everyone which I invite you to respond to in any way you feel comfortable, or not at all.

“As I have read your journal entries for this last chunk of time, and as I responded to each of you, I found myself thinking a lot about a common theme that I saw in your writing. I feel it is time for us to attempt to address this as a group because it seems that many of us are grappling with this theme, although at different times in our lives. The theme centers on questions about teaching. What is teaching? What does it mean to teach? Is what I am doing with [insert name of child] really teaching? [As I read this sentence, I called out several of the children’s names, and as I called each name, I pointed to the respective tutor.]

“You say individually to me, and sometimes as a group, ‘I hear what you’re saying, Sandy.’ ‘I see what you’re doing.’ ‘I think about what we’re reading. Yet I go back and forth in how I work with [insert name of child].’ [As I read this sentence, I called out several more of the children’s names, and as I called each name, I again pointed to the respective tutor. I then continued reading.] You say to me, ‘Behind me, all of my experience as a student (for the most part) has established in me an image of teacher in my head and in my heart. But now I find that I’m questioning that image, because I’m asking myself hard questions, difficult questions, about how I

felt as a learner, as a student. What do I want students' memories to be of me as they move onto new classes, new teachers, and new situations? I feel unsure at times, confused, yet at other times elated and excited about the possibilities.'

"I want you to know that I ask myself these same questions. You may find that comforting or discomforting, I'm not sure. After all, I'm supposed to be the instructor, the one with all the answers, for isn't that what teachers are? Just as you're supposed to be the tutor, the teacher of your child, the one with all the answers.

"Perhaps what we all need to do, myself included, is ask ourselves some seemingly innocent questions that I recently read: 1) If I were a student, a learner in this class, would I like what's going on? 2) If I was learning this subject for the first time, what would I want to do? 3) How would I want to learn about it? (Mills & Clyde, 1990)

"Such simple questions! Only on the surface. These are questions some people do not wish to address because it does tend to stir things up, cause you to question what you're saying and doing in teaching. Some people may even see such questions as high-risk, as questions that if pursued might result in the giving up of power and ownership. But in these times, perhaps these are the very questions we need to ask of ourselves and of each other.

"You hear a lot of talk now about transforming education and schooling, but where does it begin? A lot of policies can be made at state and local levels--

but can someone really mandate change? Policies and programs come and go, but what are the constants? The children, students, teachers--the learners--their diversity, their uniqueness. How do you change education? Perhaps by starting with concern about how we treat one another as human beings. And then, going back to those seemingly simple questions again and again and again."

After reading aloud my letter, I invited the seminar members to discuss the confusions they had been experiencing and recording in their journals. I also told them if they were not comfortable with this, we would return to my original plan for the day. For a few moments, there was silence. Then Trish, a senior in psychology, made the decision for all of us.

Trish explained the confusion and anger she felt the day I introduced them to Informal Reading Inventories. She explained that it seemed to contradict everything we had been discussing and learning. I asked her to tell, if she would, why she felt this way. Trish replied that she came into this seminar as a disbeliever, a doubter of the approach to teaching I presented. Yet as she tried out the ideas we explored in the seminar with the child she tutored, she started to see positive changes in him. Trish stated that as a result of these positive changes, she began to "buy into" this "way of teaching." [She not only bought into it, but as Dewey might have said, she did so "wholeheartedly."] Then there I was in the seminar, confusing her by presenting Informal Reading Inventories. Showing them something "antithetical" (Trish's word) to everything we had been doing. Her first reaction was anger and confusion. Her second reaction was curiosity, as she raised the question, "Why would Sandy do this?"

That day as we shared and explored our thoughts, a number of the seminar members disclosed fears and confusions. One issue we examined centered on their

doubts and concerns about their own abilities to teach “this new way,” the desirability of doing so, and their willingness to risk using what some of them considered to be an unconventional approach to instruction. This “new way,” this “unconventional approach,” was a whole language approach--an approach that puts the learner at the center of instruction.

Watson (1989) offers the following definition of whole language. She states, “Whole language is a label for mutually supportive beliefs and teaching strategies and experiences that have to do with kids learning to read, write, speak, and listen in natural situations” (p. 133). Four features of the whole language tradition were especially important to our work at CEDARS as we attempted to put whole language into practice with the children being tutored. The first feature was “authentic reading” (Goodman, K., 1986) through which children read (and are read to) a range of materials that are personally meaningful, functional and relevant. In other words, they read books, magazines and other types of print that interested them. Second, writing was approached as a personally meaningful process assuming many forms--stories (written and dictated), letters, directions for making things or finding things, and puppet shows to name a few. Regardless of the format the writing assumed, the emphasis was on the children getting their meanings across, not being “dictionary perfect” on a first draft (Calkins, 1983; Graves, 1983; Harste, Short, & Burke, 1988). The third feature we attended to involved developing understandings about reading and writing as mutually beneficial processes that may be integrated throughout school-related curricula (Vacca, 1981; Vacca, Vacca, & Gove, 1987). The fourth feature concerned viewing children as natural and curious learners who bring with them their own set of unique backgrounds, skills, sensitivities and needs (Goodman, Goodman, & Hood, 1989; Shannon, 1990b).

Many of the seminar members seemed to perceive “this way” of approaching language learning as risky, perhaps because it differed from many of their own

experiences. For example, Dorothy, a junior in elementary education, talked about how she wanted to teach like we do at CEDARS when she enters a school system. Yet she was unsure that she would be able to, or that she would have “the guts” to teach unlike how “everyone else does.” Dorothy shared with us a recent experience of hers. She had driven home for the weekend, excited about the idea of using invented spellings with young children in order to encourage language learning. Wanting to share her excitement and enthusiasm with someone, she told her grandparents about this idea. She revealed to us that her enthusiasm waned quickly, as her grandparents responded differently than she expected. Her ideas about invented spellings were received cautiously, as her grandparents asked her about the wisdom of having children purposefully spell words “incorrectly.” This response bothered Dorothy and caused her considerable confusion and distress, both as she attempted to explain the idea to her grandparents and as she later reflected upon the experience.

During our talk that day, Dorothy was not the only seminar member to feel confused about the perceived wisdom of actually implementing a whole language approach. Several other seminar members also described how they felt caught, as if in a “Catch 22” situation. On the one hand, many stated that they liked this way of teaching (i.e., whole language) but felt that they probably would have to wait until they were tenured faculty to actually implement it into their own classrooms. On the other hand, though, some of these same people (and others) felt that they could not and should not wait to implement such instructional practices when they saw how positively their children were affected by them.

As we continued, we examined many topics and issues generally related to teaching and more specifically about reading and reading diagnosis. We compared the whole language approach with what for many was a more familiar approach that they referred to as “basic skills”—an approach to teaching reading that uses a basal reader

series, workbooks, and the teaching of isolated skills. Shannon (1990b) labels this approach “scientific management.” He describes it as a method in which materials are used by teachers to encourage and guide “students through a sequence of scientifically identified language and decoding skills. These materials . . . would provide teachers with directions to ensure that all students would master the skills while learning to read” (pp. 116-117).

To further the discussion about differences between whole language and “basic skills,” I eventually distributed a handout I developed specifically for my redesigned lesson. The handout was a “skills” lesson complete with behavioral objective (see Appendix O for a copy of the handout). When I first showed the handout to the seminar members, Dorothy commented, “This is a joke, right?” I assured them that it was not a joke and that “teaching” of this nature occurred. I also told them that I was sorry to report that the reason I was able to provide them with that example, and indeed develop it so quickly (it took me about five minutes to write), was that at one point in my career this format was one I commonly used to design lesson plans.

We then examined the handout from several different vantage points. First, I asked them to look for aspects of the lesson that seemed appropriate for (or that reflected) a whole language approach. A sampling of their comments included: the aim of the lesson was to teach the child to use context, the materials used were to be on the child’s instructional reading level, and the child had some degree of choice in what he read.

Next, we examined the handout based on some of the following questions written in my revised lesson plan for the seminar that day:

“In light of everything we have been talking about up through today, is there something missing in this lesson? If so, what is it? Is there a hidden agenda in this lesson for the child? Is there a hidden agenda in this lesson for the teacher? What is really being taught and learned? What does it mean to teach?”

In response, one preservice teacher, Eloise, talked about how a skills approach to teaching reduced the teacher's role to that of a manager, a person in charge of checking off worksheets. Whereas with a whole language approach, instruction occurs in context.

Another preservice teacher, Beverly, talked about how she came to the seminar with beliefs grounded in what she termed "traditional basic" approaches to reading and writing. For example, she revealed to us that prior to her experience at CEDARS, she thought children could not learn things like grammar and spelling while writing. She thought that such skills were best learned in isolation. But through her work with a child at CEDARS and through her reflections upon her own experiences as a reader and writer, she was questioning her position. Beverly reported that she was beginning to understand better that if grammar and spelling were most meaningful to her when she was in the midst of writing then why shouldn't this be the same for children too? Furthermore, she asserted, "If you can work with language by integrating reading, writing, speaking, and listening, then why not take it a step further and write about social issues, play a math-type game in PE, read the newspaper for current events for social studies, give a speech on a breakthrough in science and so forth."

As our session unfolded that day (Tuesday, March 5, 1991), undoubtedly many problems remained unresolved. Yet we did make a candid and forthright attempt at confronting and dealing with some of our confusion. Toward the close of this session, I shared with them another letter I wrote that morning, a rationale for why I conducted the seminar in this particular way:

"We've come full circle today. I started with a letter and wish to end with many. This is what happens when I read your journals. I ask you: 'How will you use this information to transform and inform your tutoring sessions?' And then I think, 'Well, Sandy, how are you going to use what you're finding out from your students to inform and transform your own

instructional practices?’ So for today, I looked at what I had planned and thought, how could I change this? [*At this point, I asked Dorothy to retrieve my crumpled plans from the hallway. I smoothed them out and briefly shared what I had originally planned and then continued to read.*] I asked myself: ‘1) If I were a student in this class, would I like what’s going on? 2) If I was a learner struggling with these competing ideas and images-- which I am--what would I want to do? and 3) How would I want to learn about this?’ So I decided to take a risk today, a different approach, just as I ask you to do with your tutee, and then see what happens, see how it plays out. See what I can then learn from this experience.

“For in essence, what I’m asking is, ‘How well do I practice what I preach?’ My whole dissertation [*they knew I was working on it*] looks closely at my own work as a teacher educator and my thinking about how to transform my instructional practice. Because how can I ethically ask people such as yourselves to change and transform how you might otherwise work and interact with these children, if I am not willing to do the same thing myself? So I started with a letter today and I would like to end with many letters, in the form of reader response. Please reply to what has transpired here today to help me be more informed about our past, present, and future together as learners. Please reflect on where we’ve been and where we are going!”

I could not wait to read their written responses. Nothing previously experienced had prepared me for the intensity of their letters. As the seminar proceeded that March day, I knew something was changing. I could sense it, perhaps because I came into this session with an air of expectancy about what might happen: curious, excited and yet somewhat anxious. I expected something different, but what? Would the seminar

members support my departure? How would they react? What follows are their written responses, told in their own voices, illustrating better than I ever could the meanings they were attempting to construct and the feelings they were having as we together lived this experience. I have included one letter intact as it illustrates how one seminar member described learning to think for herself. From the other letters, I selected excerpts illustrating their struggles and changing conceptions of teaching.

Eloise: "I am glad that we took time to discuss our feelings about this 'new way of teaching.' I guess the reason that it feels so strange is because I, a student, have never been the focus of instruction, or at least it has always felt that way. However, with whole-language the students' needs do come first instead of lesson plans or finishing a lesson on time. The student is treated as a person and her experiences are valued through whole-language. Learning becomes meaningful as students' interests and needs are considered and developed.

"I have had a hard time adjusting to this new method. It is hard to get used to relying on one's own judgement about what is best for the child I tutor. I am used to being given certain objectives that must be covered, and now I see where variations in a child's abilities really are not accounted for in this old approach. I am feeling more confident in my judgement of Patrick's needs now since we have spent so much time getting to know each other and working together.

"My only concern is how will I be able to judge the needs of each individual student and help him/her improve in those specific areas. I have seen how

whole-language works on a one-to-one basis by the tutoring sessions, but what about a class of twenty or thirty students?"

Dorothy: "Today's lesson that was thrown away threw away a lot of fears. Sometimes, I worry that Patricia and I aren't reading enough or that I'm not seeing enough improvement. Now, I feel better thinking that Patricia is reading and she doesn't need to do a lot of worksheets to prove it."

Maria: "Today our lesson was a refreshing change. However, I couldn't help thinking exactly what it is that you wanted us to do. I guess that it was so different from what we usually do that I wasn't sure. That isn't bad--it just took some getting used to. . . . I hope that we can have more sessions like this in the future. It helps me reflect considerably when I hear other people's comments. There is so much we can learn from each other. . . . [Yet] if teaching is ever going to receive the respect it deserves, if teachers are ever going to have control, we need to know these more technical things, too. When in truth, Sandy, all I really am concerned with is what some things are that work and how I can improve. Sometimes I do get tired of reflecting though, since I have to do it all the time. [*Drew picture of smiley face at end.*]"

Diane: "I think back at what type of student I was in elementary school particularly the time when I was segregated from the rest of my class to work on developing reading. I remember how I struggled to read passages. . . . I know if I right now was the tutor to myself, then as a second grader, I would have found out that little girl liked to draw all over her

brother's books and that she created stories with her dolls. And maybe that little girl would like to read stories of other little girls and draw pictures to go with the stories. Probably that little girl grown up wouldn't be so afraid of her writing ability. . . . Whole language learning and taking an interest and consideration of your students has a whole effect on them longer than the year you're with them. This is the other aspect of whole learning."

Jane: "I think you have approached the subject of 'whole language' in a way that almost tricked us into understanding it and liking it. You definitely make us learn more because you let us talk about everything. I feel like I'm learning about my future career, myself, all of the others in the class, and about education in general. . . . Today's class was great because you showed us how you need to address your students as they change--learn--you didn't follow the syllabus strictly, which would have just passed up what we wanted to know."

Sharyn: "It is so important to avoid hypocrisy and practice what we preach. I am so 'pro' this new method of teaching--giving students a chance to express their opinions, caring more about understanding and improvement than the final, overemphasized grade. . . . I can't help feeling jealous that I wasn't a student taught with these strategies. The whole language, cooperative, risk-free approaches really have the power to motivate and excite students about learning."

Tiffany: "Frankly, I feel like one big question mark. I question everything I try to do with Justin. I feel a great sense of urgency that I have to make

progress. . . It seems to me that Justin is at a crucial point where he's at great danger of slipping away from us. . . I see his brother and I just hate so much to think of history repeating itself. So then I want to emphasize phonics, work on enlarging sight vocabulary. Then, I feel that's contrary to whole language. . . Do I sound confused? I am."

Trish: "I still have mixed feelings...Whole learning is something I now believe very strongly about. It has given me tons of new ideas about teaching and it has given me a chance to bring more of my 'style' and way of doing things into my sessions. . . But like others in this class I still wonder how I could . . . bring whole learning to the 'classroom?' . . . If children from whole learning environments can compete/score comparably with mastery students? . . . New subject . . . I was really comforted to find that you too find yourself questioning yourself and what and how you teach. I do this nearly everyday and it makes me feel good to know that it is actually a sign of a good teacher . . . to have questions and to struggle for answers frequently. . . It helps to know that you too are looking for answers."

Beverly: "We needed this class today. . . We weren't just babbling for the past hour--we were reflecting on our beliefs--and this lesson today is going to have a much greater impact on me as a teacher than a lesson on cloze procedures. No offense. . . By practicing what you preach, it really makes me think about how I want to be as a teacher. I want to be flexible, I want to be creative, I want to be spontaneous, I want to let the class take an active role in learning and teaching others. I really feel like I'm going to make a

difference. Everything that we said today just reinforces my beliefs as a future teacher.”

David: “Dear Everyone, I like that what we learn is allowed to be used how we see fit. I love having Joseph as my learning partner. I think that we each have gained an idea of what our kids like with this one-on-one situation and can apply it to a large group. Better than never having this experience and wondering in front of 26 how they (each one) likes it. At least we have seen first hand how it might look to the individual. I’m unorthodox and sometimes unorganized (written work-wise) so this experience has strengthened the first and worked on the other. I would close by thanking everyone for being so different and not being afraid to express those differences.”

Erin: “I liked today because of the change in environment. The ‘conversation’ about concerns that were exchanged was a breath of fresh air. . . . To me there is a difference between discussion and conversation. Friends have conversations and discussions are talks that take place in boardrooms or classes where only a few people want to participate. . . . I hope that we can continue our class ‘conversations’ for the rest of the semester.”

By talking about this seminar session, reflecting on it, writing about it, explaining and reexplaining what occurred, I eventually began to realize that this session represented a shift in my teaching, and more importantly a shift in my understanding of how I wanted to teach. For not only was I learning how to learn, I was learning how to share that

personal knowledge with the seminar members. In other words, developing the two letters provided me with the space I needed to step back and look at my evolving ideas. In the process, the letter writing helped me gain greater insight into my work--the work of teaching and the work of the dissertation. The letters, in addition, became a means for me to share my insights with the seminar.

I also came to understand better that during this session I assumed (more than ever before) the role of learner alongside the other members of the seminar, as I openly shared my doubts, questions, and confusions with them. Kincheloe (1991) wrote that when teachers share their journal writing with students, the act of self-disclosure brings about processes of meta-analyses. This, in turn, "initiates student and teacher thinking about their own thinking. As a result, closer, more authentic student-teacher and student-student relationships may develop which allow for . . . more opportunities to connect academic learning with the lived experience of students and teachers" (Kincheloe, 1991, p. 107). I believe that by writing and sharing my letters, and asking the seminar members to respond with letters of their own, we moved closer toward this type of collaborative effort and authentic relationships. As Belenky, Clinchy, Goldberg, and Tarule (1986) stated:

The connected class provides a culture for growth. . . . The connected teacher tries to create groups in which members can nurture each other's thoughts to maturity. . . . It's allowing everyone to voice things that they think are uncertain. It's allowing people to realize that they're not stupid for questioning things. It's Okay to say "Why?" or "How?" or "What?". . . In a connected class, no one apologizes for uncertainty. It is assumed that evolving thought will be tentative. . . . [Conversations occur] in which teacher and students collaborate in constructing a new interpretation. (p. 221)

As Erin pointed out in her letter (quoted above), on this day, we were truly friends conversing together as we became a more connected community of learners.

CHAPTER 5

A Context for Growth

In this final chapter of my dissertation, I discuss some of what I learned from this experience. I wrote in Chapter One of this document, “By engaging in reflective inquiry, teacher educators, themselves, come to understand better both the potential promise and the possible pitfalls of helping others engage in the study of one’s assumptions about teaching” (p. 6). Having given much thought, time and effort to this very process, my faith in this statement has strengthened as I have learned more about myself, both as a person and as a teacher educator, and about reflective teaching practice. Moreover, my learning continues.

Self

I believe that by becoming immersed in these processes of inquiry, I have developed a more in-depth understanding of myself. One of the more difficult aspects of my evolving understanding has involved acceptance of myself as a capable, knowing person--yet a person who is fallible, who at times can be inconsistent, confused and biased, and who (intentionally or not) at times expresses these behaviors publicly. Acceptance of myself in this way has not been an easy endeavor. It has been characterized by instances of surprise, disbelief, courage, self-doubt, confusion, trust and denial. A person (such as myself) might rhetorically say, “Yes, I accept that I am human. I know I make mistakes in judgement and at times contradict myself.” Saying these things though and learning to deal with them forthrightly can be quite disconcerting. Yet it was exactly this sense of disconcerting awareness of self, or, in Kincheloe’s (1991) terms my professional consciousness, that fostered (and continues to foster) my growth and development.

One area of disconcerting awareness involved discovering instances of bias and judgmental behavior in my words and actions. For example, it was my intent to express my interpretations in the essays (in Chapter Four of this document) as non-judgmentally as possible. Noddings (1987) addressed this need for care and concern regarding how we treat those whom we write about in our research by asserting:

We wrong teachers when we make judgments about them or their work that they could not anticipate from the original description of our research--judgments that they are unreflective, sexist or racist, incompetent in the subjects, entrenched in mediocrity. (Noddings, 1987, p. 394)

I believe that it is my responsibility to present my interpretations in a way that respects the mutual trust and regard that developed between myself and the young adults with whom I worked. One seminar member, Chris, upon reading the essays, directly addressed the role of trust in our relationship. She wrote, "Trust was vital. I know you had mine. I cried during one of our sessions and I barely knew you, but throughout the course I trusted you more and more. Your 'Think Aloud' initiated a trust-bond." To have attempted to be anything other than (consciously) non-judgmental would belie the nature both of the preservice teachers' trust and of the nature of ethnographic work, in which trusting human relationships are established (Noddings, 1984, 1987, 1991). Even so, instances of judgmental statements were present in my writings. It took my own and other's concerted efforts, when reading earlier versions of these essays, to identify such statements.

For example, when Ann (the participant observer) read a very early version of the essay "Intentions, Contradictions and Transformations," I felt fairly confident that I had presented my interpretations in a non-judgmental manner. However, in an acknowledgement of a burgeoning awareness that I was indeed fallible, I asked Ann (and others) to read specifically for the purpose of seeking out such statements.

As it turned out, I had focused my attention and concern on how I wrote about the seminar members, but had not applied the same standards when writing about my peers. Ann found problematic the following sentence: “My open contradiction of my explicit words may have been construed as a warning to some students that *here was yet another teacher* purporting one philosophy but living a different one” (emphasis added). There it was in print: “here was yet another teacher.” Ann and I sat in her living room and looked at the sentence, read it aloud, read it silently, reread it, and talked about what was unsaid. We grappled with the implied messages and assumptions (e.g., my condemnation of teachers). I later revised the sentence to read, “My open contradiction of my explicit words may have been construed as a warning to some students that *here I was, a teacher*, purporting one philosophy but living a different one” (emphasis added). Although this sentence was later eliminated from the essay, analyzing it helped me realize the level of conscious effort and self-monitoring necessary to implement fully one’s values and beliefs.

Another aspect of self-understanding involves learning to trust more in oneself as a capable, knowing person. With growing faith in myself, I am learning to live and deal with my humanness, not just by being aware of it but by confronting my biases, confusions, and insecurities. Yet, throughout this endeavor, there were times when I worked as if I did not trust myself. On such occasions I felt that I was caught in a quagmire--a precarious state of seemingly contradictory ideas and emotions, in which I felt the need to take risks and yet simultaneously felt vulnerable doing so. By learning to trust in myself, I became enabled and more willing to pursue actions that I deemed risky. I was experiencing thoughts and feelings that were definitely bringing about change.

I find that as I learn to trust more in myself, I am changing by expressing my thoughts and ideas more openly than ever before. By opening myself to critical analysis, as Kincheloe (1991) suggested, “On a variety of levels the private is made public. We

learn about the educational world around us and gain insight into the private world within--the world of our constructed consciousness" (p. 32). When I conducted the "Think Aloud" as discussed in the "Intentions" essay, and again when I shared my letters with the seminar members as described in the "Epilogue," I expressed my thoughts and viewpoints quite publicly.

By doing this, I put on display that which may (or may not) represent what I value. Yet the words are a part of who I am--although perhaps not always a conscious part. For example, by making available transcripts of my teaching, I open myself to risk because I reveal how certain traditions (and their language) are intricately interwoven throughout the milieu of my experiences. For example, when I conducted the "Think Aloud," I stated, "Within each one of you is already a storehouse of information . . ." (p. 91). In a technical orientation, the phrase "storehouse of information" implies that knowledge consists of isolated facts that are context- and value-free. "Knowledge is unproblematic, unambiguous, a commodity that can be accumulated and distributed" (Ginsburg & Clift, 1991, p. 456). In this technical tradition, teachers are viewed as managers who efficiently and effectively transmit such knowledge to passive learners, who then commit this information to memory (Kincheloe, 1991; Shannon, 1990b; Tom & Valli, 1990). My phrase "storehouse of information" contradicted the idea of learners as active constructors of meaning, who create multiple interpretations of experiences connected to their thoughts, feelings and actions--an idea I purported to advocate and value. Trusting myself enough to put my words into print had the effect of helping me realize the need to be more cognizant of the implied messages that some words, more than others, convey.

A more recent experience of making my written ideas public involved asking some of the original seminar members to read the essays and to express their interpretations and reactions, both orally and in writing. I received the following written comment from Jean in response to my essay on storytelling. "Retelling stories of things that happen to us can

be a way of working through a problem to some new understanding of the event. You did this with your whole dissertation, if I understand everything you've written so far." Jean derived insights into my interpretations as she grappled with understanding my written text. In other words, Jean was constructing her own interpretations of my experience. Jean's interpretation of this particular essay helped further my conviction that my interpretations were "on the way" to becoming text that others might read and derive insight from--a goal of writers of narrative inquiry as described in the Methods section of this dissertation.

A further example of the effect on me of making my ideas public came from Julie, another seminar member. Upon reading and responding to the essays, Julie talked with me and wrote about her reactions and the insights she had into her own situation as a beginning teacher. Julie reported (during our phone conversation) that upon reading the section on becoming a community of learners in the "Storytelling" essay, "the memories of our class rushed over me." She stated that she remembered very vividly our class operating in that way and that this was something she hoped to accomplish with the fifth graders she had just been hired to teach.

Julie then described how she had taken a step to make the classroom in which she would work more of a community for both the children and herself. In the classroom, she found a bulletin board (put up by a former teacher who anticipated returning) designed to display children's writing. However, there was one aspect of it that really bothered her--the title: "Pencil Perfect." By changing one word, Julie was able to make use of the bulletin board, yet make it reflect her philosophy. The new title was "Pencil Proud" because, as she asserted, "No one could produce something perfect, but everyone could be proud of something." Julie's reactions and responses to my essay provided me with additional evidence that my writing, at least for her, was having the effect I desired--deriving insight into one's own work as a result of reading and reflecting upon another's.

By learning to trust in myself as a knowing, capable person, I took risks as I made my ideas more public. Risk-taking, in turn, helped me in at least two ways. First, I came to understand better the underlying meanings of some of my words. Second, my actions (and the subsequent reactions of others) helped me determine if I was moving in an appropriate direction with my interpretations of this experience.

Another aspect of my evolving learning about myself concerned my role as an emergent teacher educator involved in processes of reflective teaching practice. As I was learning about these processes on a personal level, I was concurrently attempting to incorporate them into my teaching. One effect of this immersion into inquiry was coming to see situations in new and different ways. For example, it was my practice to make shifts, or changes, in the direction the seminar members were going with a topic or issue, either when I thought we were at a good stopping point in our talk, or when I felt we had exhausted a topic, or when I felt we were moving in a direction that was not central to the topic at hand. At such times, I might initiate a new idea to redirect the discussion, start a new activity, or sometimes suggest taking a break before continuing. In her field notes, Ann frequently described instances such as these as “bringing the group back” or “recovering.” What I had not yet seen (in a new or different way) was that sometimes “recovering” was very appropriate behavior and at other times was very inappropriate. My difficulty, as I was to learn, lie in discerning the difference between appropriate and inappropriate moments while in the midst of teaching.

One such instance of seeing a particular situation in a new and different way occurred when I analyzed the seminar session on Envisionment, which later became a section of the essay on the role of storytelling within the seminar. When I analyzed the transcript of this seminar session, I categorized one interaction in particular as “ownership of agenda.” By ownership of agenda, I meant that the preservice teachers became so intrigued with a topic or issue that questions and ideas would pour forth from

them, and that they, in Deweyian (1904) terms, became so “filled with the spirit of inquiry” that they wanted to pursue the topic or issue further and contribute “wholeheartedly” to discussions about the topic or issue.

During the session on Envisionment, I misjudged the seminar members’ level of involvement with the topics. In one sense, they examined what they considered to be desirable learning contexts in relation to what they thought was attainable. In a larger sense though, they shifted to examining societal forces that influence our educational lives.

When I thought we were at a good stopping point, I suggested taking a break, because I wanted all four groups to present that day. It was at this point that I first realized the extent to which some of the seminar members had entered into this discussion “wholeheartedly.” A few seminar members did take a break, but the majority of them stayed, their interest or enthusiasm for the topic apparently not exhausted. The seminar members’ interest and desire to continue this talk was stronger than I had realized. Ann and I stood back in amazement and watched this process unfold. Eventually we rejoined the group, but had the wisdom to remain silent for quite awhile.

Perhaps if I had been listening more closely and more carefully from the start of the discussion, I might have realized the extent to which the preservice teachers had committed to this discussion, and would not have attempted, at that particular point in time, to insert my own agenda. But not until I literally stepped back from the seminar group did I begin to realize the significance of what was occurring and begin to see this situation in a new way. Over time, this episode continued to intrigue me as I kept looking for new and different interpretations. In fact, I later wrote in my journal:

As I have studied this session, I find myself looking again at both the preservice teacher’s and my own words and actions. They do seem to have bought into the discussion and have assumed ownership of the agenda and for that I am very

pleased. What I am not pleased about is my attempt to break this momentum. It appears to me that my action was an attempt to keep the group on-task. I feel that if I had been truly listening and attempting to understand, I wouldn't have made this move. Most of them ignored my behavior, and for that I am glad.

But it reveals to me the strong ties that exist (for me) to a technical tradition of teaching . There I am (on the video) reverting to old ways and patterns (behaviors), not attending to what was most important at that time, not truly recognizing the seriousness with which they considered these topics--when this type of talk was the essence of what I wanted to accomplish. I saw that if anything [ignoring momentarily my choice of words] they were the ones truly "on-task" and I was the one who was "off." But I did not recognize this at the time. Why was that? Why did I have to literally step back from the group to begin to see this? Instead, there I was attempting to manipulate and control their behavior for my own technocratic purpose. Was there someone watching and observing me to see if I was effectively implementing time on-task? Was there someone holding me accountable for use of time? (3/3/91)

This instance became one of many in which I saw the extent to which I continued to operate within a technical milieu. Nonetheless, my growing insight represented a shift in how I saw and interpreted my words and actions, and others'. I came to realize more fully how much I was influenced, both consciously and unconsciously, by my previous experiences, and how much I was still prone at times to take my words and actions for granted.

Interestingly, this dawning realization about my behaviors (from the Fall semester of 1989) occurred about the same time that I was reading the seminar members' journals in the Spring semester of 1991. An important question for me became, "Am I going to

keep this group (Spring, 1991) ‘on-task’ also (as I had attempted to do before) and stay with the agenda outlined on the syllabus? Or am I going to truly listen to their voices and put into practice what I am learning?” My decision, as reflected in the “Epilogue,” was to listen and attempt to put into practice what I was learning from my analysis. In retrospect, the session depicted in the “Epilogue” seems like a testimony to the revelations and understandings I was acquiring about the assumptions underlying my roles and responsibilities as both a person and a teacher educator, as I attempted to learn about and implement reflective practice into my work.

Reflective Teaching Practice

Involvement in processes of inquiry has helped me learn more about reflective teaching practice. I have come to understand better that such practice requires a social network of support, involves modeling and practice, and that learning resulting from engagement in reflective practice is a long-term process.

To conduct an inquiry into my teaching practice, while simultaneously striving to help others do likewise, required a support network. Such a network consisted of people who shared common interests and a willingness to work together in solidarity both to nurture emergent ideas (Belenky, Clinchy, Goldberg, & Tarule, 1986) and to construct new visions of education (Greene, 1978, 1988). I found that support came in many forms for both myself and the seminar members. For myself, I needed the support of people who collectively believed in my study and what I wanted to accomplish. This social system was far-reaching, and included family, friends, colleagues and the seminar members. In developing the dissertation, support also meant that, at varying times, different people provided me with courage, faith and the confidence to continue. This support sometimes involved their giving help or comfort, while at other times they helped me feel a sense of approval. The support provided by such an extensive network of people both strengthened and sustained me throughout this dissertation effort.

Within the seminar, support for one another was essential to developing understandings about, and actually participating in, the construction of mutually beneficial learning contexts for both children and adults. Through our developing system of support, we subsequently learned about how others think, see, and feel, and helped one another create both new and enhanced visions of educational practice. Support within the seminar also helped us face the challenges that lie ahead, by enhancing our faith in ourselves as contributing members of society, while we concurrently learned to see ourselves historically within the pedagogical contexts of our lives.

For both myself and the seminar members, support most often was in the form of sustained talk. While not explicitly labeled as sustained talk in the dissertation, I have described many instances where it occurred, such as the conferences and interviews that took place and the stories that we told. These opportunities for sustained talk were beneficial for several reasons to both the seminar members and myself. Sustained talk served as a scaffolding, a way to provide learners with appropriate support, so that new ideas, questions and possibilities could develop, leading some of us forward in both our thinking and our actions. Certain people would, at times, act as sounding boards for one another, providing outlets for releasing tensions, gripes, fears, frustrations, denial, and conflict. There was sometimes a need to try out new ideas, verbally, in writing, or in practice. On such occasions, different people provided one another with a “safety net”—a net that provided support for learning to be a risk-taker, while simultaneously providing an often greatly needed retreat for thought and deliberation. Safety nets seemed especially appreciated when things would go awry, or when someone was headed down a path that might lead one astray in his or her work.

There were also times when sustained talk caused some of us to “squirm,” to feel uncomfortable when someone assumed the role of provocateur—one who “stirred up” thoughts or emotions. Quite often, these very situations became extremely important and

beneficial to us as learners, for such interactions often led to purposeful and thoughtful action. There were also instances when we provided one another with empathy. At these times, we helped one another face sometimes painful insights with grace and dignity, so that the person could move constructively forward with his or her work. Finally, sustained talk often became an occasion for sharing with significant others a wealth of accumulated experiences, for gaining insight into one another's ideas and perspectives, for seeing the humor in situations, and for celebrating together the joy and excitement of a person's work coming together.

Beyond the need for an external, extended network of support, I also learned that reflective teaching involved extensive modeling and practice. In using the terms modeling and practice, I refer to Noddings' (1984, 1987, 1991) explanation, whereby modeling means to exhibit positive examples and attributes for others in both words and deeds. Practice refers to opportunities for engaging in and sustaining caring relationships. Perhaps a helpful way to think about the importance of modeling and practice is to view them as intertwining threads woven throughout the tapestry of one's experience. Within the CEDARS experience, the intertwining of modeling and practice became a synergistic spiral in which one person's practice served as another person's model.

In my essays in Chapter Four, there are many instances of modeling and practice, some directly labeled as such and some implied. For example, in the "Storytelling" essay Susan practiced interacting in positive ways with the child she tutored, William. Her story about their first tutorial session became a model for both William and others. Absent in the essays, though, is modeling as an expression of love of subject matter (another dimension of Noddings' conceptualization of modeling). If we think of reading as a process that can stimulate and inspire reflective thought, then modeling and practicing one's enjoyment of reading seems essential. One last story illustrates this

aspect of the interrelated nature of modeling and practice within a reflective teaching context.

During the Spring and Fall academic terms of 1984, and again during the Winter of 1985, I encountered a university professor who both modeled and practiced her love of reading. For the first time in my experience, a university professor read aloud to us. The experience was both enjoyable and memorable. Dr. Lalik shared with us her affection for the work of Buscaglia and read us revered poems of inspiration by poets such as Robert Frost. Working with Dr. Lalik in summer workshops, she read selections from favorite authors--old friends such as Shel Silverstein and newer acquaintances like Catherine Patterson. Her actions profoundly influenced me, because the sharing of stories and poems created a sense of warmth and bonding among the participants. The readings were both a culminating and inspiring experience, leaving us with the feeling that we could indeed think worthy thoughts and pursue as of yet untried deeds.

As I began my work as an instructor at CEDARS, I purposely read to the seminar members from my own favorite books and stories. I can say with a great deal of certainty that my actions were directly connected to the modeling I experienced in Dr. Lalik's courses. For example, on the first day of the seminar (with the help of one seminar member, Rachel), we read aloud a humorous dialogue titled "Boy Meets Girl" in Marlo Thomas's (1974) book Free To Be, You and Me. The session before the preservice teachers were to begin tutoring, I read to them a children's book, Today Was a Terrible Day (Giff, 1980), an insightful book about a young boy's frustrations with reading. On another occasion, at the end of a session, I read Shel Silverstein's (1964) book The Giving Tree for no other reason than the fact that it is a book I never tire of and always find heart-warming and inspirational. Instances such as these, were opportunities for me to practice and model a love of reading.

The seminar members also read aloud, on occasion to one another, and frequently to the youngsters they tutored. The children, in response, brought favorite books and stories from home, school and the library both to read aloud themselves and to be read aloud to by others. For example, during the Fall semester of 1989, Julie and Michael read about his passion--wrestlers. Donna and Tommy read about sharks while Becky and Nick pursued Nick's love of fish. One vivid memory of mine, involving seminar members reading to one another, took place on the first day of tutoring. Prior to the beginning of the first tutorial session, there was the normal amount of anxiety evident. You could hear nervous laughter and see occasional worried looks on the faces of the tutors. But as the seminar members waited those last moments for the children to arrive, Rachel began to read aloud to those sitting on either side of her from a book she had selected to use in her tutoring session. As she read, smiles appeared on the faces of those listening. Most likely, for those who became caught up in the story, the last few minutes of waiting passed more quickly. I cannot say with any great deal of certainty why occasions such as these occurred, even though, reading aloud to the children was a topic we discussed as a valuable and worthwhile activity in which to engage the children. Nonetheless, the potential for modeling and practice was plentiful.

Reflecting on these experiences about modeling and practicing a love of reading, my thoughts returned to Dewey's (1904) desire to encourage reflective actions and attitudes early in the developmental experiences of teachers. It seemed that at CEDARS, there were many opportunities for both modeling and practicing reflective teaching for both myself and the seminar members. Furthermore, as we moved onward to new experiences, the potential was there to put into practice, and model for others, reflective actions and attitudes. Perhaps we did indeed embark upon a journey that helped us become more active, thoughtful learners, or, in Dewey's terms, "students of education."

New Directions

I have several plans for research evolving directly from my dissertation. First, I want to further examine Carol's story. While looking at the beginning of the semester provided a textured picture of how Carol's experiences and attitudes informed her actions as a tutor, to acquire further insight into her growth and development, several questions ought to be pursued. For example, how did Carol interact with Tracy's parents and others as the semester continued? How did these interactions shape and inform her work as a tutor? How did these interactions shape and inform her development as a caring, reflective teacher?

A second narrative will be developed collaboratively with Jean, another seminar member. My reasons for doing this are, at a minimum, two-fold. First, an additional narrative would provide enhanced insight into relationships between a person's experiences and attitudes and the development of reflective practice. Second, Carol's narrative was a representation of my interpretations of her experience, a response to my questions. With the second narrative, Jean and I plan to work collaboratively to construct a narrative situated in her questions and interpretations. For me, this action represents another step away from traditions tying me to a technical orientation where people are objectified. In relation to this overall project (i.e., the dissertation study), Jean's narrative would help myself and others see better the multi-dimensionality of this lived experience.

A third venture involves moving my future instructional practice toward a more thoughtful consideration of the societal context within which teachers work. To do this, I need to learn more about my instructional practice. It is my intent to reexamine the interactions that occurred within the seminar. This would help me identify and derive greater insights into instances when we did inquire critically into topics and issues, as well as opportunities when our inquiry could have been shifted in that direction. Subsequently, I would expect to learn more about how to collaboratively inform my own

and other's understandings about connections between schooling and society. As a result of such efforts, I would hope that within my future instructional practice, a context for growth would be created for considering ways to effect change in schooling and society, even though this is most likely a long-term process.

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Appendix A COURSE SYLLABUS

TEACHING PROBLEM READERS & WRITERS

EdCI 3504
Fall, 1989

Sandy Moore

COURSE OBJECTIVES:

1. To encourage reflective analysis as an integral aspect of teaching and learning.
2. To apply the concepts presented in class in assisting children to read and write.
3. To develop the sensitivity required to realize when a learner needs feedback.
4. To develop strategies for supplying feedback to learners when they need it.
5. To develop an insightful case study of a student which demonstrates your understanding of the reading/writing process and the interaction between your student and the reading/writing process.
6. To develop strategies which will attract the student to reading and writing, as opposed to compelling him or her to read and write.

READINGS:

Johns, Jerry. (1986). Handbook for remediation of reading difficulties. Englewood Cliffs, NJ: Prentice-Hall.

Selected Articles

COURSE REQUIREMENTS:

- | | |
|-----|--|
| 20% | Working for two hours per week assisting a child in developing and applying language skills including reading, writing, listening, and speaking. |
| 20% | Keeping a dialogue journal in which you monitor your child's learning and your own learning. Lesson plans are also kept in the journal. |
| 15% | Midterm Exam (in class) |
| 15% | Final Exam |
| 20% | Case Study |
| 10% | Class Participation |

OFFICE HOURS:

CEDARS - Tuesday & Thursday, 12:30 p.m.--2:00 p.m. or by appointment.

PHONE:

CEDARS: 231-4863 Home: [phone #] (emergencies only)

TEACHING PROBLEM READERS & WRITERS

Perspectives on Teaching Reading & Writing

8/22, 8/24

Text--pp. 25-32

Getting Started

8/29, 8/31

Text--Ch. 1; Ford & Ohlhausen

9/5, 9/7

Flood; Cudd & Roberts

Constructing Environments for Learning

9/12, 9/14*

Hollingsworth; Dreher & Singer

9/19, 9/21

Kirby & Liner; Five

What Exactly is a Reading Problem?

9/26, 9/28

Text--Ch. 5; Allington; Milligan

10/3, 10/5*

Schell; Text, pp. 23-39, Text, ch. 4

10/16, 10/18

Text--Ch. 4

Midterm Exam

10/10

Writing as Craft

10/12

Graves

Building Communities of Readers and Writers

10/17, 10/19

Temple et al., Delpirt

10/24, 10/26

Wong-Kam & Au; Reimer & Warshow

10/31, 11/2

Woodward; McCallum

Open Topic(s)

11/7, 11/9

TBA

Bringing It All Together!

11/14, 11/16*

11/28, 11/30

12/5

First Day with Children: 9/7

Midterm (in class): 10/10

Journals Due: 9/21, 10/5, 10/19, 11/2, 11/16, 11/30 & exam week

Case Study Due: 12/5

Appendix B
PRESERVICE TEACHER CONSENT FORM

Preservice Teacher Consent Form

This research project involves participating in three interviews and five stimulated recalls over the Fall, 1989 semester. The interviews will focus on preservice teachers' perceptions, attitudes, and conceptions of teaching reading and writing. The stimulated recalls will involve collaborative analysis between the participant and the researcher of videotaped tutoring sessions.

Each interview and each stimulated recall should take about one hour. These sessions will be scheduled at the participant's convenience.

From this project, we hope to learn more about how preservice teachers develop as they participate in opportunities for reflection and action while enrolled in EdCI 3504.

This project has been approved by the Human Subjects Committee and the Institutional Review Board. If you have any questions or concerns, please call the researcher, Sandy Moore (phone #) or the researcher's major professor, Dr. Rosary Lalik (phone #).

As with all studies, you are free to withdraw from this study at any time without penalty or prejudice by contacting Dr. Rosary Lalik (phone #).

I hereby agree to voluntarily participate in the research project described above.

Signature/Date

Appendix C PARENTAL CONSENT FORMS

Parent Consent Form

Dear Parent:

Teacher training and development issues are getting increasing public attention. Current research in this area focuses on how to facilitate the self-directed growth of preservice teachers in ways that promote their professional development. Research findings indicate that when preservice teachers are provided with opportunities to critically reflect on their teaching practices, self-directed growth is encouraged. As part of my doctoral research, I wish to investigate how preservice teachers (tutors) conceptualize and explore their teaching assignments at CEDARS, where your child receives tutoring. This type of information should be valuable in order to better understand how new teachers develop and in finding out ways to encourage self-directed growth. This, in turn, should help aspiring teachers develop ways of encouraging the self-directed growth of pupils.

I would like you to help me better understand this process by granting permission for your child to participate in my doctoral research. Specifically, I would like to interview your child once near the end of the Fall, 1989 semester for about 30-45 minutes. The purpose of the interview is to help me understand your child's perception of his or her experience at CEDARS.

The interview will be scheduled at your convenience and will be videotaped. The tape will be used to facilitate both the preservice teacher's and my understanding of how instruction has been provided during the academic term. The videotape will be kept by me and will only be used for educational purposes. Selected events from the tape will be transcribed and may be used in presentations, articles, and reports. Your child's identity will be kept anonymous.

Please note that the focus of this study is NOT specifically your child, but rather what preservice teachers do when learning about how to teach reading and writing. Your child's view of that process is an important part of the total picture. This interview will also serve as an opportunity for your child to voice his or her opinion about the types of tasks and activities engaged in while at CEDARS and how those tasks and activities influenced his or her reading and writing ability.

Your child's participation in this study is voluntary. He or she is free to withdraw at anytime without penalty. If your child does wish to withdraw, you should contact Dr. Rosary Lalik (phone #) or Sandy Moore (phone #). Alternatively, your child can talk to Sandy Moore at the Center prior to or following any tutoring session. Prior to the interview, your child will be provided with an explanation of: 1) the purpose of the interview; 2) the voluntary aspect of his/her participation; and 3) the nature of the interview.

This project has been approved by the Human Subjects Committee and the Institutional Review Board. If you have any questions or concerns, please contact me, Sandy Moore (phone #) or my major professor, Dr. Rosary Lalik (phone #).

Please respond to this letter by completing and signing the parent permission form below. Please return the letter with the completed form below to CEDARS by _____. I do appreciate your help.

Sincerely,

Sandy Moore
Researcher and Assistant Director, CEDARS

Parent Permission

I DO give permission for my child, _____, to participate in the study on preservice teacher development.

Signed _____ Date _____

I DO NOT give permission for my child, _____, to participate in the study on preservice teacher development.

Signed _____ Date _____

CENTER FOR EDUCATIONAL DIAGNOSTIC AND REMEDIAL SERVICES
Department of Curriculum and Instruction
Permission Form

The main purpose of the program at CEDARS is to provide tutorial services to children experiencing difficulty in reading, writing and language. We offer educational consultation, assessment, and instruction. In connection with this, photographs may be made and children may participate in varied activities connected with investigation and research projects. In addition, medical emergencies could arise which require immediate action. In order to be sure parents are aware of and understand these possibilities, we are asking you to give your permission by initialing the blanks and signing below.

1. **Permission to Photograph** I understand that video, sound tape recordings, movies, and photographs may be made of the tutoring sessions. These will be used for educational purposes, publications, and professional presentations.
2. **Investigations and Research Projects** I understand that students under the supervision of faculty may occasionally question or provide special learning experiences for children that are usual and accepted practices in tutorial programs, and may be participants in student or faculty research projects which may be disseminated to other than class members. In this case, I understand that I will be informed as to the specific study and can then decide if I want my child to participate.
3. **Emergency Medical Care** If the staff determine that medical care is needed, every possible effort will be made to first contact a parent so that the parent can help in planning further steps to be taken in the particular situation. If emergency medical attention is needed and the parent cannot be reached or if there is no time to reach the parent first, the staff will contact medical aid in the following order: 1) the child's physician named below; 2) Montgomery County Hospital Emergency Room. If the child should become ill during the session and the parent cannot be contacted, we will contact the non-emergency contact number listed below.

Child's Name _____

Mother's Name _____ Telephone _____

Father's Name _____ Telephone _____

Child's Physician _____ Telephone _____

Non-emergency contact _____ Telephone _____

I authorize the personnel at CEDARS to secure emergency medical aid for my child.

Signed _____ Date _____

Appendix D JOURNAL GUIDELINES

Guidelines for the Reflective Dialogue Journal

Part 1. Write your lessons plans at the beginning of each journal entry. State what you plan to do and your reasons for those plans.

Part 2. The following guidelines are suggestions to help you think about your teaching. Use them and respond to them in ways that make sense to you.

1. Select several instances of your tutoring session that you find intriguing. Describe what occurred during those instances. For example, what did you do and what did your child do?
2. Did this particular instance turn out as you expected? Why or why not?
3. What intrigued you about this particular teaching episode? Why did it intrigue you? What were your reasons for selecting this part?
4. What were your intentions for this particular task or activity? What did you hope to accomplish? Why was this important to you?
5. What did you like about this? Why?
6. What would you do differently? Why?
 - a. If you did that, what do you think would happen?
 - b. Why do you think that would happen?
 - c. What else might happen? Why?
 - d. What else might you do? Why?
7. As the semester progresses, discuss how you see yourself changing and how you see your child changing.
 - a. For example, have you changed how you work with your child? If so, explain.
8. What questions do you have?

Appendix E
JOURNAL ENTRY OF PRESERVICE TEACHER

I appreciate your honesty in your journal entry. Well, to be quite honest I was supposed to write ASAP - but it's now Mon. (I went home to Alexandria right after class and came ~~home~~ back today) But I've done a lot of reflecting on my first session w/ ~~she~~ I've come up with some motivational ideas - being that I feel that and the worrying of "failure" are her biggest problems. I think she has a real phobia about reading something "wrong" - I want to overcome that - I feel that will make a big advancement in her desire and motivation.

Working w/ the mad libs on Tuesday worked well and I learned A lot! She is very friendly, and has easily begun to trust me as her friend - She is eager to play these reading "games", as long as they are disguised as games and she won't be penalized for reading wrong. The mad libs went well - She knew what a noun, verb and adjective were, she also had a great imagination and enthusiasm for the activity. When the first problem began was when I suggested she read the story back. She didn't like that so I read it, then I asked if she would

Would hide her face & want to stop reading after a mistake

or at word
or people when for what
of letters
first letter same

words
your try - I would help. I immediately noticed that she looks for patterns and "how many letters" instead of actually words. She guesses more than she "reads" - I think this has something to do with her being bothered by her slowness and tendency to make mistakes so she guesses hoping to be right.

An example; seeing the word World or - she will read it vice versa - (and I know she can read if and of if she slows down and looks) when does make a mistake. I ask her to look again and she usually will say no! and hide her face. Consequently I would tickle her and try to assure her that it was a good try and it didn't matter but to just look again. With a little coaxing she sometimes would go back and correct her error.

My first goal is to try to overcome part of phobia

that is making errors I plan to work with that concept by using lots of assisted reading techniques and trying to build her self confidence. When it comes to reading.

Another idea that worked well last week was a surprise

When do you overcome part of phobia

that is making errors I plan to work with that concept by using lots of assisted reading techniques and trying to build her self confidence. When it comes to reading.

Another idea that worked well last week was a surprise

box that has an object or picture
in it - I show ^{the word} and together we try to read it.
And when that is accomplished we
open the box - talk about the object
and write a short paragraph
or sentence about it. (We didn't
have time for one sentence last
week - this time we'll try one w/
the new object.) ~~less~~ last week's
object was an airplane.

I also made an empty book
for ^{to help me learn} about her. We only got 1 page but
it helped a lot! She was thrilled
and anxious - I told her she
had to do most everything since it
was her book and it's going well. Will
get lots more work done on that
tom.

I learned quite a bit about
her interests. The chart I made
this weekend will measure time
in 1/2 hr blocks. This week we're
going to read a book from the
library (which we never got to
last week) then the object box,
the story book called -
Little Book.

This will take time to discuss
the chart and I think she's bringing
in some pictures for me!

Appendix F FIELD NOTE GUIDELINES

Field-note Guidelines for Participant Observer during Seminar

1. Describe the setting of the seminar (e.g. position of tables and chairs, people, location of video camera).
2. Describe all of the materials used by the participants (e.g. children's books, journal articles, samples of children's writing).
3. Describe all of the tasks and activities of the preservice teachers and the instructor (e.g. sharing of responses to opinion guides, role playing).
4. Describe the groupings of preservice teachers when collaborative learning groups are formed (e.g. participants, location in building, appearance, behavior, mannerisms).
5. Describe the actions and interactions (both verbal and nonverbal) of all participants (preservice teachers and instructor) such as dialogue, gestures, tone of voice, topics of discussion.

Note:

All field-notes should be written as low-inference descriptors. That is, they should be non-judgemental, describe who did what under what circumstances, and be written as accurately as possible. Expanded field-notes will be written immediately following each session.

Field-note Guidelines for Participant Observer after Focal Preservice Teachers have been selected

1. Describe any additions or changes to the setting, groupings, use of materials, and/or different tasks and activities.
2. Focus on and describe the actions and interactions (both verbal and nonverbal) of the focal preservice teachers especially dialogue about problem conceptualizations (e.g., "This is what really bothered me . . ."), problem exploration (e.g., "I was thinking about other ways to get at this . . ."), and attitudinal statements (e.g., "When that happened, I was really excited . . .").

Note:

Consistent with ethnographic methods, the guidelines will be modified as the study progresses.

Field-note Guidelines for Instructor-Researcher

For each seminar:

Describe all reactions and interactions of both the preservice teachers and the instructor to the course content, especially problems, issues, and questions raised and how they deal with these concerns.

For the tutoring sessions:

1. Describe the settings for each focal tutorial dyad, such as location, positions of furniture, and people.
2. Describe the materials observed to be in use.
3. Describe all of the tasks and activities, such as prediction or taking dictation.
4. Describe the actions and interactions (both verbal and nonverbal) observed between the preservice teacher and child, such as dialogue, gestures or mannerisms.
5. Record time and length of visit with each focal pair.

Note:

All of the researcher's field notes regarding both the seminar and tutoring sessions will be written retrospectively the same day. All field-notes should be written as low-inference descriptors. That is, they should be non-judgmental, describe who did what under what circumstances, and be written as accurately as possible.

Appendix G

INITIAL INTERVIEW QUESTIONS

Guidelines for Initial Preservice Teacher Interview

Introduction:

I want to take a few minutes to review with you the purposes of this study, and more specifically the purpose of this first interview. Please remember participation in this study is strictly voluntary and we can stop at any point. The purpose of this study is to describe how you develop as a teacher. I'm interested in understanding how you think and how you talk about teaching. In this interview, we'll talk about your background and your initial ideas about teaching.

Background Information:

1. Where did you grow up?
2. Did you grow up in a small or large family?
 - a. How many family members?
3. What schools did you attend prior to attending Virginia Tech?
4. What is your concentration?
5. What education courses have you already taken?
6. What other courses are you enrolled in this semester?
7. Why did you decide to become a teacher?
 - a. Were there people who influenced you?
 - b. Were there experiences you had that influenced you?
8. What other types of experiences have you had working with people, children or adults?

Conceptions of Teaching:

1. What types of problems or needs do you think the children have who come to the Center?
2. How do you see yourself working with these children?
 - a. How do you expect to meet their needs?
 - b. What do you see yourself thinking about and doing in relation to their needs?
3. During our first class meeting, I asked everyone to brainstorm about what the phrase "to teach reading and writing" meant to them. Share with me two or three of the ideas you generated that are important to you, and tell me why they are important.
4. What concerns do you have about the tutoring experience?
 - a. short-term?
 - b. long-term?
5. What do you hope to accomplish from your experience here at CEDARS
 - a. for yourself?
 - b. for the child you tutor?

Appendix H
PRESERVICE TEACHER'S INITIAL INTERVIEW

First Interview []
8-25-89

SM - Let's start out, if you will, tell me where you grew up and if you have brothers and sisters.

[PST] - I was born in New Jersey but we only lived there for two years, and I have lived in Alexandria ever since then, and we have lived in two different houses but I have lived in the house that we have now for about ten years. So that is where I consider that I grew up. I have two sisters, and one is 24 and married and she lives in New Mexico. She is a flight attendant, and I have one who is 10-years-old who lives with my family in Alexandria.

SM - Where did you attend school?

[PST] - I went to Clairmont Elementary and I went to Thomas Edison High school.

SM - And then you came to Tech?

[PST] - Yes.

SM - Nowhere in between?

[PST] - No.

SM - So you have lived there most of your life then?

[PST] - Yes, I don't really have any memories of New Jersey except we lived in a pink house and we lived on Green street, so that is all that I remember.

SM - What education courses have you had so far?

[PST] - I have had "Exceptional Learners" and I have had FCD. I can't remember . . . I have had the math class. I had "Children's Literature" and I think that is about it.

SM - Have you had "Perspectives" yet?

[PST] - No.

SM - Teaching Comp.?

[PST] - No.

SM - What are you taking this semester?

[PST] - This semester I am taking a lot of classes. Teaching PE, I go from 8:00 to 5:00 on Tuesdays and Thursdays, so Teaching PE, and then I have Biology, which I kept putting off and now I have to take it. I am taking this class and then I have American literature and "Social Foundations," and then I have a class about the AV equipment and all of that. Oh yes, it is "Instructional Technology" and I have a job, so . . .

SM - Where are you working?

[PST] - Over at the library. I worked at Mike's Grill last year but my boyfriend graduated from Tech, so I know that I want to see him a lot, so I don't want a job for the weekends. I want to work during the day, so I am pretty busy.

SM - Yes you are. What brought you to teaching? Were there some experiences that you have had, were there people that influenced you? Why did you decide to become a teacher?

[PST] - I think that there were some teachers that influenced me. When I was younger, I was real shy and I was real overweight, and I didn't have a lot of friends. I think that I always clung to my teacher more like that was my friend, because I didn't have friends, because kids can be mean when they are young. So I kind of stuck with my teacher, and I remember a few teachers who just really tried to help me, and I have some really good memories from my teachers, and I have always just loved kids.

SM - Would you share some of those memories that you have with those teachers?

[PST] - My 6th grade teacher . . . She was an older woman, she was about 60, and I can just remember that she was always my friend. She talked to me on my level. She would never treat me as if, well, some teachers treat children as if they are not people, like, "Oh well, she won't remember this because she is just a kid." And I remember she took me seriously, as like an adult, like if an adult had said, "I am upset," she would have treated me the same way

SM - Were there other people who influenced you?

[PST] - Some teachers that I didn't like influenced me also, to want to become better. I had a gym teacher who said in front of the whole class, we were doing the physical fitness training and I was only in 6th grade, and he said to me in front of the whole class, after we ran the 600, he said "I bet that if I had put a big Mac at the end of the line, you could have run faster." And I never will forget that. And that has been something that always has hurt me, so it is just like, I look at him and I think, oh we have those people in the schools. Because I know what it did to me and it doesn't bother me really any more, but I will always remember it.

SM - Sure, something like that stays with you. Any experiences that you have with children that have influenced that decision, a decision to teach?

[PST] - I don't know. At one time, I did want to be a social worker, and my Dad really talked me out of it, and I went into . . . and I talked to a social worker because I was thinking about doing it during my high school, just for the summer, and I think that my Dad was right. I just didn't think that I could handle it. I get too emotional about things, and I have done a lot of volunteer work and I think that teaching almost goes into this

kind of thing. Like I was a candy striper, and right now I work with the nursing home. I do volunteering and I have a adopted grandmother here at Tech who is 85, so . . .

SM - Oh, that is wonderful!

[PST] - I just feel like some people really need special attention, and I think that children are one of them, because you have them your whole life. And I know, like, I said my 6th grade teacher, I don't even know if I would want to be a teacher if it was not for her. She made me realize, well, teachers are so important, and I don't know how to explain it.

SM - Your doing just fine explaining.

[PST] - And I did want to teach in an inner-city. I have always wanted to teach underprivileged people. I don't know if I still want to do that. I think that someone gets killed once a day in D.C., so I am considering that option

SM - You have got time

[PST] - Yes, I do have a few years

SM - You're a junior, right?

[PST] - Yes.

SM - What is your concentration?

[PST] - English. I did want to minor in English also, but I don't know if I can stay an extra semester. I just don't know if I can afford it.

SM - What types of experiences have you had working with children? You mentioned candy striping.

[PST] - I taught Sunday school also. I taught a 4th grade Sunday school class when I was a senior in high school, and it was fun. I have been a Catholic. I went to Sunday school all my life until I was in the 11th grade, but I didn't know enough to be teaching. But it was more that I wanted to be a teacher. It was fun and I really liked it a whole lot.

SM - Do you remember specific things that you did with the kids?

[PST] - I don't know. We did a lot of reading, our text book thing, and we had a lot of discussions, and I tried to make the discussions like games because I knew that they would not like it otherwise because I remember going to Sunday school, and I was like, "Oh I don't know if I can go." So I knew what it was like. That it is not what you want to be doing on Sunday.

SM - Any other experiences that you have had working with children or adults?

[PST] - Sometimes when I am with the older people in the nursing home, I feel like they are like children.

SM - Really?

[PST] - Yes, because they have [similar] problems. Yet, it is a different kind of problem but it is the same. They can't read, but it is not because they didn't learn, it is because they can't read any more because of their eyes, and they don't have a mentality. A lot of the people that I work with, they are lonely, and I think that sometimes children are lonely. I was a lonely kid, so I think that there are a lot of similarities between them.

SM - That is interesting. You said that you have a younger sister?

[PST] - Yes.

SM - Do you baby sit her a lot?

[PST] - Yes, I guess. I do pretty much. She is at an age right now where she wants to do everything with me. She will be 11 in a few weeks, so she is getting older, and now she is starting to grow up a little bit, and I will say, "Well, I am going out with my boyfriend" and she will say, "Well, can I come?" and I am, like, "No!"

SM - Do you baby sit other children?

[PST] - I used to. I don't do it anymore. I worked at a camp this summer as a counselor.

SM - Oh, really?

[PST] - Yes.

SM - What age children did you work with there?

[PST] - I had 25 five-year-old girls.

SM - 25?

[PST] - Yes, 25, so . . . One time we had 27, and then it went down to 24, depending on what week they signed up for, so that was an interesting experience. I had never worked with children that young before, because when I teach I want to go into 3rd grade and up, so I had never worked with them that young. It was interesting. I noticed that there were a few girls there who could already read. Well, there was a mother who put her child in tutoring during summer camp. This one child could read perfectly for her level. She could pick out the book Where the Wild Things Are. She could read it. I'm not saying that she was extremely intelligent, but I think that her parents taught her to read so young and tried to teach her, but they put a lot of pressure on her to read.

SM - This is a 5-year-old?

[PST] - Yes, she could read.

SM - Where The Wild Things Are?

[PST] - I mean, others her age would come to me and say, "Will you read this to me because I can't read?" And she would say, "Well, I will read it for you." I think that it was because of her parents. And there were about 3 girls who could read in the class, and the mothers were really concerned about those daughters being well. They wanted special care, they wanted to make sure that my daughter gets reading in and . . .

SM - This was supposed to be a play camp?

[PST] - Yes we have reading, and arts and crafts, not reading, swimming, arts and crafts, things like that. It was not that they were going to be in school, they are going there in the Fall. But we did offer a tutoring program for parents who wanted their kids, or who were really worried about their kids. But I noticed that the three parents thought that their children were great, and I thought to myself, well I think that everyone will catch up. Some of them might be a little bit slower but I don't think that those kids were any more intelligent. I just don't think that they had the training yet, because my co-counselor was like, "I can't believe that these kids can read" and I felt like, "These parents were putting so much pressure on them. They were only five years old. They should read and look at pictures and things but I didn't think that they should be made to sit there and practice reading for an hour." I think that these parents were saying to them to do that, and I think that they are really strict parents, so I found that interesting. I think that those parents put a lot of pressure on their kids in summer camp. Summer camp was just fun. It was not teaching at all, it was like baby sitting, but it was fun and I had a good time.

SM - OK. Let's talk about the children who come here at CEDARS. Have you thought any about what you think that they might be like?

[PST] - A little bit, I guess. I don't know . . . I don't know what to expect. I think that they might be a little slow. I would not think that they are going to be handicapped ,but they might be.

SM - Tell me what you mean by slow and what you mean by handicapped, please.

[PST] - What I mean by handicapped, I was not thinking about physical disabilities. Like I was not thinking about anyone with down syndrome or anything. I was thinking that it would be more like slower disabilities, or learning disabilities, which I hate that word L. D. I can't stand that, but I think that they might be a little bit slower and not as fast as the other kids. So that was what I was thinking. I don't know, what are they going to be like?

SM - We will talk about that. I want to get your perceptions first. Have you thought anything else about what you might think that they might be like, about the needs they might have or problems?

[PST] - They will probably need a little special attention. I always think that a kid is in jail because of something to do with that home, because I realized at my camp job, I would say that less than 20% of parents are still married. A lot of kids were going through separations. Some of them would come crying and I would say, "What is wrong?" and they would say "Well my daddy does not live with me" and I can see that would affect a kid. When I have a fight with my boyfriend, I can't study, so I can see that. If my parents were not together, I am sure that I would not be able to start reading, and then they are like, well, it happened when they were young and they just got a later start. Maybe some of them have got behavior problems, it could be a lot of things.

SM - What else? Speculate.

[PST] - They could be day dreamers. I was a big day dreamer. I would sit there and read a page in a book, and I can't remember what I read, and I will still do that, even with a

enjoyable book I will be reading and it will just happen, so day dreaming . . . I don't know.

SM - Do you have memories of yourself as a reader, as a child?

[PST] - Yes, because I told you that I didn't have a lot of friends. I had a few but I think that I really went to the books. I lost like 40 pounds when I went into 8th grade, so I was real big, but when I was little, I remember that was my best friend was a book. And that is something that I would like to teach someone, that a book can be your friend. It is fun, but I don't think that anyone should read all of the time and not have fun and play. But a book can be fun and it will help you in your future life. But I think that if you teach a kid, well, "You need to read because of, how are you going to get a job?" and they are like, well, so you need to teach them that it is fun and it is something that they will like.

SM - I think that is very sensible. I talked to a new mother this morning who, her little boy, and she said the only thing that he will read is this Nintendo magazine, and his Boy's Life. He really enjoys reading and I was, OK, that is good.

[PST] - Yes ,that he is reading well. I don't like to read my text books. I can't stand them. I have even sold some of them without even reading them, so I know what that is like. But sometimes, well, I don't know, some people learn, well, I learn better by listening to the teacher and coming to class and taking a lot of notes and then looking at my book and remembering what I have already heard. And I usually miss things that are new in the book when I get there, or something that is in the book that was not discussed in class. I have the tendency to forget what it was, so I know that is my weakness in reading. I don't like reading heavy, well, I don't like reading hard stuff.

SM - OK, so we get these little guys in here and you're going to get somebody, maybe he is having some home life problems, or maybe he is a little slower than the other kids, or maybe there is an L. D. problem. What are some things that you see yourself doing with this child? You talked about how you think that it is important to make reading fun for them. What else do you think is important, and what do you see yourself doing?

[PST] - Well first, I want to become his friend. I think that is important, to get like a trust. You become friends and he will listen to you better, and he will realize that I am not trying to be an authority figure, like you need to do this, you have to do this, because they are not going to want to. Then I think that if you take it slow, with something more fun, like what do you like to read, what is your interests, you find out the interests and you try to get some fun stuff in here, and I would take it light for the beginning and build a friendship and a trust, and then I would find out, like, personal things--like you interviewing me--I would find out,tell me before we work together, do you have any brothers or sisters? What do you like to do? What is your favorite food? A couple of questions, and then maybe write a little story about favorite things and see how that goes, and then I would start looking at how he writes or if he can at all, and then if he can read it to me, things like that.

SM - OK, so you are starting to look at ways to figure out what is going on with this child.

[PST] - Yes, I would want to become his friend, and then analyze what level he is at, what I need to work with, how he is doing, because I know that every child is different in every class.

SM - What else do you see yourself doing or thinking about this child?

[PST] - It depends on the child, I guess. I don't know . . . if he is real rebellious and does not want to become my friend, and does not want to do anything, then I would come to you.

SM - OK, that is another option.

[PST] - Because I just would not know what to do.

SM - Anything else?

[PST] - I really can't think of anything right now.

SM - OK that is fine. On Tuesday, when we generated our lists and made our maps and all of that, were there some ideas that you generated that you felt were more important to you than others?

[PST] - Yes I built a lot of my map, on things that I would be doing, like, I wrote fun and friendship. I wrote things like that down, goals, like building blocks.

SM - Tell me about that.

[PST] - I don't know, I feel emotionally when the relationship because it said teaching and I built mostly on the relationship with the child and the teacher and hopefully it will influence them wanting to read, and I put some positive factors like literacy and enjoyment and a few of things like that, and also I put things in another group, things that I was worried about, like frustrations . . . sometimes you feel like, oh it is so easy, why can't you do it.

SM - Teacher frustrations?

[PST] - Yes, and then I was also thinking of frustrations for the child, like why can't I read this, it is right there, and it is like, "Oh I can't understand." I can remember working on my times tables, and I hate math, so I am sure that reading for some people is just as hard--like a foreign language.

SM - Did you have any other frustrations down that the child might experience?

[PST] - It is hard to remember. I can't remember right now. It was on that level of not being able to reach the goals, and stuff like that.

SM - Do you have some concerns coming into this experience that you can tell me about? Short term or long term things that you are worried about?

[PST] - Yes, I have concerns that I won't help the child, he won't do any better, he will leave the same as before. And I have concerns that maybe I am thinking that maybe it is going to be too easy, and sometimes I think that it might be too hard.

SM - What will be too easy or too hard?

[PST] - In a way I am thinking, well all you are going to have to do is, well like I said, that when I am pressured, I am thinking that maybe I am too much of a dreamer, you know, just thinking that, oh it is going to work out fine, because I always have that attitude, and I get surprised when kids, don't you know I got surprised when there were girls in my class and I remember thinking, oh it is going to be so much fun, and they were so rebellious, and you are like, what am I supposed to do, and it is supposed to be this way, everyone is supposed to be nice. Sometimes I have a feeling that I think too much of the things will work out the way I plan, so, I don't know, I don't think that I made any sense there at all, but, I don't know, my concerns are that I won't help the child, and there they are stuck, and that is why I am taking the class, because I want to know how to help them.

SM - What goals do you have for yourself from this class? What do you want to learn or accomplish?

[PST] - Well this is my first teaching kind of experience, so my goals are to learn ways of teaching, and I am sure that there are different methods, and I want to learn a lot of them so if one fails, I can go to another, because each child is going to be so different, in different ways, might not work, and I want to learn lots of ways to deal with kids, and I want to learn the other inputs that everyone else has. I want to know how they are doing with their children and what their problems are, so I can really learn how to deal with each specific case, different things, how I can try to help each child.

SM - Anything else?

[PST] - I want the child coming out wanting to read. Of course, I want to make a big impression. I want to change them.

SM - Anything else?

[PST] - I can't think of anything. I am not really good on the spot like this.

SM - Oh I am sorry, I don't want you to feel on the spot. Just take your time.

[PST] - I guess that is kind of it.

SM - That is fine. This concludes our first interview.

Appendix I NARRATIVE EXCERPTS FROM DATA ANALYSIS

SUMMARY: 8-22-89

SYLLABUS TOPIC: PERSPECTIVES ON TEACHING READING AND WRITING

ACTIVITY: Introduction to course.

-Instructor starts out by introducing herself and stating the name of the course (EdCI 3504, Teaching problem readers and writers). She states that the overall purpose of the course includes talking about children, working with them, discussing the different kinds of problems children encounter with reading and writing, and "how we together as teachers can try to help them overcome these difficulties"

-The instructor then explains the time frame for the course (T., Th. 2:00-4:50 p.m.) and how the time will be utilized (2:00 - 3:30 seminar, 3:30 - 4:00 planning time, 4:00 - 4:50 tutoring). Instructor states that on T.&Th. we take over the building and that for some unexplained reason everybody who works here leaves.

-She then goes on to explain the style of the class. "Seminar style classes . . . depend on lots of input from you . . . a course where we talk about the children, you'll have some readings, then we'll talk about the readings and try to make connections between the readings that you have . . . and what we're doing with the kids"

-Instructor asks if there "Are any questions at this point?" [] wants to know if there is one child per person? Instructor states each person gets their own kid. [] wants to know how the program is advertised? Instructor explains its by word-of-mouth through parents and teachers in the community. Since no more questions are raised at this point in time, instructor makes transition to first activity by stating "This is the time when Sandy's going to tell you we're going to introduce one another and everybody goes [indistinguishable noise] but we're going to do it anyway." [Laughter.]

ACTIVITY: Interview one another.

Purpose: Preservice teachers are told by the instructor that this is an activity "to get us started." [NOTE: After searching through my documents, I do not have written down anywhere why I planned this activity, however I have used it prior to this semester and also used it the following semester.] However, the participant observer (Ann) states in her field notes that there is a "more relaxed atmosphere after introductions of each other."

Procedure: Instructor started the activity by explaining that the preservice teachers were going to interview one another and then introduce their partner to the group. She asks them to find out things like what their partner did over the summer, their experiences with kids or their favorite book as a child. Instructor established a time limit of five minutes to conduct the interview and then paired off the preservice teachers and asked them to begin. Preservice teachers were talking with one another. Room is very noisy. Instructor. and Participant.observer were also paired up with preservice teachers for interviews.

-The instructor and her partner went first and from there introductions went around the table. Preservice teachers introduced one another as each preservice teacher described his/her partner and we found out about each other's summer jobs, homes, grades they'd like to teach, and family size.

-Instructor followed up introductions with question about Perspectives course and Teaching P.E. 9/14 preservice teachers volunteered information. We heard about what they did in their respective schools, who they worked with, and how they worked within the schools. Also heard about what they observed others do in the schools.

-During this discussion, [] talks about her experience in Teaching P.E. with a small group of children. [] follows this up by stating that that is why she asked if they each get one child. Instructor explains that she believes one-on-one instruction for this experience is best because it's an "opportunity to learn about children. . . . Nowhere else do you have that time to really look that closely at what's going on."

-Participant observer states in field notes "students are more relaxed and comfortable with verbalizing their experiences and relating to the other students." However, . . . "some students still appear hesitant and a little confused, maybe by the openness and atmosphere of the class."

Transition is made to next activity when no one else volunteers information. Instructor states that she's "heard lots of ideas here and lots of experiences - again a very diverse group. One of the things I like to do in this class is for you to think a lot about what's going on with your teaching and work together to try to figure out what it means to teach. In this sense, what it means to teach reading and writing. So what we're going to do today is I'm gonna put the phrase up on the board - to teach reading and writing - and we're brainstorm this idea . . .

ACTIVITY: Developing maps of what it means to each preservice teacher "to teach reading and writing." A List, Group, Label activity.

Purpose: Introduce idea of mapping as a way to explore one's beliefs and perspectives about teaching reading and writing. To get preservice teachers to think about the relationships between the ideas they come up with and how to go about organizing those ideas for presentation on Thursday. Instructor states two overall important themes regarding class: 1) understanding own perspectives about teaching reading and writing and 2) beginning to understand the actual processes involved in reading and writing.

Procedure: Instructor explains that preservice teachers are to develop maps of own ideas but to illustrate the idea today will develop a group map. Preservice teachers are asked to brainstorm in response to phrase "to teach reading and writing" -- what does this phrase mean to you? Preservice teachers are given sticky note pads and asked to write individual words and phrases on each page for 10 minutes. Preservice teachers asked to volunteer some of their ideas while instructor writes them on board.

-Instructor asks everyone to provide a phrase, we end up with a list of 15, there are 14 preservice teachers in attendance this first day. Instructor starts out by writing the phrase proffered and repeating it aloud. Each item is numbered. After a few are provided

in this way, instructor asks preservice teachers to just call them out, and not to raise their hands. Preservice teachers do so, pace picks up. Instructor states that "you'll find in this class that handwriting does not count [laughter] which is evident. Some examples of phrases provided are: challenging their minds to succeed, reaching goals, encouragement, filling empty spaces with colorful minds . . . Instructor asks a few preservice teachers to elaborate on their phrase (i.e. [] - colorful minds, [] - open minds), but not all preservice teachers -some responses are just written and instructor repeats the phrase as she writes it (i.e., no elaboration).

-Each preservice teacher is then asked to group the 15 ideas listed by number and state their reasons for the groupings. Instructor states they should each think and write down "which ones you'd put together and why you'd put them together." Four preservice teachers volunteer one of their groupings and instructor lists them on the board. Instructor points out that these groupings are representative samplings of all the ideas they came up with.

Instructor then explains three different ways you could go about developing a map from their own groupings and asks them to do this for Thursday class. Instructor further states that a cognitive map is a "picture of what you're thinking and feeling and learning." The three ways explained are: 1) free form -- develop groups and circle them and state your reasons for putting them together and then draw lines between the groups and write themes you see between them; 2) put idea most important to you in middle, select a card related to this, draw a line between them, keep going until all are used, then look at it for sections that are related -- circle them and state how they're related. [NOTE: Instructor demonstrates this method with some of ['s] cards on the board.] 3) Put your ideas into a hierarchy with most important on top [instructor draws diagram on board.] to illustrate. Instructor states they should do what makes the most sense to them.

Transition into next activity made by instructor stating, "As I said, thinking about your teaching is . . . one aspect of this class . . . another component . . . trying to understand the act of reading . . . what happens . . . the interactions between your mind and the paper in front of you. So we're going to do a couple of activities here which I hope . . . will get us thinking about how this process of reading works.

ACTIVITY: Kingdom of Kay Oss, Counting F's.

Purpose: Instructor engages preservice teachers in activity designed to disable the group as oral readers and to help them empathize with a young or disabled reader. Instructor states the purpose is "to think about how the process of reading works." According to Vacca (1981) the "Kingdom" passage makes oral reading difficult because consonants are progressively substituted for vowels yet readers can still make sense of the passage by utilizing different sources of knowledge they possess. The "Counting F's" passage is used to extend their thinking about the different knowledge sources used when reading. Participants are asked to read the "Counting F's" paragraph once and then go back and count how many "f's" are in the passage.

Procedure: Preservice teachers are each provided with a copy of the "Kingdom" passage. Instructor asks for volunteer to begin choral group reading. Preservice teachers all join in and perform the task by starting out reading loud and steady. Then the reading becomes progressively more choppy, there are long pauses, and different people figure out the words at different rates.

-The "Counting F's" passage was read and completed silently. Preservice teachers were asked to write down how many "f's" they found. Some found all six, some found only 2 or three -- those usually being the "f's" in the words that carried meaning such as "scientific."

-After performing each activity, the preservice teachers discussed what they did, how they felt about each activity and how they figured out the tasks. They described problems they experienced doing the tasks such as feelings they experienced associated with inability to read the "Kingdom" passage such as being confused and frustrated. With "Counting F's" they talked about reasons for not counting the f's in the word /of/ such as looking only at the words that carried the meaning or ignoring the /f/ in /of/ because it has a /v/ sound not an /f/ sound. When asked to summarize how they were able to read these passages they talked about how (i.e., ways) one reads such as making use of their knowledge of phonics, context, repetition, and background knowledge.

Transition: After summarizing, instructor suggests preservice teachers try these activities out on their friends and roommates and see how they react. Instructor then states she is going to change subjects and sits down to talk to preservice teachers about her dissertation and their possible involvement.

ACTIVITY: Dissertation.

Purpose: To ask preservice teachers to participate in the Instructor's dissertation.

Procedure: Instructor starts out by stating that some of them may have been wondering about the presence of the video camera. She goes on to explain that its present because she is studying her own teaching as part of her doctoral work. "So I can see how we interact as a group . . . How I act as a teacher . . . to improve as teachers we need to look very closely at what we're doing when we teach." Instructor explains how she and her advisor are going to watch parts of the tapes in order to accomplish this. Instructor provides examples to preservice teachers such as looking for alternative ways to conduct her lessons with them.

-She further explains that another element of the dissertation is to assist them in studying their own teaching. They can volunteer to video tape their own tutoring sessions and sit with the Instructor of the course and do similar analysis of their own teaching as she will be doing with hers. [See pg. 20 of transcript for verbatim words.]

-Additionally, Instructor told how many meetings this would involve (i.e., three interviews and four analysis sessions), purpose of the different meetings, all meetings would be scheduled at preservice teachers' convenience, approximate amount of time involved, and that you could drop out at any time. Instructor concluded discussion of dissertation by inviting all interested preservice teachers to come to the first interview this week but not make a commitment until later in the week when they've had time to think about it. Instructor asks that they sign up for first interview at end of class.

Transition: Instructor starts to wrap-up class for the day by bringing out the course syllabus.

ACTIVITY: Wrap-up

Purpose: to bring class to an end.

Procedure: Instructor passes out syllabus and asks preservice teachers to look it over and see if they have any questions about it. Instructor reads title of text and comments that articles listed will be provided by CEDARS. Instructor again asks if there are questions? [] asks to see text. [] pulls out her copy and shows it. Instructor comments on how the text is set up. Instructor then directs their attention to section of syllabus on keeping a journal and explains the procedure for maintaining and passing it back and forth to the Instructor.

-Instructor again asks if there are questions. Three procedural types of questions are asked regarding the nature of a case study, whether or not there is a final exam, and the type of final exam given. Instructor provides factual responses to each query. Regarding the type of final exam [] comments can you imagine multiple choice for a class like this? [Laughter from class]. Instructor responds No, it wouldn't fit. Any other questions?

[] asks a question that might fit van Manen's second level of reflectivity -- she asks if the child they work with will have a reading problem, a writing problem or both. Instructor responds by saying "What do you think?" [Group comments are indistinguishable on both audio and video tape at this point.] Then, Instructor states these children are very individualistic. [] then probes about information available on children. Instructor responds by explaining that returning children have case studies, but for new kids only have information parent has provided. Instructor states that preservice teachers may or may not want to look at case studies in order to make up own mind about child and their problems.

Transition: Instructor again asks if there are any questions. No more questions are asked so Instructor states that at times she will share favorite stories and books -- holds up book -- Free To Be, You and Me by Marlo Thomas. Instructor asks [] to help read the story.

ACTIVITY: Boy Meets Girl

[] perches on edge of Instructor's chair at front of table and takes role of baby with deep voice. Instructor and [] proceed to read the dialogue between the two babies. Preservice teachers listening, smiling, and soft laughter can be heard at times. Instructor states at conclusion of story that an important operating principle at CEDARS is to make reading fun for the kids so that they come to enjoy reading.

Instructor summarizes what they need for Thursday's class -- bring cognitive map, points out reading assignment in text, will continue discussion of our two themes (1- How you think and feel about the teaching of reading and writing and 2 - How these processes work), and finally if interested sign up for first interview. Thanks preservice teachers for wonderful class session.

After class chatter picked up on video tape:

- []: ? about paper for making maps

- [] talking to me about children making substitutions when they read and wanting to know the correct way to handle them

- [] -- where do we meet for interviews (I forgot to tell!) - [] -- how long will interviews last?

- [] -- talking about originally not wanting to come to Tech because it was too big, wanted to go to JMU. Instructor thanks [] for reading with her.

- [] -- talks about Free To Be . . . being a movie, had Ann or Instructor seen it?

- [] -- wants to know where to come for interview. - [] -- Thanks me and says she really enjoyed the class -- I thank her and agree.

Appendix J
LETTER TO STAKEHOLDER

8/5/91

Dear [],

Here at long last is the portion of Ch. 4 I asked you to read back in May. The section I have enclosed for your comments consists of a Prologue (which sets the context for the chapter), the first essay--Intentions, Contradictions and Transformations (which is about changes in my teaching), the second essay--Becoming a Community of Learners--(which is about student learning in the seminar) and the third essay--Striving toward an educative experience. This last essay is a case study about [{Carol}] and [{Tracy}]. I have included it for you to read because a portion of it focuses on an interaction between you and [] (Carol in the essays). Your pseudonym throughout is Julie.

As you read the essays, please write your honest reactions on the essays in the margins. Feel free to agree and disagree! If you recall events differently, please indicate your recollections and do likewise if you see different interpretations. If something surprises you or is not clear, I'd like to know about that also.

This dissertation has truly been a labor of love these past two years. I never expected it take this long, but a dissertation of this type seems to almost assume a life of its own.

As I have worked, Ann has been reading the early versions of this chapter. We have been pleased by the pleasant memories it triggered for both of us. I hope you have a similar experience as you read these pages.

I greatly appreciate any amount of time and effort you can devote to this endeavor. I look forward to your input.

When you're finished, please call me collect at [phone #]. In fact, if you have any questions and/or concerns, please contact me right away. I have also enclosed a self-addressed and stamped envelope for you to return the essays (with comments) to me. Again, thanks for your help.

Best Wishes,

Sandy Moore

Appendix K
LETTER FROM STAKEHOLDER

Dear Sandy,

You won't believe this. I just made a special trip to the store to buy a new journal notebook. I'm writing on its first page. I wanted the fancy cloth covered kind, but I had to settle for a grocery-store spiral at this hour of night.

Reading your work and talking to you has had a wonderfully motivating effect on me. I "dug up" all those articles you handed out, and sure enough, there are researched positions that support my questionings of the reading program where I'll be teaching. This is such a good example of how a student will read- and write- as the NEED arises! Thank you so much for the rich resources.

I plan to use this new journal much like the one we were assigned for CEDARS. It will be a collection of my thoughts regarding my own teaching, and a way for me to reflect on my processes of learning as well as my students'.

I hope your efforts have been as rewarding as my experiences (and [] too!) in your class and the tutoring sessions have been.

Sincerely,

[]

P.S. I think I've stumbled upon a new insight after writing this note. I learned an awful lot in TPR and W, and I really grew (and continue to grow) from what I learned. When I evaluated myself for a grade, I based the evaluation on what I had done in the class (preparation, participation, results with []). I now believe that an assessment of my learning from the course is an unquestionable A. But how on earth can you put a letter grade assignment to the measurement of a person's growth?

Appendix L **BRAINSTORMING ACTIVITY**

Brainstorming

During the first seminar, the students and I began together to explore their perspectives both about reading and writing instruction (how one teaches), and about reading processes (how one reads). Students brainstormed individually in class about what it mean to teach reading and writing. As they brainstormed, each student wrote their words and ideas on separate pages of "sticky note pads." A list was then written on the board of several of each person's favorite ideas. I then asked the students to group and label this pool of terms, and to seek out connections and relationships among the ideas.

Appendix M

CONSTRUCTING COGNITIVE MAPS

Developing Cognitive Maps

I explained and illustrated three different ways to develop cognitive maps. For the first type, which I labeled "free form," I told the class to develop clusters or groupings of related terms, and to write their reasons for putting those terms together. I suggested they then look for themes among the groupings, to draw lines between each grouping, and to write the theme on the line. For the second type of cognitive map, I suggested that students put their most important idea in the middle of a page (e.g., "If you were going to start with communication, you'd put communication in the center"), then select a card most related to that term and draw a line between these two terms. They should continue adding cards, branching, and thinking about the relationships until they used all of their cards. They should then look at the branches for sections that were theme related, circle those sections, and write down the relationships. For the third type of map, I suggested they could arrange their ideas into a hierarchy, with the most important term or phrase on top. I drew a hierarchical illustration on the board.

Appendix N KINGDOM OF KAY OSS

The Kingdom of Kay Oss

Once in the land of Serenity there ruled a king called Kay Oss. The king wanted to be liked by all his people.

So onx day thx bnxvvolxnt dxspot dxcidxd that on onx in thx country would bx rxponsiblx for anything. Zll of thx workxrs rxstxd from thxir dzily lxbors. “Blxss Kzy Oss,” thxy xxclzimzd. Now, thx lzw mzksxrs wxrx vxry wvsx. But zs wvsx zs thxy wxrx, thxy dxcvdxd thzt thx bxst form of govxrnmxnt wzs nonx zt zll.

Zs tvmx wxnt qn, thx kvngdqm og Kzy qss bxgzn tq splvt zt thx sxzms znd vt lqqkxd lvkx thvs: Bcx dqufghj klzm nqxp qqt rqst vqxwxxz bqxz dqr ghzj kqlxmnxp.

Vacca and Vacca, 1986

Appendix O
JIMMY JOHNS LESSON

Student: Jimmy Johns

Date: March 5, 1991

Objective: Teach Jimmy how to use context to decode words. By the end of the month, when tested with Form A of The Basic Skills test in the Closed Veranda Basal Reading Series, Edition 3, Jimmy will be able to figure out words in context with an 85% degree of accuracy.

Plan of action:

1. Pull together an activity packet of worksheets and workbook pages appropriate for teaching Jimmy how to use the context when decoding words.
2. All sheets included in the packet should be on Jimmy's instructional reading level. Therefore, the worksheets will come from Grade Level 4.5 materials of the series.
3. Each day when Jimmy attends our special class, he will select a sheet from the packet to work on the entire time (i.e., 30 minutes). It is important for him to make the selection so that he is interested in the sentence he will read and a sense of ownership of the task. He may complete more than one sheet per session if his accuracy level remains high, at least 85% correct responses.
4. At the end of the month, Jimmy will be tested on this skill with Test Form A, Grade Level 4.5. If he accomplished 85% accuracy, Jimmy will then move on to his next skill learning how to sequence. If he does not perform at 85% accuracy, then we will do additional work on how to use context to decode words using sheets from the Closed Veranda supplemental packet for Grade Level 4.5. After two more weeks of work, Jimmy will again be tested, this time with Test Form B, Grade Level 4.5.

VITA

SANDRA THOMPSON MOORE
50 Linden Court N.W.
Christiansburg, VA 24073

EDUCATION

Doctoral candidate	Virginia Tech, Blacksburg, VA
Chair: Dr. Rosary Lalik	
Dissertation: <u>A context for growth: The lived experience of an emergent teacher educator</u>	
M.A. Education, 1984	Virginia Tech, Blacksburg, VA
B.S. Education, 1971	Ohio University, Athens, OH

PROFESSIONAL EXPERIENCE

Research Projects

Moore, S.	Fall, 1989 <u>The development of preservice teachers in an environment designed to promote reflective teaching practices.</u> Dissertation prospectus.
Niles, J., Lalik, R., Bruneau, B., & Moore, S.	Winter, 1988 <u>An exploratory study of student teachers' conceptions of academic tasks.</u> Member of project development team.
Beginning Teacher Assistance Program	Summer, 1987
	Analyzed and coded interview transcripts.
Moore, S.	Spring, 1987 <u>The development and use of script boundaries by preschool children.</u> Psychology 5940: Seminar in Memory Development. Project which I developed that was conducted by a team of graduate students. Data collected in rural Southwest Virginia public schools.
Moore, S.	Spring, 1986 <u>An ethnographic study of information exchanges in a low ability reading group.</u> Independent research project conducted for EdCI 6530: Ethnographic Methods. Data collected in rural Southwest Virginia public schools.
Moore, S.	Spring, 1986 <u>The effects of schema shifting on children's understanding of narrative text.</u> Independent research project conducted for EdCI 5780: Seminar in Problem Solving. Data collected in rural Southwest Virginia public schools.

Program Development and Administration

Acting Director, Reading Clinic (CEDARS)

1986-91

Train and supervise tutors, prepare reports, screen children, determine placement, confer with parents, monitor budget, order books and equipment, disseminate publicity.

Administrative Assistant, Virginia Reading to Learn Summer Institute

1986, 1987

In charge of a variety of administrative tasks, including course registration, graduate school enrollment, and state teacher recertification

Teaching

EdCI 3154:

Virginia Tech, Summer, 1990

Team taught

"Psychological Foundations of Education"

EdCI 3504:

Virginia Tech, 1988-1991

Developed and taught

"Teaching Problem Readers and Writers"

(six semesters)

EdCI 3500:

Virginia Tech, 1986-1988

Developed and taught

"Teaching Problem Readers"

(six quarters)

EdCI 5780:

Virginia Tech, 1986, 1987

Team taught

"Teaching Reading in the Content Areas"

(summers)

EdCI 4100:

Virginia Tech, Fall, 1985

Developed and taught

"Developmental Reading"

Classroom Teacher,
intermediate grades

Riner (VA Elementary
School,
1979-83)

Floyd (VA) Elementary
School,
1973-79

Title I Reading Teacher

Floyd (VA) Elementary
School,
1971-73

Supervision

Supervisor--undergraduate tutors

1988-1991

EdCI 3504 "Teaching Problem Readers and Writers" at CEDARS, Virginia Tech

Supervisor--undergraduate tutors

1986-1988

EdCI 3500 "Teaching Problem Readers" at CEDARS, Virginia Tech

Supervisor--Student Teaching Roanoke County student teaching model	1984-86
Supervisor--"Perspectives" aides Supervised EdCI 2110 field-based aides in Montgomery County schools	1984
Cooperating Teacher Virginia Tech student aide program, 1982-83, 1980-81 Radford University student teaching program, 1981-82, 1975-76 Radford University educational aide program, 1982-83	1984

CONFERENCE PRESENTATIONS

- Moore, S. & Lalik, R. Making sense of literacy instruction: The perspectives of preservice teachers as conveyed through storytelling. Presented at the annual meeting of the National Reading Conference, Palm Springs, CA, November, 1991.
- Moore, S. & Schmidt, C. Development and use of script boundaries by preschool children. Presented at the annual meeting of the Conference on Human Development, Charleston, SC, March, 1988.
- Moore, S. A comparison of children's integrative processing schemes for reading and listening tasks. Presented at the annual meeting of the National Reading Conference, Austin, TX, December, 1986

WORKSHOP PRESENTATIONS

- Working with At Risk Learners in Whole Language Environments
In-service workshop for 3rd-5th grade classroom teachers and Chapter 1 reading teachers, Montgomery County (Va) Schools, January 1992.
- Reading To Learn spring and summer in-service workshops
Developed and conducted workshop sessions for teachers in southwestern Virginia,
at Blacksburg, VA, Salem, VA, and Emory & Henry College, 1987, 1986
- Virginia Congress of Educational Leadership
Group discussion leader and reporter, Richmond, Va., May, 1987.
- Development and Use of Learning Centers
Developed and co-presented full-day county-wide workshop for intermediate-grade teachers, Floyd County (Va) Schools, 1979.

PROFESSIONAL SERVICE

Invited Reviewer, AERA conference proposals. Fall, 1991.

Guest Speaker, Early Childhood Education Club. Virginia Tech, March, 1990.

PROFESSIONAL ASSOCIATIONS

American Educational Research Association, 1986-present

Association for Supervision and Curriculum Development, 1986-1989

Floyd County Education Association, 1971-79

International Reading Association, 1988-present

Montgomery County Education Association, 1979-83

National Council of Teachers of English, 1990-present

National Education Association, 1971-83

National Reading Conference, 1986-present

New River Valley Reading Council, 1979-83

Virginia Education Association, 1971-83